STATISTICAL,

DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES OF INDIA.

PREPARED, UNDER ORDERS OF THE GOVT. OF INDIA,

BY

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BENGAL CIVIL SERVICE.

VOL. IV.

AGRA DIVISION:

PART I.

ALLAHABAD:

NORTH-WESTERN PROVINCES' GOVERNMENT PRESS.

1876.

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PREFACE.

The system of transliteration followed in the present volume is that laid down in the *North-Western Provinces' Gazette* for October, 3, 1874 (pages 1732-33), and for convenience of reference is produced here :—

RULES FOR TRANSLITERATION.

Every letter in the vernacular must be uniformly represented by a certain letter in the Roman character as follows :—

Vowels.

Persian.		Devanagari.		Roman.	Pronunciation.
Initial.	Non-initial.	Initial	Non-initial.		
ا	◌َ (zabar)	अ	not expressed.	a	As in woman.
آ	ا	आ	ा	á	,, father.
اِ	◌ِ (zer)	इ	ि	i	,, bit.
اِی	◌ِ or ◌ی	ई	ी	í	,, machine.
اُ	◌ُ (pesh)	उ	ु	u	,, pull.
اُو	◌ُ	ऊ	ू	ú	,, rude.
اے	◌ے or ◌ی	ए	े	e	,, grey.
اَے	◌َ ◌ے or ◌َ ◌ی	ऐ	ै	ai	,, aisle.
او	◌و	ओ	ो	o	,, hole.
اَو	◌َ ◌و	औ	ौ	au	As *ou* in house (nearly, being a combination of the a and u above).

Consonants.

PERSIAN.	DEVANAGARI.	ROMAN.
ب	ब	b
بھ	भ	bh
چ	च	ch
چھ	छ	chh
د or ڈ	द or ड	d
دھ or ڈھ	ध or ढ	dh
ف	wanting	f
گ	ग	g
گھ or غ	घ	gh
ج	ज	j
جھ	झ	jh
ک or ق	क	k
کھ or خ	ख	kh
	क्ष	ksh
ل	ल	l
م	म	m
ن	न, ञ, ङ, ण or anuswara	n
پ	प	p
پھ	फ	ph
ر or ڑ	र or ड़	r
ڑھ	ढ़	rh
ص, س or ش	स	s
ش	श or ष	sh
ط, ت or ٹ	त or ट	t
تھ or ٹھ	थ or ठ	th
و	व	w or v
ی	य	y
ظ, ز, ذ or ض	wanting	z
ژ	ditto	zh
ع	ditto	omitted, the accompanying vowel only being expressed.
	ज्ञ	gy

My special acknowledgements are due to Mr. A. Anderson of the Opium Department for his valuable lists of the *fauna* of the plains of these provinces, and to Mr. G. King, M.B., F.L.S., Curator of the Royal Botanical Gardens at Calcutta, for his list of the *flora* of the plains. Mr. W. Waterfield, C.S., has also at all times rendered me very great assistance in passing the botanical portion of these lists through the press. For the Eta District my thanks are due to Mr. J. C. Leupolt and Mr. S. H. James of the Civil Service for their valuable notes on the families, castes, and agriculture of the district. The remainder of the notice of the Eta District is based chiefly on the printed and manuscript reports of Messrs. Edmonstone, Wynyard, Rose, Cocks, Harrison, Daniell, C. Crosthwaite, J. S. Porter, and Ridsdale of the Civil Service, and the records of the Board of Revenue. For the Etáwa District my acknowledgments are chiefly due to the reports of Messrs. C. Crosthwaite and W. Neale, some notes by Messrs. R. Aikman and C. W. Moore on the towns of the district, notes by the late Mr. Low on the geography of the district, reports by Messrs. Gubbins and A. O. Hume, C.B, and the records of the Board of Revenue. For the Mainpuri District I have had the valuable joint-report of Messrs. M. A. McConaghey and D. M. Smeaton on the recent settlement, the parganah reports of Mr. McConaghey for all the district, except Bhongaon, the report for which was written by Mr. D. M. Smeaton. Mr. J. L. Denniston, C.S., also gave me many notes on Mainpuri, much of which I have been able to utilise and acknowledge. For the illustrations to the section on implements I am indebted to Mr. E. G. Sinkinson of the Barma Commission.

I have again to disclaim all personal responsibility for the figures or facts, which are taken from the official reports of the various departments, or for the figures as to distance, roads, fords, ferries, population, fiscal and town returns, &c., furnished me by the local authorities. It is obvious that these must be given by me as received, as I have neither the time, means, nor opportunity for checking the district returns. I have, however, submitted every page in type to the district officers concerned, with the request that, in obedience to the orders of Government, they would see that

all the figures and facts of this nature given by me were correct, and they alone are responsible for those that now appear. In Eta Messrs. Aikman and Harkness revised the district proofs; in Etáwa Mr. A. Lawrence, C.S.; and in Mainpuri Messrs. W. Young and M. A. McConaghey rendered me similar service. Notwithstanding these precautions, I am well aware that errors of detail must creep in unobserved, and I shall be much obliged to any one who will point out mistakes, however trivial, and thus assist in preparing notes for a second edition. I would also add that, though compiled and published under the orders of Government, the statements made can in no way be held to express the opinions of Government on any matter of fact or policy.

ALLAHABAD:
10*th April*, 1876.

E. T. ATKINSON.

STATISTICAL AND DESCRIPTIVE ACCOUNT
OF THE
NORTH-WESTERN PROVINCES.

AGRA DIVISION, PART I.

INTRODUCTION.

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Boundaries.

THE Agra division comprises the districts of Agra, Muttra, Farukhabad, Eta, Etáwa, and Mainpuri, and lies between north lat. 26°-20′-30″ and 28°-1′-0″ and east long. 77°-19′-30″ and 80°-6′-0.″ It is bounded on the north by the Aligarh district of the Meerut division; on the south by the Jalaun district of the Jhánsi division and the Cawnpore district of the Allahabad division; on the west by the Native States of Bharatpur (Bhurtpore), Dholpur, and Gwaliar; and on the east by the Ganges, which separates it from the Budaon and Sháhjahánpur districts of these provinces and from Oudh. The total area, according to the census of 1872, comprised 10,163 square miles and 216 acres, distributed amongst 16,036 inhabited sites. The population during the same year numbered 5,038,136 souls, of whom 4,607,946 were Hindús, 427,834 were Musalmáns, and 2,356 were Christians and others neither Hindu nor Musalmán. The Hindús form 91·5 per cent. of the total population, the provincial average being 86·3 per cent., so that, next to the Kumaon and Jhánsi divisions, Agra has a larger proportion of Hindús in the population than any other division in these provinces.

Physical features.

The portion of the Agra division lying between the Ganges and the Jumna differs in no important respect from the southern half of the Meerut division. To the west of the Jumna, however, in Muttra, in a great part of Agra and in a portion of Etáwa, the character of the country changes. Here we approach the great table-land of Central India, and the appearance of rocks and hills and a totally different soil shows that this tract is physically distinct from the great Duáb. The Jumna receives no important feeder on its left bank, but from the west come the Chambal and others which, together with the Jumna, cut up the country into numerous

ravines, some of which rival valleys in size and boldness. Indeed, where the Jumna and Chambal ran close together, the ravines of the one frequently communicate with those of the other in an intricate network, which when clothed with jungle must have rendered this tract the safe and unassailable retreat which it seems to have been during the entire Musalmán period. To the north, the uneven country on the western frontier of the Muttra district forms a portion of the tract sacred to the Hindús in being connected with the life and exploits of their favourite deities, Krishna and Rádha. The tract further south in the Agra district, between the Chambal and the Jumna, is noted as the home of the Bhadauriyas, whilst still farther south come other Rajpút colonies. The country in the neighbourhood of the Chambal-Jumna duáb close to the junction of the two rivers presents perhaps as wild and picturesque a view as any to be found in the plains of these provinces. The Jumna, Chambal, Kuári, Sind, and Pahúj here unite their waters within a comparatively small area, and give the tract the name of the Panchanada, or 'country of the five rivers.' From the fort-crowned cliff of Jagamanpur to the south, and that of Bhareh to the north, the eye wanders over a tangled mass of ravine and valley, green with acacia jungle and showing on every prominent bluff the traces of some robber stronghold, most of which are now in ruins. Between the Jumna and the Chambal the ravines are so extensive that their watersheds appear like hills and stand out in deep contrast with the monotonous level of the duáb to the east, unbroken as it is by any eminence, and varied only by the steep and narrow ravines which furrow the surface immediately adjoining the Jumna. To the west of the Chambal the ravines are even still more wild and inhospitable and more bare and barren than those to the east, whilst the jungle consists of small bushes none of which yield anything that can be called timber. The country increases in ruggedness and barreness further west, and along the Kuári and Sind there is little level land fit for cultivation. Such land as has been brought under the plough has been saved by the laborious task of constructing terraces and banks similar to those so commonly seen in all the hill districts. Both the Kuári and Chambal run in a deep bed bordered by steep banks, with little alluvial land between them and the stream. The Pahúj, Sind, Kuári, and Chambal are all subject to sudden floods, and in the height of the rains, the mass of water here poured into the Jumna is frequently the cause of considerable inundations.

Drainage lines.

The great rivers flow through the division, and their character in each district is described in the district notice. To the east, the Ganges receives on its left bank the Rámganga, and on its right bank the Búrhganga and the East Káli Nadi. The great lines of drainage of the country between the Ganges and the Jumna are the Isan, Rind, and Sengar, and their tributaries, while to the west we have the

Jumna and its tributaries. These lines fairly fulfil their purpose, and with the exception of portions of the Mainpuri district, the natural drainage is complete and sufficient. In Mainpuri however, owing chiefly to obstructions caused by the canals, the collateral lines connected with the Isan, Rind, and Sengar are somewhat defective : large marshes are common, and it has been found necessary to go to some considerable expense in remodelling the existing channels to provide a means of escape for the superfluous moisture which has been cut off from its natural outlet. Altogether the natural and artificial drainage lines are sufficient for all practical purposes, and entirely remove all fear of excessive flooding in years of unusual rain-fall. The south-eastern portion of the division is now traversed by the Etáwa and Cawnpore branches of the Ganges canal and their distributaries, and will be watered by the Lower Ganges canal and its branches, while to the north-west the Agra canal irrigates the trans-Jumna tract. The details of all these great works will be found under the notices of the districts through which they run, and here it need only be stated that when the present projects have been completed, the Agra division will rival the Meerut division in the possession of a noble system of irrigation, sufficient for all its wants.

Communications.

The East Indian Railway runs northwards through the Etáwa, Mainpuri, and Agra districts, and branches off from Túndla to Agra. The railway bridge across the Jumna, near the fort, connects the East Indian line with the Rajputána State Railway, which runs to Jaipur and Dehli, and is connected with the salt mines of the great Sambhar lake. The water-communication by the Ganges and the Jumna rivers and the Cawnpore branch of the Ganges canal is fairly complete. The principal trade-routes are the Grand Trunk road from Allahabad, which runs northwards through Farukhabad, Mainpuri, Eta, and Aligarh by Bulandshahr to Dehli and Meerut. A branch leaves the main line near Bhongaon in the Mainpuri district, and runs through Mainpuri, Agra, Muttra, and Palwal to Dehli; a second branch connects Bewar on the main line, a little south of Bhongaon, with Etáwa, and crossing the Jumna passes through the Chambal-Jumna duáb to Agra. To the south, the latter branch is connected by Auraiya in the Etáwa district, with the great road leading from Kanauj to Jalaun, and thence to Jhánsi and Ságar, and also with the road leading by Bhognipur, in the Cawnpore district, to Fatehpur. All these main lines intercommunicate by means of good roads which fully supply the wants of the division, and which are noticed in detail under each district. To the west, good roads connect the Duáb with Díg, Bharatpur, Biána, Dholpur, and Gwaliar, and with the exception of the portion of the Gwaliar State bordering on the Chambal, here also the external communications are sufficiently complete for all practical purposes. To the east, the Farukhabad frontier contains numerous ghâts along the Ganges served by

roads connecting them with the main line of metalled road which runs through the southern half of the district.

Population.

It has been already stated that of the entire population, comprising 5,038,136 souls, 4,607,946 are Hindús, 427,834 are Musalmáns, and 2,356 are Christians and others neither Hindu nor Musalmán. From these figures it will be seen that there are about ten Hindús to every Musalmán, and the percentage of the former to the total population varies from 88·9 in Farukhabad to 94·6 in Mainpuri. Amongst the Hindús, Brahmans number 610,114 souls and include 338,317 members of the great Kanaujiya stock, which from Agra southwards takes the place of the Gaurs; 38,309 Gaurs; 33,604 Sanádhs, and 12,961 Sarasúts; whilst 178,584 are entered without any specification of the sub-division to which they belong. Many of the Kanaujiyas, especially in Etáwa, Eta, and Farukhabad, are wealthy men, possessed of large estates and with an hereditary influence over the people of considerable importance. The Rajpúts number 421,473 souls, and amongst them the characteristic clans appear to be the Chauháns and Bhadauriyas (89,087), Jádons (39,022), Ráthors (21,986), and Kachhwáhas (20,159). Bais, Báchhals, Gaharwárs, Gaurahars, Katiyas, Katyárs, Konts, Kirárs, Gaurs, Tomars, Sombansis, and Sikarwárs are of local importance in some districts, but the first-named clans have had the most influence in historical times and are still the characteristic clans of the Agra division. The Chauháns predominate in the south of the Agra district and in Mainpuri, Eta, and Etáwa; the Jádons in Muttra; the Ráthors in Eta and Farukhabad, and the Kachhwáhas in Muttra, Agra, and Etáwa.

Brahmans.

Rajpúts.

Baniyas number 193,088 souls, of whom 68,053 belong to the Agarwál subdivision; there are 8,629 Bárahsainis, 2,185 Dasas, and 20,987 Saraugis. These numbers hardly give the real statistics of either Agarwáls or Saraugis, for numerous *gotras* or *gachhas* of both branches are entered separately under their proper name. Agarwáls predominate in Muttra and Agra, and Saraugis are found in greatest numbers in Etáwa, Eta, and Mainpuri. It is, however, to "the other castes" of the census returns that the great mass of the Hindu population must be referred. These number 3,383,287 souls, and amongst them we find that Chamárs number 696,081; Ahírs, 412,212, and in Mainpuri alone there are 123,358 numbers of this caste; Lodhas, 220,883; Játs, 214,320, and in Muttra alone, 141,073; Garariyas, 162,516, and Koris, 131,803. Amongst the other agricultural castes, Káchhis (64,821), Kahárs (123,171), and Kisáns (79,733) predominate, and amongst those following trades and service as their principal source of livelihood, Barhais number 91,627 souls; Dhanaks, 49,153; Dhobis, 64,752; Hajjáms, 99,804; Bhangis, 62,172; Khatíks,

Baniyas.

Other castes of Hindús.

67,507; Kumhárs, 63,930, and Telis, 64,079. These castes alone number 2,668,563 out of the total number recorded as belonging to the "other castes" of the census returns, and constitute the characteristic elements of the cultivating and labouring population. Ahírs, Lodhas, and Játs possess large estates as owners, but the remaining castes are chiefly tenants, agricultural labourers, village-servants, and day-labourers.

Musalmáns.

Although numbers of converted Hindús are classed amongst Shaikhs, they do not form so important an element of the Musalmán population as in the Meerut division. The most successful proselytisers were the Bangash Nawábs of Farukhabad, and there, too, we find the Musalmán element reach the highest proportion to the total population in the entire division. Of the entire Musalmán population, numbering 427,834 souls, 257,954 have been recorded as Shaikhs; 21,354 as Sayyids; 4,996 as Mughals; 108,748 as Patháns; 1,651 as converted Hindús in Muttra, while 33,131 are entered without distinction. Shaikhs are most numerous in Muttra and Agra; Sayyids in Agra and Farukhabad; Mughals in Agra, and Patháns in Agra, Farukhabad, and Eta.

The population is distributed amongst 16,036 inhabited sites, having 1,028,784 houses and giving 496 persons to the square mile; 1·6 villages to the square mile, and 314 persons to each village; 101 houses to the square mile and 4·9 persons to each house, while the provincial average gives 78 houses to the square mile and 4·8 persons to each house. The population per square mile ranges from 575 in Agra to 395 in Etáwa, which latter district has a large proportion of its area broken by ravines and intersected by rivers. But 7·5 per cent. of the inhabitants occupy houses built with skilled labour, varying from 12·5 per cent. in the Agra district to 2·5 per cent. in Mainpuri. In parts of Agra, however, and also in Muttra, where the percentage is as high as 11·5 per cent., stone is found and is easily procurable, and hence the proportion of masonry buildings is somewhat large. In Rohilkhand, the divisional percentage of houses built with skilled labour is only 3·8, and in the Allahabad division 7·7 per cent. The agricultural population is returned at 55·2 per cent. of the total population, or 2,783,546 souls, of whom 977,181 are males exceeding fifteen years of age. The area under cultivation is a little over 6,281 square miles, giving an average of 2·8 persons dependent on each male adult agriculturist, who has 4·3 acres to support them from. The annual revenue payable to Government, whether as revenue proper or quit-rent, amounted in 1872 to Rs. 76,80,827, or with cesses Rs. 85,08,611, and the amount of rent, including local cesses, payable by cultivators, during the same year, has been estimated at Rs. 1,35,36,552, showing an average incidence of revenue of Re. 1-14-6, and of rent of Rs. 3-3-9, per cultivated acre. The general condition of the agricultural community, though somewhat inferior to that of the cultivators of the Meerut division, is still superior to the

lot of the people of the Benares division, and when the proposed extension of the canal-system has been completed, there will be little left to desire in the way of the improvement of the accessories to cultivation in this division.

Natural History.

Animal kingdom.

It would be impossible in a work like the present to attempt to give more than a mere catalogue of the fauna of these provinces with such references as will enable the reader to follow up the subject at his leisure. I accordingly give here a catalogue of the animals, birds, reptiles, and fishes drawn up by Mr. A. Anderson for the Duáb. The northern portion of the Saháranpur district has been excluded from these lists, as the *fauna* of the Tarái and the sub-Siwálik country can hardly be considered as part and parcel of the Duáb proper. Mr. Anderson writes :—"It is, however, quite impossible to draw a hard-and-fast line regarding birds, and as the Duáb, zoographically speaking, has no claim to any peculiar fauna, and is not coincident with the boundary of any marked zoological province, the list now prepared will stand for the plains of North-Western India generally (as above restricted), including the southern districts of the province of Oudh, as well as Bundelkhand. The vertebratæ peculiar to Bundelkhand have been separately noticed. As regards nomenclature, it has been deemed expedient to follow, as far as possible, the scientific names, as well as general arrangement, of Jerdon's well-known manuals. In cases, however, where wrong names have been applied, or species have been admitted into the Indian list by mistake, the necessary corrections have been made. Rectifications of synonymy, as generally adopted (but not by every one) by more recent authors, have been added in brackets. In the matter of birds, the letter A. indicates that the species resides in the country throughout the whole year; the letter B. denotes that the species is a cold-weather migrant, arriving during the autumnal months and departing again in March and April; the letter C. denotes that the species is a hot-weather migrant, coming to this part of the country for the purpose of breeding and leaving again before the cold-weather sets in (this includes very few birds, and these undergo a very partial migration); while the letter D. stands for rare and occasional stragglers. Recent additions have been introduced as '*bis*,' '*ter*,' *&c.*, under the numbers in Jerdon's *Birds of India*, to which the species is allied."

MAMMALIA.

ORDER PRIMATES.

FAMILY SIMIADÆ.

1. *Inuus rhesus*, Cuv., Bengal monkey. Common throughout all northern India: in some places it is sufficiently numerous to be a pest to the country. Jerdon, 7; *bandar*, H. This species is replaced in the Himálayas by the closely-allied *nuus pelops*, ascending the hills up to elevations from 5,000 to 6,000

feet. The specific distinction between the two species does not appear to be fully established.

SUB-ORDER CHEIROPTERA.

FAMILY PTEROPODIDÆ.

2. *Pteropus Edwardsii*, Geoff., Large fox-bat. Abundant throughout all India, associating at times in immense numbers and committing considerable damage to fruit gardens. Jerdon, 12; *bádal*, H.

3. *Cyanopterus marginatus*, Small fox-bat. Widely distributed throughout India, but less common than the preceding species; affects shady groves, roosting in clusters in the folded leaves of plantain and palm trees. Jerdon, 14; *chhota bádal*, H.

FAMILY VAMPYRIDÆ.

Sub-family Megadermatinæ.

4. *Megaderma lyra*, Geoff., Vampire bat. Is found all over India, frequenting subterraneous passages, vaults, caves, &c. Jerdon, 15.

Sub-family Rhinolophinæ.

5. *Hipposideros speoris*, Schn., Indian horse-shoe bat. Appears to be decidedly rare in north-western India. Agra (*fide* Cockburn). Jerdon, 26.

6. *Rhinopoma Hardwickii*, Gray, Long-tailed leaf-bat. Is found nearly throughout India; it frequents old ruins, caves, hollow trees, &c. Jerdon, 30.

FAMILY NOCTILIONIDÆ.

Sub-family Noctilioninæ.

7. *Nyctinomus plicatus*, Linn., Wrinkled-lipped bat. Frequents ruins, deserted buildings, old wells, &c., and is generally diffused throughout the country, but nowhere numerous. Jerdon, 34.

FAMILY VESPERTILIONIDÆ.

Sub-family Scotophilinæ.

8. *Scotophilus Coromandelianus*, Cuv., Coromandel bat. Frequents the roofs of houses, at times in great numbers, and occurs throughout all India. Jerdon, 38.

9. *Nycticejus Heathii*, Horsf., Large yellow bat. Jerdon, 42.

10. *Nycticejus luteus*, Blyth, Bengal yellow bat. Jerdon, 43.

11. *Nycticejus Temminckii*, Horsf., Common yellow bat. Jerdon, 44.

12. *Nycticejus castaneus*, Gray, Chesnut bat. Jerdon, 45.

13. *Nycticejus canus*, Blyth, Hoary bat. Jerdon, 47.

The first three species of yellow bats are closely allied, and only distinguished from each other by their size, the coloration being precisely similar. All five are tolerably well represented throughout the country, but *luteus* is perhaps the most common.

Sub-family Vespertilioninæ.

14. *Vespertilio caliginosus*, Moustachioed bat.

This minute bat is rare and seldom procured. Jerdon, 56.

The vernacular *chamgudar* applies to all bats.

ORDER INSECTIVORA.

FAMILY SORECIDÆ.

15. *Sorex cærulescens*, Shaw, Musk-rat. Is the common musk-rat of the plains of India, frequenting houses, cellars, godowns, &c. Jerdon, 69 ; *cha-chandar*, H.

FAMILY ERINACEIDÆ.

16. *Erinaceus collaris*, Gray, North Indian hedge-hog. Not recorded from the Duáb by Jerdon ; but a large series, living as well as dead ones, recently forwarded to the Indian Museum and Zoological Society of London, from various localities in the neighbourhood of Fatehgarh, have been pronounced as belonging to this species (*fide* Anderson). Probably does not occur east of Cawnpore, Bundelkhand ? Oudh ? Jerdon, 85 ; *kánta chúa*, H.

ORDER CARNIVORA.

TRIBE SEMI-PLANTIGRADA.

FAMILY MELIDIDÆ.

17. *Mellivora Indica*, Hardwicke, Indian badger. Is found throughout the whole of India, but nowhere common. It frequents alluvial plains and other suitable localities where it can have free scope for its burrowing (grave-digging ?) propensities. Jerdon, 94 ; *biju*, H.

FAMILY MUSTELIDÆ.

Sub-family Lutrinæ.

18. *Lutra nair*, Cuv., Common Indian otter. All rivers, canals, lakes, and occasionally large jhíls. Jerdon, 100 ; *od*, H.

TRIBE DIGITGRADA.

FAMILY FELIDÆ.

19. *Felis pardus*, Linn., Leopard. In the Duáb, the range of the leopard is circumscribed, as it is found sparingly only along the deep and jungly ravines that fringe the courses of the Jumna and Chambal (both banks) ; and not long ago one was killed in the station of Etáwa. It occurs throughout the raviny and hilly tracts of Bundelkhand, the Vindhyan range, all the Taráis (supposing there to be only one species), ascending the Himálayas to elevations from 6,000 to 8,000 feet. Jerdon, 105 ; *lakhar bagha*, *tendua*, *tendwa*, H.

20. *Felis viverrina*, Benn., Large tiger-cat. An eastern species, and probably not recorded before from north-western India. The solitary specimen alluded to was shot in January, 1875, between Akbarpur and Tánda, in the Faizabad district, and is now in the Museum of that station. It was a male, and measured as follows : from tip of the nose to crown of head, 6″ ; thence to root of the tail, 28″ ; tail, 12½″ ; entire length, 46½″ (*fide* Thomson). Jerdon, 108 ; *bághdasha*, H.

21. *Felis marmorata*, Blyth, Marbled tiger-cat. Decidedly rare, one specimen in the Allahabad Museum (*fide* Cockburn). Jerdon, 109.

22. *Felis torquata*, Sykes, Spotted wild-cat. Occurs sparingly throughout the Duáb, Oudh, and Rohilkhand. Jerdon, 114; *ban-bilao*, H.

23. *Felis chaus*, Güll., Jungle-cat. Is the common jungle-cat all over India, ascending the Himálayas up to an elevation of some 7,000 feet. It frequents jungles generally, and is very partial to long grass, reeds, and sugar-cane fields, especially along the edges of jhíls. Jerdon, 115; *ban-bilao*, H.

24. *Felis caracal*, Schr., Red lynx. Is found in dry situations: Rind river, Fatehpur, Hamírpur, Lalitpur, and Bundelkhand generally (*fide* Anderson). Oudh? Rohilkhand? Jerdon 116; *siyáh gosh*, H.

FAMILY VIVERRIDÆ.

Sub-family Hyæninæ.

25. *Hyæna striata*, Zimm., Striped hyæna. The hyæna occurs throughout the Duáb, wherever there is heavy grass and scrub jungle, especially in raviny and broken ground. It affects by preference a dry climate, avoiding damp and well-wooded countries. It is numerous along the net-work of ravines that fringe the course of the Jumna and in Bundelkhand, where the low hills, caverns, and ravines afford convenient spots for its habits: it is pretty generally diffused throughout the country. In Oudh and in the country north of the Ganges generally it is, comparatively speaking, rare. Jerdon, 118; *lakhar bagha*, H.

Sub-family Viverrinæ.

26. *Viverra Malaccensis*, Gmel., Civet-cat. Is found over the greater part of India, but nowhere common. It frequents heavy jungle, and is very partial to drains and even out-offices. It is decidedly rare in the arid districts of the Upper Provinces, but is fairly common in the districts east of Allahabad. Jerdon, 121; *katás*, H.

27. *Paradoxurus musanga*, Raffl., Common tree-cat Is a common and abundant animal throughout the country. It lives a good deal on trees, devouring all sorts of fruit, and is often found in drains, out-offices, and in the roofs of thatched houses. Jerdon, 123; *jangli billi*.

28. *Herpestes griseus*, Geoff., Madras mongoose. Occurs throughout north-western India, frequenting the open country, low jungles, thickets and holes in banks; not unfrequently it commits great havoc in poultry-yards. Jerdon, 127; *dhor*, H.

29. *Herpestes Malaccensis*, Cuv., Bengal mongoose. Occurs throughout the country and has very much the same habits as the preceding species. It is a great frequenter of compounds, gardens, hedge-rows, &c.; is very much smaller than *griseus*, and is the animal that is generally selected to combat the cobra. Jerdon, 128; *neola*, H.

FAMILY CANIDÆ.

30. *Canis pallipes*, Sykes, Indian wolf. Is found in suitable localities throughout the whole of India, frequenting ravines, grass jungle and open country, generally avoiding well-wooded tracts. Jerdon, 135; *bheriya*, H.

31. *Canis aureus*, Linn., Jackal. Occurs throughout the whole of India, ascending the lower ranges of the Himálayas to elevations from 5,000 to 6,000 feet. In parts of the country the jackal swarms in vast numbers. Jerdon, 136; *gídar*, H.

32. *Vulpes Bengalensis*, Sykes, Indian fox. This fox is found throughout India and is very common in open situations, avoiding, as a rule, heavy cultivation and well-wooded tracts. Jerdon, 138; *lomri*, H.

33. *Vulpes leucopus*, Blyth, Desert fox. The desert fox is not recorded by Jerdon from the Duáb, but it is to be found throughout the more open country and sandy downs at Fatehgarh, and similar situations in all the districts to the west; probably does not occur east of Cawnpore, Oudh, and Bundelkhand? Jerdon, 139; *kála lomri*, H.

34. *Vulpes pusillus*, Blyth, Panjáb fox. One specimen in the Allahabad Museum; locality Agra (*fide* Cockburn); probably does not occur east of Agra. Jerdon, 141.

ORDER CETACEA.

FAMILY DELPHINIDÆ.

35. *Platanista Gangetica*, Lebeck, Gangetic porpoise. Occurs in all large rivers and their affluents. A monster specimen, measuring 12 feet in length, which is double the size given by Jerdon, is now in the Allahabad Museum; locality Jumna (*fide* Cockburn). Jerdon, 144; *sús*, H.

ORDER RODENTIA.

FAMILY SCIURIDÆ.

36. *Sciurus palmarum*, Linn, Common striped squirrel. Is common throughout the whole of North-Western India. Jerdon, 155; *galeri*, H. It is just possible that the Central Indian red squirrel (*S. maximus*, No. 140) may be found in parts of the extreme south of Bundelkhand.

FAMILY MURIDÆ.

Sub-family Murinæ.

37. *Gerbillus Indicus*, Cuv., Indian jerboa-rat. Very abundant in suitable localities, frequenting sandy ground by preference and forming extensive burrows. In parts of the country they swarm to such an extent as to cause wholesale destruction to wheat crops. Jerdon, 170; *hirna mús* (antelope-rat), H.

38. *Gerbillus erythrourus*, Gray, Desert jerboa-rat. The interminable colonies of the desert jerboa that swarm in parts of upper India is quite astonishing. Exceedingly numerous in sandy downs and suitable localities; it is,

as its name implies, more of a desert than a field-rat. Jerdon, 171; *hirna mus*, H.

39. *Nesokia Indica*, Geoff., Mole-rat, Jerdon, 172.

40. *Nesokia Hardwickii*, Short-tailed mole-rat. Both species occur in suitable localities throughout India, frequenting richly cultivated and grassy situations. They are very partial to water-courses, making their burrows at the edges of jhíls, ditches, and nálas; they are in fact the water-rats of this country. Jerdon, 173.

41. *Mus bandicota*, Bech., Bandicoot-rat. Is found throughout India, but is confined to towns, large villages, granaries, &c. Jerdon, 174; *ghaus*, H.

42. *Mus decumanus*, Pallas, Brown-rat. As common throughout India as it is in other countries. Jerdon, 176; *ghar-ka-chua*, H.

43. *Mus infralineatus*, Elliot, Mss., Striped-bellied field-rat. Jerdon, 178.

44. *Mus brunneus*, Tree-rat. Jerdon, 179.

45. *Mus rufescens*, Gray, Rufescent-rat.

Have all been procured at Fatehgarh (*fide* Anderson). Jerdon, 180.

46. *Mus niviventer*, Hodgs, White-bellied house-rat. One example of a white-bellied rat, having the pelage very soft and dense, has been procured at Fatehgarh (*fide* Anderson). Jerdon, 181.

47. *Mus oleraceus*, Bennet, Long tailed tree-mouse. Jerdon, 184.

48. *Mus urbanus*, Hodgs., Common Indian mouse. Jerdon, 186.

49. *Mus terricolor*, Blyth, Earthy field-mouse. Jerdon, 193. All three species are common throughout the country according to the localities they frequent; *urbanus* being the common house-mouse; generic vernacular name, *mús*.

FAMILY HYSTRICIDÆ.

Sub-family Hystricinæ.

50. *Hystrix leucura*, Sykes, Indian porcupine. Is found throughout the greater part of India, frequenting the sides of hills, river banks and nálas, and sallying forth at night to commit their usual depredations in vegetable gardens. Jerdon, 204; *sehi*, *sahi*, H.

FAMILY LEPORIDÆ.

51. *Lepus ruficaudatus*, Geoff., Common Indian hare. Hares are abundant in parts of the North-West Provinces; occasionally very local. Jerdon, 207; *kharha*, *khargosh*, H.

ORDER UNGULATA.

TRIBE CHÆRODIA.

FAMILY SUIDÆ.

52. *Sus Indicus*, Blyth; *Sus cristatus*, Wag.; *Sus scropha*, Linn. The Indian wild-boar is abundant throughout the country in suitable localities, ascending the Himálayas to elevations of from 8,000 to 10,000 feet, "in various

distinguishable races, Europe, Asia and North Africa" (Blyth). Jerdon, 215; *ban siar, sûr, baraila*, H.

TRIBE RUMINANTIA.

FAMILY CERVIDÆ.

Sub-family Rusinæ.

53. *Recurvus Duvaucelii*, Cuv., Swamp-deer. The *bárahsínga*, once so common in parts of the Sítapur and Kheri districts, is rapidly being exterminated through wanton destruction; civilization and persecution (civilization alone in a thinly-populated country like northen Oudh would not do much harm) will drive this magnificent animal before long out of Oudh altogether. This fine deer is gregarious, exceedingly tame (hence so easily killed), and affects swampy and grassy glades, and is fairly common in all the Dúns, getting more numerous eastward. Jerdon, 219; *máha*, H.

54. *Axis porcinus*, Linn., Hog-deer. In the part of the country to which this list refers the hog-deer is not only exceedingly rare, but has a very limited range. Unknown in Bundelkhand, it occurs sparingly in the Jumna *khádir* near Agra, and the Ganges *khádir* at Fatehgarh, getting more numerous westward; east of Fatehgarh it is now only as a straggler that it is to be found, until the more humid districts of Bengal are reached, where it becomes extremely abundant. It is equally common in all the Taráis of North-Western India, extending up to the base of the Himálayas. Jerdon, 222; *pára*, H.

FAMILY BOVIDÆ.

Sub-family Antilopinæ.

55. *Portax pictus*, Pallas. Jerdon, 226; *nílgái, rojh, lála*, H. The *nílgái* is found in great numbers throughout north-western India, but is somewhat locally distributed. Common in the belt of ravines and scrub jungle along the Jumna (less so, however, on the south bank and Bundelkhand generally), it becomes, comparatively speaking, rare in parts of the Duáb, very numerous again in the Ganges *khádir* and in southern Oudh, less common in parts of central Oudh, but abundant again towards the north and the Tarái generally. It is a great frequenter of sugar-cane fields.

56. *Antilope bezoartica*(=*A. cervicapra*, Linn.), Indian antelope. Abounds throughout North-Western India in suitable localities, affecting as a rule (but not always) open, uncultivated plains, and at times herding together in hundreds. It is particularly abundant throughout Bundelkhand, northern, and portions of central Oudh, and the upper districts of the Duáb. Jerdon, 228; *hiran, mriga*, H.

57. *Gazella Bennettii*, Sykes, Indian gazelle. The ravine-deer, as it is generally called, is essentially an inhabitaut of dry rocky ground, and is never found in forest country nor in districts having a damp climate. Hence it is unknown north of the Ganges, and its occurrence even in the central Duáb must be considered exceptional. It is common along the ravines that fringe

the north bank of the Jumna, and is found, in small numbers, along some of its smaller affluents; more numerous on the south bank of the Jumna, it becomes abundant throughout the rocky hills, ravines, and barren tracts of Bundelkhand generally. Jerdon, 229; *chikára*, H.

ORDER EDENTATA.

FAMILY MANIDIDÆ.

58. *Manis pentadactyla*, Linn., Indian scaly ant-eater. Is found throughout the whole of India, frequenting by preference the more arid parts of the North-Western Provinces; it is decidedly rare and very local. Jerdon, 241; *bajarkit*, H.

Additional list of mammalia found in Bundelkhand.

ORDER PRIMATES.

FAMILY SIMIADÆ.

1. *Presbytes entellus*, Linn., Bengal langúr. It is the Central Indian species, and is found throughout the hilly and more jungly parts of Bundelkhand. Several examples of the *entellus* monkey have recently been procured out of a small herd on the borders of the Allahabad and Fatehpur districts (*fide* Cockburn); but these had doubtless been introduced. The *langúr* has no claim to be considered as indigenous to the Duáb; and notwithstanding the repeated attempts which have been made by devotees to introduce the species into Muttra, it has invariably died off. Jerdon, 1; *langúr*, H. A closely allied species, *Presbytes schistaceus*, Hodgs., is found throughout the Tarái country, ascending the Himálayas up to an elevation of some 10,000 feet.

ORDER CARNIVORA.

TRIBE PLANTIGRADA.

FAMILY URSIDÆ.

2. *Ursus labiatus*, Blainv., Indian black bear. In this part of the country the bear is confined to the jungle-clad hills of Bundelkhand. It is unknown in the Duáb, but is found throughout the Vindhyan range and lower ranges of the Himálayas, and is frequently met with in the Tarái at a considerable distance from the base of the hills. Jerdon, 91; *bhálu*. In the higher ranges of the Himálayas this species is replaced by *Ursus Tibetanus* (Jerdon's No. 90).

TRIBE DIGITIGRADA.

FAMILY FELIDÆ.

3. *Felis leo*, Linn., Lion. In the early part of the sixteenth century, the Mughal Emperor Bábar mentions the occurrence of the rhinoceros (*R. sondaicus*), the wild buffalo (*B. arni*), and the lion in the neighbourhood of Benares, and the wild elephant (*E. Indicus*) in the vicinity of Chunár. The lion does not appear to have been met with of late years, and it is to be feared that it is well nigh exterminated as regards Bundelkhand. It still exists in isolated

parts of central and western India, and it is just possible that a few stragglers may, from time to time, be found in the south of the Lalitpur district and in the Ríwa territory. Jerdon, 103; *untiya bágh* (=camel tiger), H. For a record of the recently-killed lions in the North-Western Provinces, see J. A. S., Ben., for 1867, page 191.

4. *Felis tigris*, Linn., Tiger. The tiger is occasionally met with in the hilly tracts of the Mirzapur, Bánda, Jhánsi, and Lalitpur districts, and is more numerous in some of the independent States. It is very common throughout the Vindhyan range and in all the Taráis, ascending the Himálayas up to elevations of from 6,000 to 10,000 feet. Jerdon, 104; *sher*, *bágh*, H.

FAMILY CANIDÆ.

5. *Cuon rutilans*, Mull., Wild dog. Inhabits the more extensive jungles of southern Bundelkhand, the jungle-clad spurs of the Vindhyan range generally (said to occur in the Raja's *ramna* at Benares), and the lower and intermediate ranges of the Himálayas, occasionally descending into the Oudh Tarái. Jerdon, 137; *kogi*, *bhanswa*, H.

ORDER UNGULATA.

TRIBE RUMINANTIA.

FAMILY CERVIDÆ.

Sub-family Rusinæ.

6. *Rusa Aristotelis*, Cuv., Sámbar deer. The sámbar is restricted to the more extensive jungle-clad hills of Bánda and the southern portions of the Jhánsi division, including most of the independent States; but it is far from common in Bundelkhand. It occurs commonly enough throughout the Vindhyan range, and is numerous in parts of the hilly tracts of Benares, Chunár, and Mirzapur, as also in the lower and intermediate ranges of the Himálayas, where it is known by the name of *jarão*. Jerdon, 220; *sámbar*, H.

7. *Axis maculatus*, Erxl., Spotted deer. The spotted deer, in a truly feral state, has very much the same distribution in Bundelkhand as the *sámbar*, but it is more numerous. In Charkhári and some of the larger States, where it is strictly preserved, it is common. In northern Oudh, including the sub-Himálayan tracts and the Vindhyan range generally, it occurs in large herds. A few still linger in the jungle tracts of the Lucknow and Hardui districts, in places where not many years ago it used to be, comparatively speaking, far from uncommon. Jerdon, 221; *chital*, H.

FAMILY BOVIDÆ.

Sub-family Antilopinæ.

8. *Tetraceros quadricornis*, Blainv., Four-horned antelope. Essentially an inhabitant of hilly or rocky country, and in Bundelkhand it is confined to the hills to the south of the Jhánsi division. It also occurs in the Mirzapur hills,

Sub-Himálayan range, and in parts of the Bára and Khairagarh parganahs of the Allahabad district. Jerdon, 227; *chausinga*, H.

DOMESTIC ANIMALS.

ORDER CARNIVORA.

TRIBE DIGITIGRADA.

FAMILY FELIDÆ.

1. *Felis domestica* (Var.), Cat. Probably originally introduced into India. The village cat appears to cross freely with the two common wild species (*F. chaus* and *F. torquata*) already noticed, and the hybrids are at times undistinguishable from jungle cats. *Bili*, H.

FAMILY CANIDÆ.

2. *Canis familiaris* (Var.), Dog. "Wherever man inhabits, in multitudinous breeds and races; an artificial species, consisting of the more or less altered descendants of sundry wild species or races (of 'wolves and jackals') variously intermingled" (Blyth). *Kutta, kukkur*, H.

ORDER RODENTIA.

FAMILY LEPORIDÆ.

3. *Lepus cuniculus*, Linn., Rabbit. An imported species which thrives remarkably well in captivity. *Khargosh*, H.

ORDER UNGULATA.

TRIBE PROBOSCIDEA

FAMILY ELEPHANTIDÆ.

4. *Elephas Indicus*, Linn., Elephant. In a feral state the elephant occurs, in the North-Western Provinces, along the foot of the Himálayas from Dehra Dún eastward as far as Bhután. *Háthi*, H.

TRIBE PERISSODACTYLA.

FAMILY EQUIDÆ.

5. *Equus caballus*, Linn., Horse.

6. *Asinus vulgaris*, Gray, Ass.

The horse, ass, and mule (an artificial species) are extensively bred throughout the country. The hybrid in this part of the country is a very diminutive race and no larger than the donkey. *Ghorá, gadhá, khíchar*, respectively, H.

TRIBE CHŒRODIA.

FAMILY SUIDÆ.

7. *Sus Indicus*, Blyth, Hog. The indigenous as well as several imported varieties are extensively bred throughout the country. The common village pig is evidently derived from the wild-boar, with which it has been known to

cross. The young, too, of the domestic animal is frequently striped at birth in the same manner as the young of the wild race. *Súar*, H.

TRIBE RUMINANTIA.

FAMILY CAMELIDÆ.

8. *Camelus dromedarius*, Linn., Camel. The camel or dromedary is commonly used (and bred) as a beast of burden and for riding purposes all over the country. *Unt*, H. The two-humped or Bactrian camel (*Camelus Bactrianus*, Linn.) is only known as an imported animal, and can hardly be admitted into this catalogue.

FAMILY BOVIDÆ.

Sub-family Caprinæ.

9. *Capra hircus*, Linn, Goat. Domesticated in various breeds throughout the world. In the North-West Provinces the large, long-eared Jumnapári breed is considered the best. In all probability the Indian race is derived from the *márkhar*, the *Capra megaceros* of Hutton (Jerdon's No. 234). *Bakri*, H.

10. *Ovis aries*, Linn., Sheep. Is very common throughout the country; the origin of the domestic animal appears to be lost in obscurity; derived in all probability from the mouflon (*Ovis musimon*, Schreb.) *Bheri*, H.

Sub-family Bovinæ.

11. *Bubulus arni*, Shaw, Buffalo. The domestic animal is descended from the wild buffalo, with which it freely crosses. In a feral state its range in north-western India is very limited, as it does not occur west of the Bahráich tarái; eastward from Gorakhpur to Bhután it is numerous. For many years past the wild race in the Bahráich tarái has been reduced to an isolated herd of eight or nine individuals; these have gradually been killed off, and it is to be feared that the animal is, at the present, extinct in that quarter. *Bhains*, H. (tame). *Arna*, H. (feral).

12. *Bos Indicus*, Linn., Indian ox. The zebu or humped-cattle (Brahmani bull of Anglo-Europenas) appears to be indigenous to the country, but yet it is unknown in an aboriginally wild state. Large herds, the descendants of domestic cattle, still roam about the Oudh tarái and the more extensive *katris* on the Ganges, where the *sarpat* grass and *jháo* jungle are sufficiently dense to afford them cover; a few are occasionally found in parts of the Duáb. "The humped-cattle are remarkable for most extraordinary variation of size, from the huge bullocks of western India (the ordnance cattle) down to the pigmy *gainí*, but the latter is not a distinct race, merely casual dwarfs, which, when they propagate, usually produce offspring of the ordinary size" (Blyth). *Sár* (bull); *bail* (bullock); *gái* (cow); *gainí*, (dwarf); *bangaila* (feral), H.

13. *Bos taurus*, Linn., European ox. The non-humped or European cattle (the feral Chillingham cattle) have been introduced here and there for the purpose of improving the indigenous breed.

AVES.

ORDER RAPTORES[1].

FAMILY VULTURIDÆ.

Sub-family Vulturinæ.

1*B*. *Vultur monachus*, Linn., Cinereous vulture. A regular cold-weather visitant throughout the upper Duáb and Oudh, but far from common.

2*A*. *Otogyps calvus*, Scop., Black vulture. Generally distributed throughout the country, but nowhere numerous. *Lál sir gidh*, H. (red-headed vulture).

3*B*. *Gyps fulvus*, Gmel., Tawny vulture. A regular cold-weather visitant throughout the country and fairly common.

3 *bis B*. *Gyps fulvescens*, Hume, Bay vulture. Occasionally met with in the open country of the North-Western Provinces and Oudh.

4*B*. *Gyps Indicus*, Scop., Long-billed vulture. Exceedingly numerous everywhere, congregating in great numbers over a carcass. *Gidh*, H.

5*A*. *Gyps Bengalensis*, Gmel., White-backed vulture. The most common vulture in the country, frequently building in colonies on large trees. *Gidh*, H.

Sub-family Neophroninæ.

6*A*. *Neophron ginginianus*, Lath., Indian scavenger vulture. Universally distributed, and found alike in towns, villages, and cantonments. It has been shown that Jerdon's term, *perenopterus*, Linn., applies to the African species. *Safed chil*, H. (white kite).

FAMILY FACONIDÆ.

Sub-family Falconinæ.

8*B*. *Falco peregrinus*, Gmel., Peregrine falcon. Essentially a duck-hawk, and generally distributed in suitable localities. Male, *bhairi bacha;* female, *bhairi*, H.

9*B*. *Falco peregrinator*, Sund., Shahin falcon. Though a regular visitant it is very scarce ; affects well-wooded localities, chiefly the neighbourhood of large solitary trees where parrots and pigeons are in the habit of roosting; the so-called *Falco atriceps*, Hume, has once been procured at Fatehgarh (*fide* Anderson). *Sháhin*, H. (female) ; *kobi*, H. (male).

10*D*. *Falco sacer*, Schleg., Saker falcon. An adult male specimen was procured at Dhandaus, in the Mainpuri district, in February, 1876, on a large *usar* plain (*fide* Anderson). Decidedly rare. *Chargh* (male); *charghela* (female), H.

11*A*. *Falco jugger*, Gray, Laggar falcon. Common everywhere, but is chiefly a denizen of open country ; breeds on high trees in the absence of cliffs

[1] NOTE.—The number prefixed to each species refers to the number given in Jerdon's Birds of India, and where additions have been made, they are noted as *'bis,' 'ter,'* &c. The signification of the letters following the numbers has already been explained Acknowledgments are due to Captain Marshall, R.E., and Mr. Cockburn of the Allahabad Museum, who have kindly examined the proofs with me.—E. T. A.

during the latter part of the cold weather. *Jaggar*, H. (male); *laggar*, H. (female).

12*D*. *Falco Babylonicus*, Gurney, Red-headed falcon. Exceedingly rare, but has occurred several times in the Duáb (*fide* Hume, Brooks, and Anderson), and once in Oudh (*fide* Irby). *Lál sir sháhin*, H. (red-headed falcon).

12 *bis D*. *Falco Barbarus*, Linn., Barbary falcon. Next to nothing is known of this species in this country; Duáb (*fide* Hume).

14*D*. *Hypotriorchis severus*, Horsf., Indian hobby. Decidedly rare. A fully adult specimen was shot at Fatehgarh, in 1866, by Colonel E. D. Radcliffe (see '*Ibis*' for 1871, page 366). *Dhuter* (male); *dhuti* (female) H. There is a specimen of *H. subbuteo*, Linn., and one of *H. severus*, in the Lucknow Museum, but the locality is not given (*fide* Anderson); both species may fairly be admitted into the list as stragglers.

16*A*. *Hypotriorchis chicquera*, Daud., Red-headed merlin. Common throughout the country, breeding during the latter part of the cold weather. *Chetwa*, H. (male); *taramti*, H. (female).

17*B*. *Tinnunculus alaudarius*, Briss., Kestrel. Common all through the North-Western Provinces and Oudh. *Chúa-már*, H. (rat-killer).

18*D*. *Erythropus Pekinensis*, Swinhoe, Indian lesser kestrel. There are three specimens, killed in Oudh, in the Lucknow Museum, two adult females and one male (*fide* Anderson). Mr. Brooks has recently procured three examples near Dinapur out of a good many he saw (J. A. S., Ben., 1874, page 239). The bird doubtless passes through the plains generally on its southward migration, returning northwards in April. Since Jerdon wrote, the present species, the Indian or Chinese representative of the lesser kestrel, has been separated under the name *Pekinensis* by Swinhoe: '*cenchris*,' Naum, being the name by which the western species is known.

Sub-family Accipitrinæ.

23*A*. *Micronisus badius*, Gmel., Shikra. Very common throughout the whole of India. *Chipka*, H. (male); *shikra*, H. (female).

24*D*. *Accipiter nisus*, Linn., European sparrow-hawk. Found throughout India in suitable places, but it is decidedly rare in the Duáb. *Básha*, H. (male); *báshin*, H. (female).

25*D*. *Accipter virgatus*, Temm., Besra sparrow-hawk. Though well known throughout India to all who take an interest in falconry, it is decidedly rare. Etáwa (*fide* Hume); Fatehgarh (*fide* Anderson). *Dhoti*, H. (male); *besra*, H. (female).

Sub-family Aquilinæ.

27*B*. *Aquila mogilnik*, Gmel., Imperial eagle. Visits the plains in great numbers during the winter months, leaving again early in April for its breeding

haunts. There has been so much confusion amongst these eagles that it is necessary to distinguish this bird by its proper name. *Safed sir* (white-headed) *jambaz*, H.

27 *bis B.* *Aquila bifasciata*, Gray and Hard., Banded eagle. Equally common as the preceding species. *Pattidár* (striped) *jambaz*, H.

28*A.* *Aquila nævia*, Gmel., Spotted eagle. Essentially a marsh eagle, and universally distributed in suitable localities, such as canal-banks, jhíls, &c. *Dagiwála*, H. (spotted one).

29*A.* *Aquila Vindhiana*, Franklin, Indian tawny eagle. Abundant throughout north-western India, breeding on high trees during the early part of the cold weather. It has been shown that Jerdon's term, *fulvescens*, Gray, has been wrongly applied to this species. *Wokháb*, H.

29 *bis D.* *Aquila fulvescens* (*vera*), Gray, Rufous eagle. The true *fulvescens*, and as rare as the preceding one is common. Only ten specimens have as yet been recorded of this eagle (*cf.* P. Z. S., 1871, page 688); it affects well-wooded and well-watered localities, avoiding open and dry tracts of country.

30*A.* *Aquila hastata*, Less., Long-legged eagle. This small but handsome eagle has now been procured in most of the districts of the North-Western Provinces, but it is comparatively rare. *Gol nákwála*, *H.* *Aquila nævia* and *A. hastata*, though admitted into this list as permanent residents, have not as yet been known to breed south of Saháranpur; they are very similar in their habits, food, and the localities they frequent.

31*B.* *Aquila pennata*, Gmel., Dwarf eagle. Decidedly rare in the upper Duáb, getting more numerous at Allahabad, Mirzapur, and further east. *Chota mozawála*, H.

33*A.* *Nisætus Bonellii*, Temm., Crestless hawk-eagle. Occurs throughout India in suitable localities, such as jungly districts, the neighbourhood of jhíls, &c. Breeds on cliffs and high *pípal* trees during December and January. *Morangi*, H. (peacock-killer).

34*D.* *Limnætus* (*Spizætus*) *niveus*, Temm. (=*S. caligatus*, Raff.), Changeable hawk-eagle. North of the Kheri district and Bhábar forests generally (*fide* Anderson), descending most probably into the well-wooded parts of central Oudh and Rohilkhand.

35*D.* *Limnætus* (*Spizætus*) *cristatellus*, Tem. (=*S. Cirrhatus*, Gmel.), Crested hawk-eagle. Etáwa (*fide* Hume).

36*D.* *Limnætus* (*Spizætus*) *Nipalensis*, Hodgs., Spotted hawk-eagle. As a plains' species the most common of the group, and in all probability occurs (in suitable localities) more frequently than is generally supposed. Several specimens have been procured at Etáwa (*fide* Hume) and two at Allahabad (*fide* Cockburn).

38*A*. *Circœtus Gallicus*, Gmel., Serpent eagle. Far from numerous and very local; affects open and dry situations; breeds on high trees during March and April. *Sámp már*, H. (snake-killer).

39*B*. *Spilornis cheela*, Daud., Crested serpent eagle. Is found all over India, most numerous in damp and well-wooded countries. *Farj báz*, H.

40*B*. *Pandion haliætus*, Linn., Osprey. Somewhat rare in the North-Western Provinces and Oudh, but more common further east. As is well known, it is generally found near open jhíls and lakes, but more frequently along large rivers. *Chota macharang*, H.

41 *bis D*. *Polioætus plumbeus*, Hodgs., Lesser fish eagle. Decidedly rare in the Duáb; one specimen Etáwa (*fide* Brooks), one specimen Mainpuri (*fide* Anderson). As this eagle occurs throughout the north-western Himálayas, it may be more common on the rivers and larger jhíls of northern and central Oudh and Rohilkhand. There is an Oudh-killed specimen in the Lucknow Museum (*fide* Anderson).

42*A*. *Haliætus fulviventer*, Viell. (= H. *leucoryphus*, Pallas, and most probably *H. Macei*, Cuv.), Ring-tailed sea eagle. Occurs throughout northern India, along rivers, jhíls, and lakes; breeds on trees in close proximity to water during November and December. *Macharang*, H.

42 *bis D*. *Haliætus albicilla*, Linn., European white-tailed sea eagle. Rare; two or three specimens Etáwa (*fide* Hume and Brooks). Affects the larger jhíl and lake country of northern India.

Sub-family Buteoninæ.

45*B*. *Buteo canescens*, Hodgs. (= *B. ferox*, Gmel.), Long-legged buzzard. Is found throughout northern India, frequenting plains as well as low cultivated lands, and subsisting chiefly on rats, frogs, &c. *Chúa-már*, H.

48*A*. *Poliornis teesa*, Franklin, White-eyed buzzard. Is spread throughout the greater part of India, and is very abundant in parts of the North-Western Provinces and Oudh. Breeds on trees during the months of March and April. *Tísa, safed ankhwála*, H.

50*D*. *Circus cyaneus*., Linn., Hen harrier. Occurs sparingly in central and northern Oudh and Rohilkhand, but its occurrence in the Duáb appears to be exceptional. "Near Jhánsi" (Hume). *Chúa-már*, H.

51*B*. *Circus Swainsoni*, A. Smith (= *C. Pallidus*, Sykes), Pallid harrier. Exceedingly abundant throughout India, frequenting open and cultivated ground. *Chúa-már*, H.

52*D*. *Circus cineraceus*, Mont., Montagu's harrier. Tolerably common in the jungle tracts of Bundelkhand generally, and locally distributed through central Oudh and Rohilkhand. If it occurs in the Duáb, it is only as an isolated

straggler. One specimen north bank of the Ganges (*fide* Anderson). *Chíla-már*, H.

53*D*. *Circus melanoleucos*, Gmel., Pied harrier. One specimen north of the Ganges at Fatehgarh (*fide* Anderson). Though common in Lower Bengal, this harrier is not supposed to occur in northern India; it is however fairly common in central Oudh, getting almost abundant in certain parts of the Tarái; such as the high grass lands on the banks of the Chauka, &c. *Chíla-már*, H.

54*B*. *Circus æruginosus*, Linn., Marsh harrier. Generally spread through India, frequenting jhíls, marshes, and damp localities. *Chíla-már*, H.

Sub-family Milvinæ.

55*A*. *Haliastur Indus*, Bodd., Brahmani kite. Is found throughout all India in suitable localities, such as the vicinity of lakes and wet cultivation; absent or rare however in dry and arid situations. *Lál chíl*, H.

56*A*. *Milvus Govinda*, Sykes., Common kite. One of the most common and abundant birds in India. *Chíl*, H.

56*bis B*. *Milvus major*, Hume (=*M. melanotis*, Temm. and Schl.), Marsh kite. Comparatively rare and locally distributed; affects jungles and marshy localities; is very wary and rarely approaches towns and villages.

57*A*. *Pernis cristata*, Cuv., Crested honey buzzard. Is found throughout India in forests and well-wooded districts. Has not as yet been known to breed south of Saháranpur, but doubtless does so in suitable localities. *Madhkhor*, H. (honey-eater).

59*A*. *Elanus melanopterus*, Daud. (=*E. cæruleus*, Desp.), Black-winged kite. Occurs in India generally in suitable localities, such as open and cultivated districts, avoiding forests and arid plains.

FAMILY STRIGIDÆ.

Sub-family Striginæ.

60*A*. *Strix Javanica*, De Wurmb. (=*S. Indica*, Blyth), Indian screech owl. Found throughout India, but nowhere numerous. *Safed ghugu*, H. *Scelostrix candida*, Tickell (No. 61), deserves a passing notice. Although it has hardly a claim to be included in this list, it is common on the banks of the Chauka, 30 miles north of Kheri, in Oudh (*fide* Anderson), and may occur as a straggler in central Oudh or on the Ganges *khatris*.

Sub-family Syrninæ.

65*A*. *Syrnium Sinense*, Lath. (=*S. ocellata*, Less.), Mottled wood owl. Common throughout the greater part of India.

Sub-family Asioninæ.

68*B*. *Otus brachyotus*, Gmel., Short-eared owl. Exceedingly common throughout India, and is almost exclusively found in grassy plains, numbers being frequently flushed in a battue. *Ghás-ke-ghugu*, H.

Sub-family Buboninæ.

69*A*. *Urrua Bengalensis*, Franklin, Rock-horned owl. Throughout India, frequenting rocky hills, ravines, and grass jungle. *Bara ghugu*, H.

70*A*. *Urrua Coromanda*, Lath., Dusky-horned owl. Throughout the greater part of India, frequenting thick groves and forest jungle. *Jangli ghugu*, H.

72*A*. *Ketupa Ceylonensis*, Gmel., Brown fish owl. Throughout India, frequenting rocks and heavy tree cover close to water. *Bara ulu*, H.

74*A*. *Ephialtes pennata*, Hodgs., Indian scops owl. Locally throughout India, but decidedly rare. Five specimens Fatehgarh (*fide* Anderson). *Chota ulu*, H.

74 *bis A*. *Ephialtes sunia*, Hodgs., Red scops owl. The same remarks apply to this species. Three specimens Fatehgarh (*fide* Anderson). *Chota ulu*, H.

74 *ter A*. *Ephialtes griseus*, Jerdon, Common scops owl. As common throughout India as the two preceding species are rare.

Sub-family Surninæ.

76*A*. *Athene brama*, Temm., Spotted owlet. One of the most common and universally spread birds in India. *Khashat*, H.

77*A*. *Athene radiata*, Tickl., Jungle owlet. Dispersed throughout upper India in forests and large groves, but nowhere common. *Khashat*, H.

81*A*. *Ninox scutellatus*, Raffl., Brown hawk owl. Found throughout the wooded parts of all India, but far from numerous.

ORDER INSESSORES.

TRIBE FISSIROSTRES.

FAMILY HIRUNDINIDÆ.

Sub-family Hirundininæ.

82*B*. *Hirundo rustica*, Linn., Common swallow. Found over the whole continent of India. *Ababil*, H.

84*A*. *Hirundo filifera*, Steph. (=*H. ruficeps*, Licht.), Wire-tailed swallow. Found in small numbers throughout the country and very partial to river banks, canals, &c. *Leishra*, H.

85*A*. *Hirundo erythropygia*, Sykes, Red-rumped swallow. Found all over the country in suitable localities. The bird described by Jerdon is not *H. daurica*, Linn., but *H. erythropygia*, Sykes, which latter is a permanent resident. *Masjid ababil*, H.

85 *bis B*. *Hirundo daurica*, Linn., Migratory red-rumped swallow. Sparingly dispersed throughout the upper Provinces. *Masjid ababil*, H.

86*A*. *Hirundo fluvicola*, Jerdon, Indian cliff swallow. Exceedingly common throughout upper India, affecting high river banks, cliffs, and ruined buildings. *Masjid ababil*, H.

89*A*. *Cotyle Sinensis*, Gray, Indian bank-martin. Very numerous in the vicinity of large rivers, actually swarming on the Ganges during the breeding season. *Daryau-ke-ababil*, H.

90*A*. *Cotyle concolor*, Sykes, Dusky crag-martin. Scattered sparingly throughout the country, frequenting high banks, old forts, and mosques.

Sub-family Cypselinæ.

100*A*. *Cypselus affinis*, Gray (=C. *Abyssinicus*, Streub.), Common Indian swift. The most abundant and universally diffused swift in India, frequently building in communities in the interior of temples, verandahs, &c. *Ababil*, H.

102*A*. *Cypselus batassiensis*, Gray, Palm swift. Abounds in all the districts of India wherever the "*tár*" or "toddy" trees are found. *Tár-ka-ababil*, H.

FAMILY CAPRIMULGIDÆ.

Sub-family Caprimulginæ.

107*A*. *Caprimulgus Indicus*, Lath., Jungle night-jar. Is found sparingly all over India. *Chipka*, H.

109*A*. *Caprimulgus albonotatus*, Tickl., Large Bengal night-jar. Very locally distributed in northern India.

112*A*. *Caprimulgus Asiaticus*, Lath., Common Indian night-jar. Generally distributed throughout India. *Chipka*, H.

113*A*. *Caprimulgus Mahrattensis*, Sykes, Sykes' night-jar. A southern species ; and though sparingly distributed throughout (Bundelkhand, it is almost unknown in the Duáb. One specimen Cawnpore (*fide* Marshall). *Chipka*, H.

114*A*. *Caprimulgus monticolus*, Franklin, Franklin's night-jar. Generally spread throughout India. *Chipka*, H.

FAMILY MEROPIDÆ.

117*A*. *Merops viridis*, Linn., Common bee-eater. Occurs throughout the whole of India. *Patringa*, H.

118*A*. *Merops Philippensis*, Linn., Blue-tailed bee-eater. Generally spread more or less all over India, yet it is somewhat locally distributed. *Bara patringa*, H.

120*B*. *Merops Ægyptius*, Forsk., Egyptian bee-eater. Very little is known regarding the geographical range of this bird in India. Aligarh (*fide* Marshall).

FAMILY CORACIDÆ.

123*A*. *Coracias Indica*, Linn., Indian roller. Is distributed throughout the whole of India, frequenting alike open jungles, groves, avenues, gardens, &c. *Nílkant*, H.

FAMILY HALCYONIDÆ.

Sub-family Halcyonidæ.

127*A*. *Halcyon leucocephalus*, Gmel. (=*H. gurial*, Pearson), Brown-headed king-fisher. Fairly common on well-wooded streams through northern Oudh and Rohilkhand, Hardui (*fide* Anderson); unknown in Bundelkhand and the Duáb.

129*A*. *Halcyon fuscus*, Bodd. (=*H. Smyrnensis*, Linn.), White-breasted king-fisher. Is found throughout the whole of India. *Kilkila*, H.

Sub-family Alcedininæ.

134*A*. *Alcedo Bengalensis*, Gmel., Common Indian king-fisher. Is spread through the whole of India, frequenting rivers, tanks, paddy-fields, and even ditches by the roadside. *Chota kilkila*, H.

136*A*. *Ceryle rudis*, Linn., Pied king-fisher. Very common and abundant throughout India, frequenting river-banks, back-waters, canals, &c. *Kauriála*, H. (pied).

141*D*. *Hydrocissa coronata*, Bodd., Malabar pied horn-bill. A southern species straggling occasionally, though very rarely, through central into parts of Bundelkhand and similar situations in the trans-Jumna portions of the Allahabad district, parganahs Khairagarh and Markundi (East Indian Railway, Jabalpur line), (*fide* Cockburn).

FAMILY BUCEROTIDÆ.

144*A*. *Meniceros bicornis*, Scop., Common grey horn-bill. Is spread throughout the country in well-wooded localities. *Dhanes*, H. The oil is said to be a cure for rheumatism and is in great demand.

TRIBE SCANSORES.

FAMILY PSITTACIDÆ.

Sub-family Palæorninæ.

147*D*. *Palæornis eupatrius*, Linn., Red-shouldered parakeet. Though included only as a rare visitant in the Duáb, it is common in central and abundant in northern Oudh; unknown in Bundelkhand. The term *Alexandri*, *apud* Jerdon, has been wrongly applied to this species. *Rái tota*, H.

148*A*. *Palæornis torquatus*, Bodd., Rose-ringed parakeet. One of the most common and familiar birds throughout India and sufficiently numerous to be most destructive to fruit gardens and crops. *Suya tota*, H.

149*A*. *Palæornis purpureus*, Mull., Rose-headed parakeet. Is found more or less all over India, preferring jungly districts to the more open parts of the country. The term *rosa*, *apud* Jerdon, has been wrongly applied to this species. *Tuiya tota*, H.

FAMILY PICIDÆ.

Sub-family Picinæ.

160*A*. *Picus Mahrattensis*, Lath., Yellow-fronted wood-pecker. Very generally spread throughout the country. *Kath khorwa*, H.

164*A*. *Yungipicus Hardwickii*, Jerdon., Southern pigmy wood-pecker. Generally spread throughout the country.

Sub-family Gecininæ.

180*A*. *Brachypternus aurantius*, Linn., Golden-backed wood-pecker. Is common throughout northern India. *Kath khorwa*, H.

Sub-family Yunginæ.

188*B*. *Yunx torquilla*, Linn., Common wry-neck. Sparingly distributed throughout India.

FAMILY MEGALÆMIDÆ.

193*A*. *Megalæma caniceps*, Franklin, Common green barbet. Is found throughout northern India. *Kadranga*, H.

197*A*. *Xantholæma Indica*, Lath. (=*X. hæmacephala*, Mull.), Crimson-breasted barbet. Is found throughout all India. *Chota kath khorwa*, H.

FAMILY CUCULIDÆ.

Sub-family Cuculinæ.

199*C*. *Cuculus canorus*, Linn., European cuckoo. Throughout the Himálayas; visiting the plains generally, though sparingly, during the rains. *Pahári pupiya*, H.

201*D*. *Cuculus poliocephalus*, Lath., Small cuckoo. As above, migrating very rarely to the plains.

203*D*. *Cuculus micropterus*, Gould, Indian cuckoo. As above.

205*A*. *Hierococcyx varius*, Vahl., Common hawk-cuckoo. The common cuckoo of the plains of India is found throughout the whole country, and generally known as the "*Brain-fever*" bird. Apparently very few remain in these Provinces during the winter months. *Pupiya*, H.

212*C*. *Coccystes melanoleucos*, Gmel. (*C. Jacobinus*, Bodd.), Pied crested cuckoo. Is found all over India. Does not arrive in the North-Western Provinces till the rains have commenced, and migrates eastwards again as soon as the breeding season is over. *Pupiya*, H.

214*C*. *Eudynamys orientalis*, Linn. (=*E. honorata*, Linn.), Indian koil. Is found throughout India. Visits the North-Western Provinces in great numbers during the hot weather, migrating northward and eastward by the end of the rains. *Koil*, H.

Sub-family Centropodinæ.

217*A*. *Centropus rufipennis*, Linn., Common coucal, the 'crow-pheasant.' Is a very common and universally distributed bird throughout the whole country. *Mahoka*, H.

218*A*. *Centropus viridis*, Scop., Lesser Indian coucal. Somewhat rare and locally distributed. In northern India, it is confined to the north of Oudh and Rohilkhand, Kheri (*fide* Anderson); unknown in the Duáb and Bundelkhand.

220*A*. *Taccocua sirkee*, Gray, Bengal Sirkeer. Is found throughout the North-Western Provinces and Oudh.

TRIBE TENUIROSTRES.

FAMILY NECTARINIDÆ.

Sub-family Nectarininæ.

234*A*. *Arachnechthra Asiatica*, Lath., Purple honey-sucker. The widest distributed of all the honey-suckers, and in the plains of northern India, it is the only representative of the whole group. *Shakr khora*, H.

Sub-family Dicæinæ.

238*A*. *Dicæum minimum*, Tickl., Tickell's flower-pecker. Very sparingly distributed in northern India.

240*A*. *Piprisoma agile*, Tickl., Flower-pecker. Occurs but sparingly in northern India, and is chiefly found in Oudh.

FAMILY CERTHIADÆ.

Sub-family Certhinæ.

246*D*. *Salpornis spilonotus*, Franklin, Spotted grey creeper. Inhabits the hilly parts of Behar and probably the hilly regions of central India, Bundelkhand, &c., (Jerdon). Recorded from Bahráich, Oudh (Adams), Saháranpur (Marshall).

Sub-family Sittininæ.

250*A*. *Sitta castaneoventris*, Franklin, Chesnut-bellied nuthatch. Occurs throughout northern India, frequenting lofty trees.

FAMILY UPUPIDÆ.

Sub-family Upupinæ.

254*B*. *Upupa epops*, Linn., European hoopoe. Occurs in the Himálayas, migrating to the plains generally during the cold weather. *Hadh-hadh*, H.

255*A*. *Upupa nigripennis*, Gould, Indian hoopoe. Occurs throughout these Provinces and Oudh. *Hadh-hadh*, H.

TRIBE DENTIROSTRES.

FAMILY LANIADÆ.

Sub-family Lanianæ.

256*A*. *Lanius lahtora*, Sykes, Indian grey shrike. Is spread throughout northern India, affecting chiefly low, thin, and thorny scrub, and avoiding cultivated and well-wooded localities. *Safed lahtora*, H.

257*A*. *Lanius erythronotus*, Vigors, Rufous-backed shrike. Occurs throughout northern India, affecting chiefly jungle tracts, hedge-rows, and bushes in cultivated parts of the country. *Mattiya lahtora*, H.

260*A*. *Lanius Hardwickii*, Vigors (=*L. vittatus*, Dum.), Bay-backed shrike. Is found all over northern India, frequenting groves, gardens, hedge-rows, &c. *Chota lál lahtora*, H.

261*D*. *Lanius cristatus*, Linn., Brown shrike. Jerdon is in error in ascribing the range of this species to almost "every part of the plains of India." It is rare in northern India; one specimen Etáwa (*fide* Brooks); Allahabad (*fide* Cockburn.)

262*B*. *Lanius arenarius*, Blyth, Pale brown shrike. Occurs throughout northern India during the winter months.

Sub-family Malaconotinæ.

265*A*. *Tephrodornis Pondiceriana*, Gmel., Common wood shrike. Is found throughout the greater part of India, frequenting thin jungle groves, gardens, &c. Though a permanent resident, it breeds very locally.

Sub-family Campephaginæ.

268*A*. *Volvocivora Sykesii*, Strickl., Black-headed cuckoo shrike. Sparingly distributed throughout India, and far from common; generally found in wooded countries where there are tracts of low jungle; included as a permanent resident on the strength of one nest having been found in Bundelkhand (*fide* Blewitt).

269*B*. *Volvocivora melaschistus*, Hodgs., Dark-grey cuckoo shrike. Is found sparingly throughout the more wooded parts of India.

270*A*. *Graculus Macei*, Less, Large cuckoo shrike. The most common bird of the group, and particularly numerous in Oudh wherever there is a sufficiency of wood. A permanent resident very locally.

273*B*. *Pericrocotus brevirostris*, Vigors, Short-billed minivet. Is found throughout the Himálayas up to elevations of from 7,000 to 8,000 feet, migrating all over the plains of northern India during the cold weather.

276*A*. *Pericrocotus peregrinus*, Linn., Small minivet. Is distributed throughout the whole of India; associating at times in small flocks and frequenting alike jungles, mango-topes, gardens, &c. A permanent resident very locally.

277*D*. *Pericrocotus erythropygius*, Jerdon, White-billed minivet. "Extensively spread throughout India, but everywhere rare...Bundelkhand...so that it probably extends into the North-Western Provinces," &c. (Jerdon). Decidedly rare in the North-Western Provinces; Etáwa (*fide* Brooks).

Sub-family Dicrurinæ.

278*A*. *Dicrurus macrocercus*, Vieill. (=*D. albirictus*, Hodgs.), Common drongo shrike. Is found throughout India and actually swarms in some places; its habit of attacking crows has earned for it the familiar name of "king-crow." *Buchanga*, H.

280*B*. *Dicrurus longicaudatus*, A. Hay, Long-tailed drongo. The king-crow of the Himálayas up to an elevation of 7,000 feet, migrating sparingly to the plains of northern India during the cold weather. *Buchanga*, H.

281*B*. *Dicrurus cœrulescens*, Linn., White-billed drongo. Is found sparingly throughout India in suitable places, affecting chiefly well-wooded and damp localities, probably a permanent resident in central and northern Oudh. *Pahári buchanga*, H.

283*D*. *Bhringa remifer*, Temm., Lesser racket-tailed drongo. *Chota bhamráj*, H.

284*D*. *Edolius paradiseus*, Linn., Large racket-tailed drongo. The lower ranges of the Himálayas, migrating sparingly to northern and central Oudh during the rains and cold weather. *Bhamráj*, H.

286*D*. *Chibia hottentota*, Linn., Hair-crested drongo. The same remarks apply to this as to the two preceding species. One specimen Fatehpur (*fide* Anderson).

FAMILY MUSICAPIDÆ.

Sub-family Myiagrinæ.

288*A*. *Tchitrea paradisei*, Linn., Paradise flycatcher. The whole of northern India, and abundant in the Himálayas up to 5,000 feet. It is more or less a permanent resident in highly-wooded districts, but only a temporary sojourner in the more open parts of the country. *Sháh bulbul*, H.

290*B*. *Myiagra azurea*, Bodd., Black-naped blue flycatcher. Is widely spread through India up to an elevation of 3,000 feet in the Himálayas; visits the plains generally during the cold weather.

291*D*. *Leucocerca fuscoventris* (=*L. albicollis*, Vieill.), Frank., White-throated fantail. The Sub-Himálayan tracts and all the warmer valleys of the outer ranges up to an elevation of 4,000 or 5,000 feet. Northern Oudh (*fide* Anderson), and probably further south.

292*A*. *Leucocerca albofrontata*, Frank. (=*L. aureola*, Vieill.), Whitebrowed fantail. Throughout northern India.

294*D*. *Chelidorhynx hypoxantha*, Blyth, Yellow-bellied fantail. The Himálayas, generally up to an elevation of 8,000 or 9,000 feet; does not occur in the plains south of Saháranpur.

295*B*. *Cryptolopha cinereocapilla*, Vieill., Grey-headed flycatcher. Dispersed throughout all India from the Himálayas to the Nílgiris, visiting the plains generally during the cold weather.

Sub-family Musicapinæ.

298*B*. *Alseonax terricolor*, Hodgs., Rufescent flycatcher. Found in the Himálayas at no great elevation, extending into the plains in the cold weather.

301*B*. *Eumyias melanops*, Vigors, Verditer flycatcher. Throughout India from the Himálayas to the Nílgiris at elevations from 4,000 to 9,000 feet, extending into the plains in the cold weather.

304*B*. *Cyornis rubeculoides*, Vigors, Blue-throated red-breast. Throughout the Himálayas, visiting the plains sparingly in the cold season.

310*B*. *Musicapula superciliaris*, Jerdon, White-browed blue flycatcher. Throughout the Himálayas, spreading to the plains during the cold weather.

314*D*. *Nillava sundara*, Hodgs., Rufous-bellied fairy bluechat. Confined to the Himálayas at elevations of from 5,000 to 8,000 feet, occasionally (though very rarely) being driven down to the plains by a severe winter.

323*B*. *Erythrosterna hyperythra*, Cab., White-tailed robin flycatcher. *E. leucura*, Gmel., *apud* Jerdon=*E. albicilla*, Pallas. This bird does not occur in the North-Western Provinces, but in Bengal.

FAMILY MERULIDÆ.

Sub-family Myiotherinæ.

343*D*. *Myiophonus Temminckii*, Vigors, Yellow-bellied whistling thrush. Throughout the Himálayas at elevations of from 6,000 to 10,000 feet, frequenting beds of streams and rocky ground. During the cold weather, this species may be met with as a straggler throughout northern Oudh and Rohilkhand.

345*B*. *Pitta Bengalensis*, Gmel., Yellow-breasled ground thrush. Throughout the Sub-Himálayan tracts, extending into northern Oudh and Rohilkhand, where it may be a permanent resident ; Saháranpur, where it is common (*fide* Marshall); occurs as a migrant in the jungles south of the Jumna, passing through the Duáb in course of migration.

Sub-family Merulinæ.

351*B*. *Petrocossyphus cyaneus*, Linn., Blue rock thrush. Inhabits the whole of the Himálayas, migrating into Bundelkhand, through the Duáb generally.

353*D*. *Orocetes cinclorhynchus*, Vigors, Blue-headed chat-thrush. Inhabits the whole of the Himálayan range, migrating occasionally (though rarely) to the plains in the winter.

356*D*. *Geocichla unicolor*, Tickl., Dusky ground-thrush. Is found throughout the whole extent of the Himálayas, migrating in winter to the more wooded districts in the plains; it is tolerably common in Oudh, and might almost be included as a regular migrant to that province.

361*D*. *Merula boulboul*, Lath., Grey-winged black bird. Is found throughout the whole extent of the Himálayas, keeping generally to elevations of from 5,000 to 8,000 feet. A few stragglers are at times driven down to the plains.

365*B*. *Planesticus atrogularis*, Temm., Black-throated thrush. Throughout the Himálayas, inhabiting the higher ranges in the interior in summer and descending to the lower ranges in winter. Unlike its congeners, it is tolerably common in the cold weather in the plains of the North-Western Provinces : it has recently been killed in England.

371*D*. *Oreocincla dauma*, Lath., Small-billed mountain thrush. Is tolerably common throughout the Himálayas, descending occasionally (though rarely) to the plains during the winter months.

Sub-family Timalinæ.

385*A*. *Pyctorhis Sinensis*, Gmel., Yellow-eyed babbler. Is universally distributed throughout India, frequenting low scrub, hedge-rows, gardens, &c. *Guláb chashm*, H.

432*A*. *Malacocircus terricolor*, Hodgs., Bengal babbler. Abundant throughout northern India. *Sát bhái*, H.

436*A*. *Malacocircus Malcolmi*, Sykes, Large grey-babbler. As abundant almost as the preceding species, but more locally distributed. *Sát bhái*, H.

438*A*. *Chatarrhæa caudata*, Dum., Striated bush-babbler. Is the most extensively spread of all the Indian members of this group, affecting open plains that are clad with low and scattered bushes, gardens, &c. *Sor*, H.

439*A*. *Chatarrhæa Earlei*, Blyth, Striated reed-babbler. Jerdon's statement, "not yet been noticed in southern or central India, nor in the North-Western Provinces," requires modification. It is common in the Saháranpur district, and occurs in high grass jungles throughout the central and perhaps southern portions of the Kheri and Bahráich districts, and has been procured along the Ganges, in most parts of the Duáb (*fide* Anderson).

441*A*. *Chætornis striatus*, Jerdon, Grass babbler. Found in suitable localities and very local.

FAMILY BRACHYPODIDÆ.

Sub-family Pycnonotinæ.

459*D*. *Otocompsa leucotis*, Gould, White-eared bulbul. Rarely met with in the Duáb, but tolerably common in Bundelkhand. *Kashandara*, H.

460*A*. *Otocompsa jocosa*, Linn. (= *O. emeria*, Shaw), Red-whiskered bulbul. Is found throughout India, but often affects particular localities. Though fairly common in Oudh, it is, comparatively speaking, rare in the Duáb. *Sipáhi bulbul*, H.

462*A*. *Pycnonotus hæmorhous*, Gmel. (= *P. pusillus*, Blyth.) Very abundant throughout northern India, frequenting gardens, cultivated ground, and low jungles, but avoiding forests. *Bulbul*, H.

465*B*. *Phyllornis aurifrons*, Jerdon, Gold-fronted green bulbul. *Sabz harewa*, H.

466*B*. *Phyllornis Hardwickii*, Jerdon and Selby, Blue-winged green bulbul. These green bulbuls are found in the Sub-Himálayan region, migrating regularly into Oudh and occasionally into the Duáb: in all probability both species breed locally in central and northern Oudh.

467*A*. *Iora Zelonica*, Gmel., Black-headed green bulbul. *Shaubiya*, H.

468*A*. *Iora typhia*, Linn., White-winged green bulbul. Both species of *iora* are tolerably common throughout the North-Western Provinces and Oudh, breeding very locally however.

Sub-family Oriolinæ.

470*A*. *Oriolus kundoo*, Sykes, Indian oriole. The mango-bird is diffused throughout the country, preferring well-wooded localities, such as large groves, gardens, and avenues. Only stragglers remain in the North-Western Provinces during the winter months, and the increase to their numbers in April and May, when breeding begins, is most marked; so that it might almost stand as "C"=hot weather migrant. *Pílak*, H.

471*D*. *Oriolus Indicus*, Briss., Black-naped oriole. Spread more or less through India, but everywhere rare; an eastern species, only occurring in these Provinces as a straggler.

472*A*. *Oriolus melanocephalus*, Linn., Black-headed oriole. Sparingly distributed throughout northern India, generally frequenting forests, gardens, and groves, more common in Oudh than in the Duáb. *Kála sir pílak*, H.

FAMILY SYLVIADÆ.

Sub-family Saxicolinæ.

475*A*. *Copsychus saularis*, Linn., Magpie robin. Is found throughout India and in the Himálayas up to an elevation of 5,000 feet. *Dahyal*, H.

480*A*. *Thamnobia Cambaiensis*, Lath., Brown-backed robin. Is found throughout central and northern India up to the base of the Himálayas.

481*A*. *Pratincola caprata*, Linn., White-winged black robin. Common all over India, frequenting scrub, hedges, and gardens. Occurs in the Himálayas, in common with the following species, up to an elevation of some 6,000 feet, whither the greater number of them apparently resort for breeding purposes. *Pidha*, H.

483*B*. *Pratincola Indica*, Blyth, Indian bush-chat. A winter visitant, and is found throughout India, affecting bushes, hedges, and cultivated lands. Some authors consider this species identical with the European form, *P. rubicola*, Linn.

485*D*. *Pratincola insignis*, Hodgs., Large bush-chat. "This species of *pratincola* has only as yet been found in Nepal, &c." (Jerdon). One specimen north bank of the Ganges, Cawnpore (*fide* Marshall).

486*D*. *Pratincola ferrea*, Hodgs., Dark-grey bush-chat. Occurs throughout the Himálayas at elevations of from 4,000 to 8,000 feet; its occurrence in the plains is purely accidental.

488*D*. *Saxicola leucuroides*, Gmel. (=*S. opistholeuca*, Strick.), White-tailed stone-chat. A western species, occurring but rarely in the North-Western Provinces.

489*D*. *Saxicola picata*, Blyth, Pied stone-chat. Sindh, Afghánistan, and the Panjáb; straggling occasionally into the North-Western Provinces.

491*B*. *Saxicola Isabellina*, Rüpp., Isabelline chat. Is found over the greater part of India and is very partial to the open sandy plains of the North-Western Provinces. The term *œnanthe*, Linn., *apud* Jerdon, applies to the European wheat-ear.

492*B*. *Saxicola deserti*, Rüpp., Black-throated wheat-ear. Is tolerably common throughout the upper Provinces, affecting the same localities as the preceding species.

494*A*. *Cercomela fusca*, Blyth, Brown rock-chat. Very common throughout northern India in suitable localities; it is a great frequenter of rocks, cliffs, ravines, and broken ground.

Sub-family Ruticillinæ.

497*B*. *Ruticilla rufiventris*, Vieill., Indian red-start. Is very regular in its appearance in the plains, and is generally distributed throughout the country.

507*B*. *Larvivora cyana*, Hodgs., Blue wood-chat. Is found in the Himálayas from Kashmír to Sikhim, and in the cold weather migrating in small numbers to the plains generally.

512*B*. *Calliope Kamtschatkensis*, Gmel., Common ruby throat. Very little seems to be known regarding the geographical range of this species; it is common in Kumaun up to an elevation of 8,000 feet, occasionally finding its way through Oudh and the Duáb to central India and Bundelkhand.

514*B*. *Cyaneula Suecica*, Linn., Indian blue-throat. Occurs all over India in suitable localities, such as grass-jungle, hedge-rows, and gardens, particularly in the vicinity of water.

Sub-family Calamoherpinæ.

515*B*. *Acrocephalus brunnescens*, Jerdon, Large reed-warbler. Is found in most parts of India, frequenting high reeds, grass, and other rank vegetation in damp situations.

516*B*. *Acrocephalus dumetorum*, Blyth, Lesser reed-warbler.

517*B*. *Acrocephalus agricolus*, Jerdon, Paddy-field warbler. Both species occur throughout the North-Western Provinces and Oudh, affecting very much the same situations as *Acrocephalus brunnescens*.

520*D*. *Locustella Hendersonii*, Cass., Henderson's reed-warbler. A regular cold-weather migrant, but very sparingly distributed. The term *certhiola*, Pallas, *apud* Jerdon, has been wrongly applied to this species.

520 *bis B*. *Luscinola melanopogon*, Temm., Moustachioed warbler. Tolerably common in suitable localities, such as dense reed-beds and high grass on the edges of jhíls, canals, and other watery situations; it is essentially an aquatic-warbler.

Sub-family Drymoicinæ.

530*A*. *Orthotomus longicauda*, Gmel., Indian tailor-bird. Throughout all India, and most common in well-wooded districts, frequenting gardens, hedge-rows, and at times high trees. *Phutki*, H.

535*A*. *Prinia Stewarti*, Blyth, Stewart's wren-warbler. This is the only resident *prinia* in the Duáb and is abundant in suitable localities, frequenting gardens, hedges, &c., and hunting among peas and other vegetables for its insect-food. *Kála phutki*, H.

536*B*. *Prinia gracilis*, Franklin, Franklin's wren-warbler. Only occurs as a cold-weather migrant from northern and central India.

539*A*. *Cisticola schœnicola*, Bonap., Rufous grass-warbler. Is found in every part of India, frequenting long grass, corn and rice fields; it is very partial to moist localities.

543*A*. *Drymoipus inornatus*, Sykes, Common wren-warbler. Abundant throughout India in grass lands, bushy ground, hedges and gardens. *Ghás-ke-phutki*, H.

544*B*. *Drymoipus longicaudatus*, Tickl., Long-tailed wren-warbler. Fairly common as a cold-weather migrant, but affects heavier cover than the preceding species and is somewhat local. *Ghás-ke-phutki*, H.

544 *bis A*. *Drymoipus rufescens*, Hume, Rufescent wren-warbler. Has been found breeding at Etáwa (Brooks) and Sítapur (Cock). A good deal of controversy has recently taken place as to whether this species is really distinct from *D. Jerdoni* of Blyth.

550*A*. *Burnesia lepida*, Blyth, Streaked wren-warbler. As local as it is common; in the North-Western Provinces this diminutive bird is confined to the *jháo* and *sarpat* thickets on the banks of large rivers, *katrís*, and islands. Supposed to be identical with the African species, *Malurus gracilis*, Rüpp.

551*A*. *Franklinia Buchanani*, Blyth, Rufous-fronted warbler. Affects low thorny jungle, high grass, &c., chiefly however in dry localities, and occurs throughout these Provinces generally.

Sub-family Phylloscopinæ.

553*B*. *Phyllopneuste rama*, Sykes, Sykes' warbler. Is found all through India, frequenting low jungles, groves, hedges, gardens, and trees.

553 *bis B*. *Phyllopneuste caligata*, Litch., Booted reed-warbler. The same remarks apply to this species.

554*B*. *Phylloscopus tristis*, Blyth, Brown tree-warbler. Generally spread through India in the cold weather. *Patti-ka-phutki*, H.

555*D*. *Phylloscopus fuscatus*, Blyth, Dusky-tree warbler. Apparently very rare in these Provinces; Etáwa (*fide* Brooks). It is fond of damp woods with an undergrowth of brushwood which is partially flooded. *Patti-ka-phutki*, H.

556*B*. *Phylloscopus magnirostris*, Blyth., Large-billed tree-warbler. Kashmír and Gangotri (*fide* Brooks); northern Kumáun (*fide* Anderson); and probably the higher ranges of the Himálayas generally, migrating sparingly throughout these Provinces in the cold weather. *Patti-ka-phutki*, H.

559*B*. *Phylloscopus nitidus*, Lath., Bright-green tree-warbler. Kashmír (*fide* Brooks); northern Kumaun (*fide* Anderson); and generally distributed over India during the cold weather. *Patti-ka-phutki*, H.

560*B*. *Phylloscopus viridanus*, Blyth., Greenish tree-warbler. Kashmír (*fide* Brooks); northern Kumáun (*fide* Anderson); and abundant in the cold weather throughout northern India. *Patti-ka-phutki*, H.

561*B*. *Phylloscopus affinis*, Tickl., Tickell's tree-warbler. Kashmír and Gangotri (*fide* Brooks); northern Kumaun (*fide* Anderson); spread all over India, but, comparatively speaking, rare in the North-Western Provinces. *Patti-ka-phutki*, H.

562*B*. *Phylloscopus Indicus*, Jerdon, Olivaceous tree-warbler. Generally distributed throughout northern India in the cold weather.

562 *bis D*. *Phylloscopus Tytleri*, Brooks, Slender-billed tree-warbler. Exceedingly rare; Kashmír (*fide* Brooks).

563*B*. *Reguloides occipitalis*, Jerdon, Large crowned tree-warbler. Common through the Himálayas from Mussooree to Kashmír (*fide* Brooks); and occurs all over the North-Western Provinces generally. *Patti-ka-phutki*, H.

565*B*. *Reguloides superciliosus*, Gmel, Crowned tree-warbler. Common through the higher ranges of the Himálayas from Kumaun to Kashmír, migrating to the plains generally in great numbers. The term *proregulus*, Pallas, *apud* Jerdon, applies to No. 566, and not to the present species.

565 *bis B*. *Reguloides sub-viridis*, Brooks, Allied crowned tree-warbler. Fairly common throughout the country, affecting *babúl* trees along canal-banks, &c. *Patti-ka-phutki*, H.

Culicipeta Burkii, Burton, Black-browed warbler. Common throughout the north-western Himálayas; wandering occasionally, though rarely, into the plains; Allahabad (*fide* Cockburn).

Sub-family Sylvinæ.

581*B*. *Sylvia orphea*, Temm., Black-capped warbler. Frequents avenues, groves, small trees, &c., and though generally distributed, it is far from common.

582*B*. *Sylvia affinis*, Blyth, Allied grey-warbler. Very numerous throughout north-western India, and has very much the habits of the preceding species.

Sub-family Motacillinæ.

589A. *Motacilla Maderaspatana*, Briss., Pied wagtail. Found throughout the whole of upper India, and essentially a water-wagtail, as it is rarely

seen except on the banks of rivers. Valley of the Sarju up to an elevation of 4,000 feet (*fide* Anderson). *Khanjan*, H.

590 *bis B. Motacilla personota*, Gould, Black-backed wagtail. *Dhobin*, H.

591*B. Motacilla Dukhunensis*, Sykes, Black-faced wagtail. Found throughout northern India, and has the usual habits of the family. *Dhobin*, H.

592*B. Calabates melanope*, Pallas, Eastern grey and yellow wagtail. Is found sparingly through northern India, retiring to the higher ranges of the Himálayas for breeding purposes. The term *sulphurea*, Bech., *apud* Jerdon, applies to the European species, if really distinct.

593*B. Budytes flava*, Linn., Grey-headed field-wagtail.

593 *bis B. Budytes cinereocapilla*, Savi, Cinereous-headed field wagtail.

593 *ter B. Budytes melanocephala*, Licht., Black headed field wagtail. Exceedingly abundant in every part of India, associating in flocks, feeding among cattle, and picking up the insects which are disturbed by their feet; they are very partial to alluvial lands, damp meadows, and newly-ploughed fields. *Pilkiya*, H. Under the term *viridis*, Gmel., Jerdon and many other naturalists have confounded the above three very distinct species, all of which have been procured in India in full breeding plumage.

594*B. Budytes calcaratus*, Hodgs., Yellow-headed black-backed wagtail. The bird described by Jerdon is not *citriola*, Pallas, but the present species.

594 *bis B. Budytes citreola*, Pallas, Yellow-headed grey-backed wagtail. Both species are common in marshes throughout northern India, though nothing like so plentiful as the three preceding ones. The summer habitat of *calcaratus* is Kashmír, while *citriola* migrates through Kashmír, retiring further north.

596*B. Pipastes maculatus*, Hodgs., Indian tree-pipit. Is found all over India in suitable localities, such as gardens, groves, &c., but frequenting by preference open grass lands; retires to the higher ranges of the Himálayas for breeding purposes; at the Pindar and the neighbouring spurs at elevations of from 8,000 to 11,000 feet, it was found breeding freely (*fide* Anderson). *Khurasáni churi*, H.

597*B. Pipastes arboreus*, Bech., European tree-pipit. Equally common in the cold weather as the preceding species, but more arboreal in its habits. Migrates abundantly through Kashmír (*fide* Brooks); and probably summers from Yarkund to Siberia. The terms *agilis*, Sykes, and *trivialis*, Linn., apply to this species and not to the preceding one. *Khurasáni churi*, H.

600*A. Corydalla rufula*, Vieill., Indian titlark. One of the most common, abundant, and generally distributed birds in India, frequenting fields, grassy beds, and cultivation generally.

601*B. Corydalla strialata*, Blyth, Large titlark. Less common than the above; it is a great frequenter of damp situations, such as paddy-fields and submerged grassy downs.

602*B*. *Agrodroma campestris*, Linn., Stone pipit. Is found in suitable places throughout India, frequenting roadsides, and barren, open, broken ground; avoids rich pastures and meadows, which the two preceding species delight in.

604*B*. *Agrodroma Jerdoni*, Finsch., Brown rock pipit. Common throughout northern India, retiring to the intermediate ranges of the north-west Himálayas for breeding purposes. It has very much the same habits as *campestris*, preferring raviny rocky ground to richly cultivated lands. The term *sordida*, Rüpp., *apud* Jerdon, has been wrongly applied to this species.

605*B*. *Anthus rosaceus*, Hodgs., Vinous-throated pipit. Throughout the Himálayas, migrating to the plains generally in the cold weather, and affecting as a rule moist localities. Breeds in northern Kumaun, close to the Pindari glacier and adjacent spurs, at elevations of from 8,000 to 11,000 feet, in company with *Pipastes maculatus* (*fide* Anderson). The term *cervinus*, Pallas, *apud* Jerdon, applies to the European species, and not to the Indian bird.

605 *bis B*. *Anthus spinoletta*, Linn., Water pipit. Very recently added to the Indian list, and next to nothing is known of its range in this country. Etáwa (*fide* Brooks), Panjáb (*fide* Hume).

FAMILY AMPELIDÆ.

Sub-family Leiotrichinæ.

631*A*. *Zosterops palpebrosus*, Temm., White-eyed tit. Is distributed throughout the whole of India, inhabiting and breeding in the Himálayas at an elevation up to 8,000 feet.

633*D*. *Cephalopyrus flammiceps*, Burt., Flame-fronted flower-pecker. Is found in the north-west Himálayas, extending westward to Kashmír, and migrating sparingly into parts of Rohilkhand and Oudh in the cold weather.

Sub-family Parinæ.

645*B*. *Parus cinereus*, Vieill., Indian grey tit. Extends throughout the Himálayas, migrating regularly into Rohilkhand and Oudh, and occasionally into the Duáb.

TRIBE CONIROSTRES.

FAMILY CORVIDÆ.

Sub-family Corvinæ.

660*A*. *Corvus culminatus*, Sykes (= *C. Levaillantii*, Less.), Indian corby. The carrion crow of India is found throughout the whole country to the base of the Himálayas. *Kág*, H.

663*A*. *Corvus splendens*, Vieill. (= *C. impudicus*, Hodgs.) Is found throughout the country generally; is one of the best known and familiar birds in India, being found in vast numbers in every city, village, and cantonment. *Kawa*, H.

Sub-family Dendrocitinæ.

674*A*. *Dendrocetta rufa*, Scop., Common Indian magpie. Occurs throughout the plains of India, and is most common in well-wooded districts. *Mahá-lát*, H.

Sub-family Sturninæ.

681*B*. *Sturnus vulgaris*, Linn., Common starling. As a cold-weather migrant, the common starling is found throughout north-western India, associating in vast flocks and feeding both on grain and insects. *Tilora*, H.

682*D*. *Sturnus nitens*, Hume, Glossy starling. Occurs but sparingly in the plains of the North-Western Provinces. The term *unicolor*, Marmora, *apud* Jerdon, has been wrongly applied to this bird.

683*A*. *Sturnopastor contra*, Linn., Pied starling. Is found throughout North-Western India up to the base of the Himálayas. *Ablaka*, H. (pied).

684*A*. *Acridotheres tristes*, Linn., Common maina. Occurs throughout the whole of India, inhabiting and breeding in the Himálayas up to an elevation of 7,000 feet. *Maina*, H.

685*A*. *Acridotheres ginginianus*, Lath., Bank-maina. Throughout north-western India, up to the Sub-Himálayan ranges. *Ganga maina*, H.

687. *Temenuchus pagodarum*, Gmel., Black-headed maina. More or less throughout the North-Western Provinces up to the Sub-Himálayan ranges; but nothing like so numerous as the other mainas. *Pawai*, H.

688*B*. *Temenuchus Malabaricus*, Gmel., Grey-headed maina. Throughout India, but somewhat locally distributed. Fairly common in the Himálayas up to an elevation of from 5,000 to 6,000 feet, where it breeds. *Paháři pawai*, H.

690*B*. *Pastor roseus*, Linn., Rose-coloured starling. Occurs throughout the greater part of India, associating in vast flocks, and committing great damage to millet fields. *Tiliyer*, H.

FAMILY FRINGILLIDÆ.

Sub-family Ploceinæ.

694*A*. *Ploceus baya*, Blyth., Common weaver-bird. Is found throughout the whole of India up to the base of the Himálayas. The *baya* is gregarious, associating in flocks and building in colonies, occasionally as many as fifty nests being suspended from one palm-tree. *Baya*, H.

695*A*. *Ploceus manyar*, Horsf., Striated weaver-bird. Though common throughout north-western India, it is decidedly local and found only in suitable localities. This species frequents high grass and reeds on the banks of rivers and jhíls, and builds (as a general rule in societies) in grass over-hanging water. *Tiliya baya*, H.

696*A*. *Ploceus Bengalensis*, Linn., Black-throated weaver bird. Jerdon's statement, "unknown in central India and the North-Western Provinces,"

requires modification, since large flocks occur in the Duáb in suitable places during the cold weather, and stragglers have been procured in the rains at Fatehgarh and Sháhjahánpur (*fide* Anderson); the time of the year too leads to the inference that it is a permanent resident in parts of northern India, most probably of Oudh. *Sarbo baya*, H.

Sub-family Estreldinæ.

697*B*. *Munia Malacca*, Linn., Black-headed Munia. A central and southern India species occasionally found in suitable parts of these Provinces generally (*fide* Cockburn).

699*A*. *Munia undulata*, Lath., Spotted munia. Though found throughout India generally up to the lower ranges of the Himálayas, it is very local in the North-Western Provinces; affects chiefly high *sarpat* grass on river banks, and thick, thorny bushes.

703*A*. *Munia Malabarica*, Linn., Plain brown munia. Is found throughout the greater part of India, and affects the more arid portions of the North-Western Provinces and Oudh, where it is abundant. *Charakhi*, H.

704*A*. *Estrelda amandava*, Linn., Red waxbill. Throughout the well-watered tracts of the North-Western Provinces and Oudh generally, in parts of which it is a permanent resident; a favourite resort is the high rank reed beds along the banks of the Ganges and Jumna canals. *Lál*, H. (male); *munia*, H. (female).

705*A*. *Estrelda formosa*, Lath., Green waxbill. Occurs sparingly throughout these Provinces in suitable localities, but is more common in Oudh and Bundelkhand: found breeding near Allahabad (*fide* Cockburn).

706*A*. *Passer Indicus*, Jard. and Selby, Indian house-sparrow. Generally diffused all over India, extending to the middle ranges of the Himálayas up to an elevation of from 6,000 to 7,000 feet. *Gauriya*, H.

707*B*. *Passer salicarius*, Vieill., Willow-sparrow. In portions of the well-watered tracts of the North-Western Provinces, generally affecting high grass and reeds, chiefly in the vicinity of watery situations. *Jangli gauriya*, H.

711*A*. *Passer flavicollis*, Frankl., Yellow-necked sparrow. Is found throughout the greater part of India and in parts of the Himálayas up to elevations between 4,000 and 5,000 feet. *Jangli gauriya*, H.

Sub-family Emberizinæ.

716*B*. *Emberiza Huttoni*, Blyth, Grey-necked bunting. Very local, but common in suitable localities, such as the ravines on both banks of the Jumna, broken stony ground, and the rocky hills in Bundelkhand.

718*B*. *Emberiza Stewarti*, Blyth, White-capped bunting. The same remarks apply to this species as to the preceding one.

718 *bis D.* *Emberiza striolata*, Licht., Striped bunting. "Is a permanent resident of and breeds in all the bare stony hills of Rajputána and north and west Panjáb" (Hume). Very rare in this part of the country; Etáwa (*fide* Brooks): probably more common in Bundelkhand.

721*D.* *Euspiza melanocephala*, Gmel., Black-headed bunting. "Is found in India only in the North-Western Provinces" (Jerdon).

722*B.* *Euspiza luteola*, Sparr., Red-headed bunting. Is found in various parts of India, and is particularly abundant in the North-Western Provinces and Oudh. *Zard túti*, H.

724*A.* *Melophus melanicterus*, Gmel., Crested black bunting. Generally distributed throughout north-western India, but far from a common bird; more numerous in Bundelkhand than in the Duáb or in Oudh. Only a few stragglers breed in the plains, the great majority retiring to the intermediate ranges of the Himálayas. *Pathar chirta*, H.

Sub-family Fringillinæ.

738*B.* *Carpodacus erythrinus*, Pallas, Common rose finch. Is found as a cold-weather visitant throughout the greater part of India. *Túti*, H.

754*D.* *Mirafra Assamica*, McLell., Bengal bush-lark. A permanent resident of the Tarái country along the base of the north-western Himálayas, probably straggling into parts of central Oudh and Rohilkhand; Saháranpur, and Muzaffarnagar (*fide* Marshall).

756*A.* *Mirafra erythroptera*, Jerdon, Red winged bush-lark. The bush-lark of north-western India, and abundant throughout the drier portions of the country. *Jangli aggia*, H.

757*A.* *Mirafra cantillans*, Jerdon, Singing bush-lark. Very locally distributed and far less common than the preceding species; more numerous in Bundelkhand than in the Duáb or in Oudh.

758*D.* *Ammomanes phœnicura*, Frankl., Rufous tailed finch-lark. A southern species; and though common in Bundelkhand, its occurrence in the Duáb is somewhat exceptional; Cawnpore (*fide* Anderson).

760*A.* *Pyrrhulauda grisea*, Scop., Black-bellied finch-lark. Common throughout the country, affecting open plains, fallow fields, usar plains, or even road-sides. *Dabki*, H.

761*B.* *Calandrella brachydactyla*, Temm., Short-toed lark or ortolan of Anglo-Indians. Occurs in vast flocks throughout the drier parts of these Provinces. *Basheri*, H.

761 *bis B.* *Melanocorypha torquata*, Blyth, Eastern calandra-lark. Is frequently found in flocks associating with the preceding species throughout these Provinces and Oudh; very numerous in grassy meadows along canal banks, where the seed of wild paddy and grasses of sorts constitutes its chief food.

762*A*. *Alaudula raytal*, B. Hamilton, Indian sand-lark. Is found on the sand-dunes along the Ganges and its innumerable affluents, and in similar situations throughout north-western India generally. *Retal*, H.

765*D*. *Spizalauda deva*, Sykes, Small crested lark. A southern species and fairly common in Bundelkhand ; it is, comparatively speaking, rare in the Duáb. *Chinna chandál*, H.

766*D*. *Alauda dulcivox*, Hodgs., Himálayan skylark. Doubtfully admitted into this list.

767*A*. *Alauda gulgula*, Franklin, Indian skylark. Is found throughout the whole of India, frequenting by preference grassy plains, edges of tanks, &c. In the Himálayas it occurs at elevations of from 6,000 to 7,000 feet. *Bharat*, H.

769*A*. *Galerida cristata*, Linn., Large crested lark. Is found throughout all India ; very abundant in the North-Western Provinces generally, frequenting by preference the drier portions of the country. *Chandál*, H.

ORDER GEMITORES.

FAMILY TRERONIDÆ.

Sub-family Treroninæ.

772*A*. *Crocopus phœnicopterus*, Lath., Bengal green pigeon. Exceedingly common throughout upper India. *Hariyál*, H.

773*C*. *Crocopus chlorigaster*, Blyth, Southern green pigeon. Equally common as the preceding species, but apparently only a hot-weather migrant from the south. *Hariyál*, H.

FAMILY COLUMBIDÆ.

Sub-family Palumbinæ.

787*B*. *Palumbœna Eversmanni*, Bonap., Indian stock pigeon. Occurs in vast flocks throughout Oudh and Gorakhpur, many hundreds, sometimes thousands, roosting in company on trees. In the Duáb it is comparatively rare, and probably is not known in Bundelkhand. *Kamar kalla*, H.

788*A*. *Columba intermedia*, Strickl., Indian rock-pigeon. Is one of the most common and abundant birds throughout the country. *Kabútar*, H.

Sub-family Turturinæ.

792*B*. *Turtur rupicolus*, Pallas, Ashy turtledove. Very common throughout the well-wooded portions of Oudh, and at times almost gregarious in its habits. Rare in the Duáb and perhaps unknown in Bundelkhand. Occurs in the Himálayas up to an elevation of some 8,000 feet. *Pahári phakhta*, H.

794*A*. *Turtur Cambayensis*, Gmel., Little brown dove. *Tartru phakhta*, H.

795*A*. *Turtur Suratensis*, Gmel., Spotted dove. *Chitla phakhta*, H.

796*A*. *Turtur risorius*, Linn., Common ringdove. *Dhor phakhta*, H.

797*A*. *Turtur humilis*, Temm., Red turtledove. *Saroti phakhta*, H.

All four of these resident doves are common and are diffused more or less all over the country.

ORDER RASORES.

FAMILY PTEROCLIDÆ.

799*B*. *Pterocles arenarius*, Pallas, Large sand-grouse. Fairly common in parts of the North-Western Provinces and Oudh, but very local, frequenting extensive open plains and occasionally congregating in large flocks. *Bara bar títar*, H.

802*A*. *Pterocles exustus*, Temm., Common sand-grouse. The most common and abundant species of the group, being found in every part of the country that is suitable to its habits. It avoids wooded districts, and is very partial to bare open plains, undulating barren ground, such as the broad belt of country bordering both banks of the Jumna, &c. *Bar títar*, H.

Sub-family Pavoninæ.

803*A*. *Pavo cristatus*, Linn., Common peacock. Is found in suitable localities throughout India, wherever there is a sufficiency of dense crops, trees, and a good supply of water. In parts of the country it is sufficiently numerous to commit great havoc to newly-sown crops; it is however a great destroyer of snakes and vermin generally. *Mor*, H.

FAMILY TETRAONIDÆ.

Sub-family Perdicinæ.

818*A*. *Francolinus vulgaris*, Steph., Black partridge. Is found throughout the whole of the North-Western Provinces generally, ascending the Himálayas to elevations of some 6,000 feet. It affects grass jungle intermixed with the cultivated lands, and in fact any scrub, provided it is in a humid locality and at no great distance from water. Though common in the districts north of the Ganges, it is rare and very local throughout the Duáb (getting more so every day), and is unknown in Bundelkhand, where, however, it is replaced by the painted partridge (*Francolinus pictus*). *Kála títar*, H.

822*A*. *Ortygornis Pondiceriana*, Gmel., Grey partridge. Is found throughout the more open and drier parts of India, frequenting alike bush jungle, ravines, and cultivated lands. In northern Oudh, this species is almost replaced by *Ortygornis gularis*, Temm. *Títar*, H.

826*A*. *Perdicula Cambayensis*, Lath., Jungle bush-quail. *Lowa*, *H.*

827*A*. *Perdicula Asiatica*, Lath., Rock bush-quail. Bush-quail frequent scrub jungle and scattered bushes, particularly in dry situations. They are both common on the south bank of the Jumna. *Asiatica* is, however, the quail of Bundelkhand, where it may be seen in coveys on the rocky hill sides. *Lowa*, H.

Sub-family Coturnicinæ.

829*B*. *Coturnix communis*, Bonap., Large grey-quail. Is found throughout India in considerable numbers. Though included as a cold-weather migrant, a few stragglers remain throughout the year for the purpose of breeding. Allahabad (*fide* Marshall), Sháhjahánpur and Fatehgarh (*fide* Anderson). *Bater*, H.

830*C*. *Coturnix Coromandelica*, Gmel., Rain-quail. Arrives early in June, as soon as the *sarpat* grass and *kharíf* crops are high enough to afford it shelter; disappears generally again before the end of the cold-weather. *Chína bater*, H.

831*D*. *Excalfactoria Chinensis*, Linn., Blue-breasted quail. Exceedingly rare in the North-Western Provinces, Muzaffarnagar (*fide* Marshall); there are several Oudh-killed specimens in the Lucknow Museum.

FAMILY TINAMIDÆ.

Sub-family Turnicinæ.

832*A*. *Turnix taigoor*, Sykes, Black-breasted bustard-quail. Inhabits the whole of continental India, affecting grassy patches, low bushy jungle, and dense crops. *Gulu*, H.

834*A*. *Turnix Joudera*, Hodgs., Larger button-quail. According to Jerdon, it is found in open grassy glades and in forests or jungles, occurring throughout India in suitable localities. In the North-Western Provinces, however, it is very scarce and seldom met with. *Gula*, H. Jerdon has transposed the scientific names of the two button-quails; the next (called *Sykesii* by him) is clearly Temminck's *Turnix Dussumierii*; the present species is *Turnix tanki* of B. Hamilton, but this name yields in priority to *T. joudera* of Hodgson.

835*A*. *Turnix Dussumierii*, Temm., Button-quail. This is the button-quail of the North-Western Provinces, and it is pretty generally diffused throughout the country. *Gulu*, H.

ORDER GRALLATORES.

TRIBE PRE-SIROSTRES.

FAMILY OTIDÆ.

836*D*. *Eupodotis Edwardsii*, Gray, Indian bustard. In the part of the country to which this catalogue refers the bustard frequents the undulating ground (not ravines) along the Jumna, occasionally (though early) wandering into portions of the Duáb; one specimen has been procured within sight of the station of Fatehpur (*fide* Anderson). It occurs throughout the more open country of Bundelkhand, affecting *káns* grass and *joár* fields, and in parts of the Jhánsi, Hamírpur, and Jalaun districts, it is common and a permanent resident. As a straggler it has been met with in suitable parts of Oudh. *Bara chirath*, H.

837*D*. *Houbara Macqueenii*, Gray, Houbara bustard. Almost unknown in this part of the country; Duáb (*fide* Marshall).

838*D*. *Sypheotides Bengalensis*, Gmel., Bengal florikin. In this part of the country the florikin has never been killed west of the *khádir* of the Ganges. In northern Oudh it is common in suitable localities; occasionally a few stragglers occur along the extensive *katris* of the Ghágra, and not many years ago one or two examples were procured in similar situations near Cawnpore. *Charras*, H.

839*D*. *Sypheotides auritus*, Lath., Lesser florikin. In this part of the country the leek florikin has very much the same distribution as the preceding species, with this exception however, that it extends its migration (as a straggler of course) into the Du'b. It is common in parts of northern Oudh and has frequently been killed in the south of the Hardui district; one specimen has recently been procured on the Gangpur *katri* opposite Kanauj (*fide* Anderson). *Chota charras*, H.

FAMILY CURSORIDÆ.

840*A*. *Cursorius Coromandelicus*, Gmel., Indian courier plover. Is found throughout north-western India, associates in small flocks, and frequents open plains and barren tracts of country.

FAMILY GLAREOLIDÆ.

842*D*. *Glareola orientalis*, Leach, Swallow plover. The occurrence of this species in the Duáb is somewhat doubtful. Oudh (*fide* Irby).

843*A*. *Glareola lactea*, Temm., Small swallow plover. Occurs throughout the greater part of the country, and is very abundant in some localities, such as the sand-banks along the Ganges and other large rivers.

FAMILY CHARADRIDÆ.

Sub-family Charadrinæ.

845*B*. *Charadrius longipes*, Temm. (=*C. fulvus*, Gmel.), Asiatic golden plover. Occurs throughout India in suitable localities and is very partial to grassy downs, newly-ploughed fields, &c., but is never met with except in damp situations.

847*B*. *Ægialitis pyrrhothorax*, Temm. (=*Æ. Mongolicus*, Pallas). Prefers the vicinity of large rivers, and though a regular winter visitant, it is far from common in the North-Western Provinces; Cawnpore (*fide* Marshall).

848*B*. *Ægialitis cantianus*, Lath., Kentish ring-plover.

849*B*. *Ægialitis Philippensis*, Scop. (=*Æ. curonicus*, Gmel.), Indian ringed-plover. Both species occur in suitable localities during the cold weather, but they are far from common.

850*A*. *Ægialitis minutus*, Pallas, Lesser ringed-plover. The only resident bird of the group, and abundant along river sands, where it breeds.

Sub-family Vanellinæ.

851*B*. *Vanellus cristatus*, Meyer, Crested lapwing. Common throughout the North-Western Provinces and Oudh, along the edges of large jhíls and damp grassy downs.

852*B*. *Chettusia gregaria*, Pallas, Black-sided lapwing. Frequents grassy plains and newly-ploughed lands, associating at times in large flocks, and is abundant throughout north-western India in suitable localities.

853*B*. *Chettusia leucura*, Licht., White-tailed lapwing. Essentially a marsh bird, and never met with except on grass lands along the edges of large jhíls; it is more numerous in Oudh than in the Dudb.

855*A*. *Lobivanellus Goensis*, Gmel. (=*L. Indicus*, Bodd.), Red wattled lapwing. Common throughout India. *Tít-tihi*, H.

856*A*. *Sarciophorus bilobus*, Gmel., Yellow wattled lapwing. Less common than the preceding species and more local in its habits; frequents by preference dry stony plains and open sandy downs. *Zard tit-tihi*, H.

857*A*. *Hoplopterus Malabaricus*, Bodd., Indian spur-winged lapwing. Essentially a river bird and never found inland; diffused throughout the country in suitable localities. The term '*ventralis*,' Cuv., *apud* Jerdon, applies to the European bird.

Sub-family Esacinæ.

858*A*. *Esacus recurvirostris*, Cuv., Large stone-plover. Is found throughout India, frequenting the stony beds and sand-banks of large rivers; is never met with inland. *Bara karamanak*, H.

859*A*. *Œdicnemus Indicus*, Salvad., Indian stone-plover. Occurs throughout the country, frequenting patches of scrub or low jungle, dry jhíls, enclosed gardens, and at times large sandy plains. *Karwanak*, H. The Indian bird has been separated from the European species (*crepitans*), and stands as *Indicus* of Salvadori.

FAMILY GRUIDÆ.

863*A*. *Grus antigone*, Linn., Sárus crane. Is found throughout north-western India, and is particularly abundant in parts of northern Oudh. *Sárus*, H.

864*B*. *Grus leucogeranus*, Pallas, Siberian crane. Only found in the shallow but extensive jhíls in parts of the North-Western Provinces and Oudh. Common enough in localities suited to their tastes, but very local; probably unknown in Bundelkhand, the larger jhíls being too deep for the habits of this magnificent bird.

865*B*. *Grus cinerea*, Bech., Common crane. Visits India in vast numbers during the cold weather, associating in large flocks on islands and river sands. *Karkarra*, H.

866*B*. *Anthropoides virgo*, Linn., Demoiselle crane. Even more numerous than the preceding species, arriving in the country during the first week in October and departing for its breeding haunts early in April. It associates in enormous flocks, sometimes in thousands, and chiefly frequents the vicinity of rivers. *Kúlang*, H.

TRIBE LONGIROSTRES.

FAMILY SCOLOPACIDÆ.

Sub-family Scolopacinæ.

867*D*. ***Scolopax rusticola***, Linn., Wood-cock. There is no record of the capture of this bird in the plains proper of late years, but it has been known to occur in the Tarái bordering Saháranpur and Oudh. Many years ago one was shot in the Aligarh district and another in Sítapur, Oudh (*fide* Anderson). It is just possible that *Gallinago nemoricola*, Hodgs., and *Gallinago solitaria*, Hodgs., may occur as stragglers in the swampy ground along the Rohilkhand and Oudh Taráis.

870*D*. *Gallinago stenura*, Temm., Pin-tailed snipe. An eastern species and possibly unknown in the Duáb; fairly common in rank high grass along the water-courses in northern Oudh, and occasionally met with further south; Sítapur, Oudh (*fide* Anderson).

871*B*. *Gallinago scolopacinus*, Bonap., Common snipe. *Cháha*, H.

872*B*. *Gallinago gallinula*, Linn., Jack snipe. *Chota cháha*, H. Both species are generally diffused throughout India, and are too well known to call for any special remarks.

873*A*. *Rhynchœa Bengalensis*, Linn., Painted snipe. Is found throughout the country; it is a permanent resident and breeds in the rains in thick marshy ground.

Sub-family Limosinæ.

875*B*. *Limosa ægocephala*, Linn., Small godwit. Is found throughout India during the cold weather, generally in large flocks, frequenting the edges of marshes and jhíls. *Bara cháha*, H.

Sub-family Numeninæ.

877*B*. *Numenius lineatus*, Cuv., Indian curlew. Is found throughout India, most abundantly along large rivers, but also far inland, frequenting marshes and lakes, &c. *Gaungh*, H. The Indian bird has been separated from the European species (*arquata*) and stands as *N. lineatus* of Cuvier.

878*B*. *Numenius phæopus*, Linn., Whimbrel. Frequents similar localities as the curlew, but in this part of the country it is very local and might almost be called a rare bird. *Chota gaungh*, H.

Sub-family Tringinæ.

880*B*. *Philomachus pugnax*, Linn., Ruff. Occurs throughout the country in marshy ground, frequently assembling in vast flocks. *Chota cháha*, H.

881*D*. *Tringa canutus*, Linn., Knot. *Chota cháha*, H.

882*D*. *Tringa subarquata*, Gmel., Curlew stint. Decidedly rare; Cawnpore and Oudh (*fide* Irby). *Chota cháha*, H.

883*B*. *Tringa cinclus*, Linn., Dunlin. Should perhaps stand as "D." Muttra (*fide* Anderson). *Chota cháha*, H.

884*B*. *Tringa minuta*, Leis., Little stint. *Chota cháha*, H.

885*B*. *Tringa Temminckii*, Leis., White-tailed stint. Both species have similar habits and a like geographical distribution : they are abundant throughout India in winter, associating in flocks and feeding on the edges of rivers and jhíls. *Chota cháha*, H.

Sub-family Totaninæ.

891*B*. *Actitis glareola*, Gmel., Spotted sand-piper. *Chipka cháha*, H.

892*B*. *Actitis ochropus*, Linn., Green sand-piper. *Chipka cháha*, H.

893*B*. *Actitis hypoleucus*, Linn., Common sand-piper. *Chipka cháha*, H.

894*B*. *Totanus glottis*, Linn., Green-shank. *Chipka cháha*, H.

895*B*. *Totanus stagnatilis*, Beck., Little green-shank. *Chipka cháha*, H.

896*B*. *Totanus fuscus*, Linn., Spotted red-shank.

897*B*. *Totanus calidris*, Linn., Common red-shank.

All these little waders have very much the same habits and geographical distribution. They frequent the edges of rivers, tanks, rice-fields, and swampy ground generally. They are absent from the country for a surprisingly short period, not departing for their breeding-stations till April and May, and returning again early in July.

FAMILY HIMANTOPIDÆ.

898*A*. *Himantopus intermedius*, Blyth, Indian stilt. Though included as a permanent resident, very few appear to breed in this part of the country, the majority of them pushing further north, Panjáb way. *Gaj páon*, H. The Indian bird has been separated from *H. candidus*, Bonnat., and if really distinct, stands as "*intermedius*" of Blyth.

899*D*. *Recurvirostra avocetta*, Linn., Avocet. Is far from a common bird in India : is met with occasionally on the edges of large jhíls, but generally on river banks.

TRIBE LATITORES.

FAMILY PARRIDÆ.

Sub-family Parrinæ.

900*A*. *Metopidius Indicus*, Lath., Bronzed-winged jacana. Has a very curious distribution in north-western India. It is common in northern Oudh, where it almost takes the place of the following species, and is to be found in all the large jhíls in the south of Bundelkhand. It is almost unknown in central and southern Oudh, but occurs in the Cawnpore district, which is perhaps the only part of the Duáb where it has been noticed (*fide* Anderson).

901*A*. *Hydrophasianus chirurgus*, Scop., Pheasant-tailed jacana. Unlike the preceding species, is found all over the country. *Piho*, H.

902*A*. *Porphyrio poliocephalus*, Lath, Purple coot. Is found throughout India, wherever there are large swamps with plenty of reeds and rushes.

903*B*. *Fulica atra*, Linn, Bald coot. Is exceedingly common in most parts of the country; prefers weedy tanks, and is found at times in considerable flocks. It is very probable that the coot is a permanent resident of the lakes and rush-grown jhíls in southern Bundelkhand, and similar situations in the Tarái generally.

905*B*. *Gallinula chloropus*, Linn., Water-hen. Is generally diffused throughout the country, preferring small rivers, jhíls, and tanks bordered by scrub or grass.

907*A*. *Gallinula phœnicura*, Penn., White-breasted water-hen. Is found throughout the country, but, unlike the others of its kind, this species prefers thickets, bambu jungle, shrubberies, and gardens, often at a considerable distance from water.

Sub-family Rallinæ.

908*A*. *Porzana akool*, Sykes, Brown rail. This is a very rare bird; it frequents grassy swamps and the edges of reedy jhíls, and is perhaps better known in Bundelkhand than the Duáb.

909*B*. *Porzana maruetta*, Briss., Spotted rail. Is found all over India in the cold weather, but is far from common.

910*A*. *Porzana pygmæa*, Naum., Pigmy rail. The pigmy rail is certainly the most common and generally distributed bird of the group, at least in this part of the country.

911*D*. *Porzana fusca*, Linn., Ruddy rail.

912*D*. *Porzana Ceylonica*, Gmel., Banded rail. Exceedingly rare, and very little is known about its habits or geographical distribution in north-west India.

TRIBE CULTIROSTRES.

FAMILY CICONIDÆ.

915*B*. *Leptoptilos argala*, Linn., Gigantic stork. Included as a cold-weather migrant, but a considerable number of adjutants arrive and remain through the rains. *Garúr*, H.

916*B*. *Leptoptilos Javanica*, Horsf., Crested stork. A permanent resident in parts of the country, found breeding in the south of the Lalitpur district (*fide* Anderson.). *Chota garúr*, H.

917*A*. *Mycteria Australis*, Shaw, Black-necked stork. Is found throughout India, frequenting river-banks, lakes, and jhíls. *Loha sarang*, H.

918*B*. *Ciconia nigra*, Linn., Black stork. "A regular cold-weather visitant as far down as Bulandshahr" (Marshall).

919*B*. *Ciconia alba*, Belon., White stork. Abundant throughout north-western India; frequents extensive open plains and dry jhíls, associating at times in flocks of several hundreds. *Dhák*, H.

920*A*. *Ciconia leucocephala*, Gmel. (=*C. episcopus*, Bodd.), White-necked stork. Frequents alike open plains, ploughed lands, lakes, jhíls, and rivers; it is found throughout India, and is very abundant in well-watered districts. *Mánik jor*, H.

FAMILY ARDEIDÆ.

923*A*. *Ardea cinerea*, Linn., Blue heron. *Anjau*, H.

924*A*. *Ardea purpurea*, Linn., Purple heron. Very common throughout the greater part of India. *Purpurea* is somewhat local and confined more to well-watered districts; both species frequent marshes, rice-fields and watery situations generally. *Lál anjau*, H.

925*A*. *Herodias alba*, Linn., Large egret. *Bara baghla*, H.

926*A*. *Herodias egrettoides*, Temm., Smaller egret. *Patokha baghla*, H.

927*A*. *Herodias garzetta*, Linn., Little egret. *Kirchiya baghla*, H.

929*A*. *Buphus coromandus*, Bodd., Cattle egret. *Gái baghla*, H.

930*A*. *Ardeola leucoptera*, Bodd. (=*A. Grayii*, Sykes), Pond heron. *Khonch baghla*, H. All five species of "paddy birds," as they are generally termed, are common throughout the country.

931*A*. *Butorides Javanica*, Horsf., Little green bittern. Is generally, though sparingly, distributed over the whole country; frequenting banks of canals and rivers which are fringed with trees or scrub.

932*D*. *Ardetta flavicollis*, Lath., Black bittern. "It appears to be rare in the North-Western Provinces" (Jerdon).

933*D*. *Ardetta cinnamomea*, Gmel., Chesnut bittern. Decidedly rare in the Duáb; more common in central, and almost abundant in northern Oudh. Affects, as all the bitterns do, high reeds and thickets of bushes intermixed with reeds; they are all, more or less, nocturnal in their habits.

936*B*. *Botaurus stellaris*, Linn., Bittern. Generally diffused in suitable localities throughout north-western India. It is common in Oudh, frequenting high grass and reeds in most of the larger jhíls of that province, but there are few jhíls in the Duáb capable of affording it sufficient cover. *Báz*, H.

937*A*. *Nycticorax griseus*, Linn., Night heron. Is found throughout India; very common in many parts of the country, but is somewhat local in its distribution. *Kwák*, H.

FAMILY TANTALIDÆ.

Sub-family Tantalinæ.

938*A*. *Tantalus leucocephalus*, Gmel., Pelican ibis. Is extremely common throughout India, frequenting rivers, tanks, ponds, and marshes. *Jaunghil*, H. A permanent resident very locally.

939*A*. *Platalea leucorodia*, Linn., Spoon-billed. Is found throughout India, frequenting the same ground as the preceding species. *Chamach báza*, H.

Sub-family Anastomatinæ.

940*A*. *Anastomus oscitans*, Bodd., Shell ibis. Is very abundant throughout parts of the country which are well-watered. *Gaughla*, H.

Sub-family Ibisinæ.

941*A*. *Threskiornis melanocephalus*, Linn., White ibis. Is not uncommon in many parts of the country, frequenting marshes and wet situations generally. *Safed báza*, H.

942*A*. *Geronticus papillosus*, Temm., Black ibis. Is common throughout the greater part of the country, but not here very numerous. *Karákal*, H.

943*B*. *Falcinellus igneus*, Gmel., Glossy ibis. Occurs in vast numbers during the cold weather, frequenting the edges of grassy jhíls, inundated paddy-lands, and moist localities generally. *Kawári*, H.

ORDER NATATORES.

TRIBE LAMELLIROSTRES.

FAMILY PHÆNICOPTERIDÆ.

944*B*. *Phœnicopterus roseus*, Pallas, Flamingo. Is found throughout India, but only in the more open and shallow jhíls. *Ráj háns*, H.

FAMILY ANSERIDÆ.

Sub-family Anserinæ.

945*B*. *Anser cinereus*, Meyer, Grey-goose. Occurs in vast numbers throughout the country. *Háns*, H.

946*D*. *Anser brachyrhynchus*, Baill., Pink-footed goose. Very rare in India; Etáwa (*fide* Hume); Oudh (*fide* Irby).

948*D*. *Anser erythropus*, Linn., Dwarf goose. Very rare in India. Hardui and Fatehpur (*fide* Anderson); Oudh (*fide* Irby).

949*B*. *Anser Indicus*, Gmel., Bar-headed goose. Almost as numerous as the grey goose; differs in its habits from that bird by grazing on river-banks, gram-fields, &c., and invariably retiring to the river or some open piece of water during the heat of the day. *Sonâ*, H.

Sub-family Plectropterinæ.

950. *Sarkidiornis melanonotus*, Pen., Black-backed goose. Is very common throughout north-western India; though a permanent resident, it seems to undergo a partial migration, retiring to well-watered countries during the hot weather and re-appearing almost simultaneously with the first fall of rain. *Nakta*, H.

Sub-family Nettapodinæ.

951*A*. *Nettapus Coromandelianus*, Gmel., Cotton teal. Is found in small numbers throughout the country, frequenting weedy and grassy jhils and even puddles on the roadside. *Girí*, H.

Sub-family Tadornæ.

952*A*. *Dendrocygna arcuata*, Sykes (=*D. arcuata*, Cuv.), Whistling teal. Is generally diffused throughout India; it becomes gregarious in the cold weather, frequenting by preference weedy tanks; it is essentially a perching-duck, and as a rule breeds on trees, as do also the two preceding species. *Sílkh*, H.

953. *Dendrocygna major*, Jerdon, Large whistling teal. An eastern species, extending sparingly into Oudh and parts of the North-Western Provinces. Is well represented in the Lucknow Museum (*fide* Anderson). *Bara sílkh*, H.

954*B*. *Casarca rutila*, Pallas, Ruddy shell-drake. Is a well-known winter visitant to all parts of the country; generally seen in small parties, but as the season advances it becomes gregarious. *Chakwa*, H.

956*B*. *Tadorna vulpanser*, Fleming, Shell-drake. The common shell-drake of Europe. Is as rare in north-western India as the preceding one is common; chiefly affects large pieces of water, and is seldom procured owing to its wariness. *Shâh chakwa*, H.

FAMILY ANATIDÆ.

Sub-family Anatinæ.

957*B*. *Spatula clypeata*, Linn., Shoveller. Is found throughout India in the cold weather in small parties; is frequently met with in ponds and tanks close to villages, and is a very tame bird. *Tidarí*, H.

958*B*. *Anas boschas*, Linn., Mallard. In the North-Western Provinces, compared with other ducks, the mallard is scarce and very local. *Nîl sir*, H.

959*A*. *Anas pœcilorhyncha*, Penn., Spotted-billed duck. Common throughout the whole country of which it is a permanent resident; frequents sequestered ponds and marshes, and is usually met with in small parties. *Garm poi*, H.

960*D*. *Anas caryophyllacea*, Lath., Pink-headed duck. An eastern species, very rarely occurring in north-western India. A breeding male, Faizabad, and a female, Fatehpur (*fide* Anderson); Oudh generally (*fide* Irby); is well represented in the Lucknow Museum (*fide* Anderson). *Lâl sira*, H.

961*B*. *Chaulelasmus streperus*, Linn., Gadwall. A very common duck during the season and undoubtedly one of the best, if not quite the best, for the table. It frequents the more open and larger sheets of water, associating at times in very large parties in company with the following species. *Mila*, H.

962*B*. *Dafila acuta*, Linn., Pin-tail duck. Is one of the most numerous and best known ducks in the country; frequents large jhils, often in immense flocks, and is in high esteem for table use. *Sink par*, H.

963*B*. *Mareca penelope*, Linn., Widgeon. Is far from common, although it is met with occasionally in every part of the country. *Patári*, H.

964*B*. *Querquedula crecca*, Linn., Common teal. Is one of the most abundant and generally diffused birds throughout the country. *Patári*, H.

965*B*. *Querquedula circia*, Linn., Blue-winged teal. Is the first duck to arrive in the country, and has frequently been noticed early in August. *Chaitwa*, H.

965 *bis D*. *Querquedula angustirostres*, Ménét., Marbled duck. A western species, and though abundant in Sind, in suitable localities (*fide* Hume), its occurrence in this part of the country is purely accidental. Fatehgarh and Hardui (*fide* Anderson).

Sub-family Fuligulinæ.

967*B*. *Branta rufina*, Pallas, Red-crested pochard. Is found throughout the greater part of India, chiefly frequenting deep and extensive sheets of water; more abundant in Oudh and Bundelkhand than in the Duáb. *Lál sir*, H.

968*B*. *Aythya ferina*, Linn., Red-headed pochard. Occurs throughout the whole country in small parties, affecting the same situations as the preceding species, but it is far from numerous. *Lál sir*, H.

969*B*. *Aythya nyroca*, Güld., White-eyed duck. Is exceedingly common, frequenting alike tanks, rivers, and jhíls, large and small. *Karchiya*, H.

971*B*. *Fuligula cristata*, Ray, Tufted duck. Frequents open pieces of water, keeping well away from the edges, and is generally found in small parties. *Dubáru*, H.

FAMILY MERGIDÆ.

972*D*. *Mergus castor*, Linn., Merganser. Occurs occasionally throughout the country on all the larger rivers; very seldom seen inland.

973*D*. *Mergellus albellus*, Linn., Smew. Decidedly rare and very local. Oudh (*fide* Irby).

FAMILY PODICIPIDÆ.

974*A*. *Podiceps cristatus*, Linn., Crested grebe. Far commoner throughout north-western India than is generally known, but as it has the habit of keeping well in the centre of extensive open jhíls, besides being somewhat locally distributed, it is seldom procured except with the aid of a boat. Generally supposed to be only a cold-weather visitant, but it has recently been found breeding in parts of Oudh and the Duáb (*fide* Anderson).

975*A*. *Podiceps Philippensis*, Gmel., Little grebe. Is found all over the country. There is scarcely a pond, tank, or jhíl in which a few pairs may not be seen at all seasons of the year. *Pandúbi*, H. It is very probable that the Indian and European duck-chicks will yet be admitted to be identical.

TRIBE VAGATORES.

FAMILY LARIDÆ.

Sub-family Larinæ.

979. *Kroikocephalus ichthyaetus*, Pallas, Great black-headed gull. Frequents all the large rivers throughout north-western India, but nowhere common. Occasionally occurs in jhíls when they are not far inland.

980*B*. *Xema brunnicephala*, Jerdon, Brown-headed gull. Is fairly common on all the large rivers throughout north-western India.

981*B*. *Xema ridibunda*, Linn., Laughing gull. Locally distributed.

981 *bis D*. *Xema minutus*, Pallas, Little gull. Oudh (*fide* Irby). See Jerdon, p. 833, and Irby in '*Ibis*,' for 1861.

Sub-family Sterninæ.

982*B*. *Sylochelidon Caspius*, Lath., Caspian tern. By no means uncommon in most parts of India, frequenting rivers and some of the larger jhíls.

983*B*. *Gelochelidon Anglicus*, Mont., Gull-billed tern. Exceedingly abundant all over India, frequenting alike jhíls, marshes, and fields, and hunting the ground very much after the fashion of a harrier.

984*A*. *Hydrochelidon Indica*, Steph. (=*H. hybrida*, Pallas), Small marsh tern. Exceedingly abundant, frequenting marshes, tanks, and rivers; breeds locally throughout the North-Western Provinces and Oudh.

985*A*. *Seena aurantia*, Gray, Large river tern. A permanent resident and common throughout the country, chiefly frequenting rivers, but occasionally seeking its food in marshes at a considerable distance inland.

986*B*. *Sterna hirundo*, Linn., European tern. "Occasionally seen" in Oudh (*fide* Irby).

987*A*. *Sterna Javanica*, Horsf., Black-bellied tern. Occurs commonly throughout the country, chiefly affecting rivers, and is seldom seen far inland.

988*A*. *Sternula minuta*, Linn., Little tern. Is pretty generally distributed throughout all the large rivers of north-western India.

995*A*. *Rhynchops albicollis*, Swain., Indian skimmer. This remarkable bird is found throughout India, frequenting all the larger rivers, but is never seen inland.

TRIBE PISCATORES.

FAMILY PELECANIDÆ.

1001*B*. *Pelecanus onocrotalus*, Linn., European pelican. Is a regular cold-weather visitant, occasionally appearing in considerable flocks. *Ihu*, H.

1002*B*. *Pelecanus mitratus*, Licht., Lesser crested pelican. *Pílu*, H.

1003*B*. *Pelecanus Javanicus*, Horsf., Lesser pelican. *Pílu*, H.

It is doubtful whether *P. mitratus and P. Javanicus* are distinct from *P. onocrotalus*.

1004*B*. *Pelecanus Philippensis*, Gmel., Gray pelican. Is the most abundant species found in India, occurring in all the well-watered districts which abound with rivers and large jhíls. *Pílu*, H. Some few are undoubtedly permanent residents, as they have on two occasions been found breeding on trees in the Tirhút and Bánda districts; one pair at each place (*fide* Anderson).

FAMILY GRACULIDÆ.

1005*B*. *Graculus carbo*, Linn., Large cormorant. Is found sparingly in rivers and some of the larger jhíls of north-western India; possibly a permanent resident in certain localities. *Pankawa*, H.

1006*A*. *Graculus Sinensis*, Shaw, Lesser cormorant. Rare, comparatively speaking, as regards the Duáb; more common in the lake country of Bundelkhand, where it breeds. *Pankawa*, H.

1007*A*. *Graculus Javanicus*, Little cormorant. Exceedingly common in every part of India, frequenting alike rivers, lakes, and even pools of water by the roadside. *Pankawa*, H.

1008*A*. *Plotus melanogaster*, Gmel., Indian snake-bird. Exceedingly numerous in parts of the country, frequenting very much the same situations as the preceding species; both are gregarious, often roosting in company and breeding on trees in colonies. *Banwa*, H.

ADDITIONAL LIST OF BIRDS FOUND IN BUNDELKHAND.

ORDER RAPTORES.

FAMILY FALCONIDÆ.

Sub-family Aquilinæ.

41*A*. *Poliœtus ichthyœtus*, Horsf., Indian white-tailed sea-eagle. Occurs sparingly, and most probably is a permanent resident of the lake country of southern Bundelkhand. This eagle may confidently be looked for in the part of the country to which this list refers, as a specimen has very recently been procured at Dehli (*fide* Bingham).

ORDER INSESSORES.

TRIBE SCANSORES.

FAMILY CUCULIDÆ.

Sub-family Cuculinæ.

202*A*. *Cuculus Sonneratii*, Lath., Banded bay-cuckoo. Southern Bundelkhand (*fide* Anderson).

TRIBE TENUIROSTRES.

FAMILY CERTHINÆ.

Sub-family Certhinæ.

247*D*. *Trichodroma muraria*, Linn., Red-winged wall creeper. Decidedly rare. Shergarh in Etáwa (*fide* Hume).

TRIBE DENTIROSTRES.

FAMILY LANIADÆ.

Sub-family Lanianæ.

257 *bis A.* *Lanius caniceps*, Blyth, Pale rufous-backed shrike. Common in plains and cultivated tracts generally.

Sub-family Dicrurinæ.

282*A.* *Chaptea ænea*, Vieill., Bronzed drongo. Mánikpur in Bánda (*fide* Cockburn).

FAMILY MUSICAPIDÆ.

Sub-family Musicapinæ.

305*D.* *Cyornis banyumas*, Horsf. (= *C. Jerdoni*), Horsfield's blue red-breast.

306*D.* *Cyornis Tickellii*, Blyth, Tickell's blue red-breast. Both species are recorded "from the Jhánsi, Ságar, and Hoshangabad divisions" (*fide* Hume).

FAMILY AMPELIDÆ.

Sub-family Parinæ.

646*D.* *Parus nuchalis*, Jerdon, White-winged black tit. Exceedingly rare, and only one specimen recorded from the rocky country of Bundelkhand (*fide* Marshall).

ORDER RASORES.

FAMILY PTEROCLIDÆ.

806*A.* *Pterocles fasciatus*, Scop., Painted sand-grouse. Occurs commonly throughout the rocky and stony portions of the country.

Sub-family Gallinæ.

814*A.* *Galloperdix spadiceus*, Gmel., Red spur fowl. Is a denizen of the more extensive jungle-clad hills of Bundelkhand generally, frequenting the slopes of the higher spurs, especially where there is bambu jungle. Occurs throughout the Vindhyan range.

FAMILY TETRAONIDÆ.

Sub-family Perdicinæ.

819*A.* *Francolinus pictus*, Jard. and Selby, Painted partridge. The painted partridge, which takes the place of the "black" in this part of the country, is found throughout the ravines and nálás of Bundelkhand, but it is nowhere numerous.

DOMESTIC BIRDS.

ORDER CEMITORES.

FAMILY COLUMBIDÆ.

Sub-family Palumbinæ.

Columba livia, Bp., *Var. domestica*, Pigeon; *feral*, blue rock. *Kabútar*, H. In various domestic or artificial species all over the world. Naturalists unanimously believe that these numerous (probably 300 or 400) varieties

are descended from *Columba livia*, Bp. (*hab.* Europe), under which term the two closely-allied sub-species or geographical races, *Columba Schimperi*, Bp. (*hab.* Africa), and *Columba intermedia*, Strickl. (*hab.* India), with various other still more closely-affined races may be united. The native species or race, *C. intermedia* (Jerdon, No. 788), crosses freely with the dovecot pigeon.

Sub-family Meleagrinæ.

Meleagris Mexicana, Gmel., *Var. gallopavo*, Turkey. *Pîru*, H. The turkey, which most probably is descended from this Mexican species, is reared in small numbers in suitable parts of the country; but it has, under the influence of the Indian climate, degenerated in size and physique.

Sub-family Numidinæ.

Numida ptilorhyncha, Licht., *Var. meleagris*, Guinea-fowl. *Tîtar, wilâyati murghi*, H. A native of the hot and arid country of Eastern Africa. The guinea-fowl is the most hardy and prolific of all gallinaceous birds. As in the case of the turkey, it is subject to a good deal of varieties in colour; white, grey, and pied varieties being frequently met with.

ORDER RASORES.

FAMILY PHASIANIDÆ.

Sub-family Gallinæ.

Gallus ferrugineus, Gmel., *Var. domestica*, Fowl; feral, jungle cock. *Murghi*, H. It is believed that all known breeds of domestic fowls (in north-western India the breed generally is very small) have proceeded from a single species, *viz.*, *Gallus ferrugineus* of India (Jerdon's No. 812.) In a feral state the jungle-cock is found along the Oudh Tarâi. Under domestication it is common throughout the country.

ORDER NATATORES.

TRIBE LAMELLIROSTRES.

FAMILY ANSERIDÆ.

Sub-family Anserinæ.

Anser cinereus, Meyer, *Var. domestica*, Goose; grey-lag. *Hâns*, H. Probably derived from *Anser cinereus* (Jerdon's No. 945), with which it has crossed and produced perfectly fertile offspring. The goose is commonly reared throughout the country.

FAMILY ANATIDÆ.

Sub-family Anatinæ.

Anas boschas, Linn., *Var. domestica*, Duck; feral (male), mallard; (female) wild duck. *Chinia batak*, H. Unquestionably derived from the wild-duck, *A. boschas*, (Jerdon's No. 958); and in a naturalised state it is known throughout the country. In a feral state it is one of the rarest ducks in the North-Western Provinces, strictly so defined.

REPTILIA.

The nomenclature and arrangement is the same as has been adopted by Theobald in his "Descriptive Catalogue of the Reptiles of British India," which is now in the Press, and which the author has been so good as to place at the disposal of the compiler of the present list.

ORDER CHELONIA.

FAMILY TESTUDINIDÆ.

Testudo elegans, Schœp., Starred tortoise. Inhabits peninsular India generally.

FAMILY CISTUDINIDÆ.

Cyclemys dentata, Gray, False box tortoise. Found in the Ganges and Jumna (*fide* A. Anderson).

FAMILY EMYDIDÆ.

Damonia Hamiltoni, Gray, Yellow-spotted or Hamilton's damonia. Continental India.

Melanochelys trijuga, Gray, Three-keeled tortoise. Continental India generally; Jumna canal (*fide* Theobald); rare in the Duáb.

FAMILY BATAGURIDÆ.

Pangshura tectum, Bell, Bengal or eastern pangshure. Found in lower Bengal and these Provinces generally; Allahabad (*fide* Theobald).

Pangshura tentoria, Gray, Flattened or western pangshure. The Panjáb and probably these Provinces generally.

Pangshura flaviventer, Günther, Yellow-bellied or convex pangshure. Common in these Provinces; Ganges and Jumna (*fide* A. Anderson).

Pangshura Smithii, Günther, Smith's pangshure. Common in these Provinces; Ganges and Jumna (*fide* A. Anderson). The above four species of pangshure are called *pachare* by fishermen about Allahabad (Cockburn).

Batagur lineatus, Buch. Ham., Lineated or red-streaked batagur. *Gaur*, H.

Batagur dhongoka, Buch. Ham., Black-striped batagur. Common in these Provinces; Ganges and Jumna (*fide* A. Anderson).

Batagur Thurgi, Gray. A Fatehgarh specimen has been pronounced to belong to this species.

Batagur dentata, Gray, Yellow-beaked batagur. Found in the Jumna (*fide* J. Anderson); in the Ganges at Fatehgarh, according to the authorities of the Calcutta Museum (*fide* A. Anderson): P. Z. S., February 21, 1871, p. 150.

Batagur Ellioti, Gray (*fide* J. Anderson). A very doubtful species.

Tetraonyx baska, Buch. Ham, Four-clawed baska. Found in Allahabad and Mirzapur (*fide* Cockburn). ***Dhor***, H., is the vernacular name generally applied to all the *Batagurida*.

FAMILY CHITRIDÆ.

Chitra Indica, Gray, Gigantic mud tortoise. Eastern Bengal and upper Ganges generally. An Allahabad-killed specimen measured 71 inches from tip of snout to end of tail, and weight 205lbs.: it is now in the Allahabad Museum (*fide* Cockburn). *Suteri*, H.

Pelochelys Cantorii, Gray, Cantor's mud tortoise. The Ganges generally, but appears to be rare in these Provinces. Exceedingly little is known about this species, which is founded on some obscure cranial characters, but does not otherwise appear to differ from *Chitra* (Cockburn). Allahabad (*fide* Cockburn).

FAMILY TRIONYCIDÆ.

Trionyx Gangeticus, Cuv., Common Gangetic mud tortoise. Common in these Provinces, where it is well known as the *kachuwa*, and is eaten by all the lower classes although they are well aware of its carrion-eating propensities, (Cockburn).

Trionyx ocellatus, Gray, Ocellated mud tortoise. Inhabits the Ganges and the Jumna, Fatahgarh (*fide* A. Anderson): Proc. As. Soc., Beng., 1875.

Emyda granosa, Schœp., Yellow-spotted *emyda*. Abundant in these Provinces, being found alike in jhíls, canals, and even ditches.

ORDER SAURIA.

FAMILY CROCODILIDÆ.

Crocodilus palustris, Less., Snub-nosed crocodile. Exceedingly common throughout the country: frequently found in jhíls and lakes in Oudh and Bundelkhand. *Magar*, *boch*, H.

Gharialis Gangeticus, Gmel., Long-nosed crocodile. Has very nearly the same range as the preceding species, but is perhaps more common. Erroneously called the Indian alligator by Europeans, seeing there is no saurian of the true alligator-type in the Eastern hemisphere. *Ghariál*, H.

FAMILY VARANIDÆ.

Varanus flavescens, Gray, Short-toed water-lizard. Occurs throughout these Provinces. Young specimens are prettily dotted and marked with red and yellow spots, and in this stage it is the *bish kobra* of the natives in common, most probably, with all the young of this family.

Varanus dracœna, Linn, Common water-lizard. Common all over the country.

Varanus lunatus, Gray, Banded water-lizard. Occurs throughout the country.

Hydrosaurus salvator, Laur., Ocellated water-lizard. Bengal and parts of these Provinces.

Psammosaurus scincus, Merr., Round-tailed monitor. Occurs throughout the dry portions of north-western Indian. Called *go-sámp* or *gáo-sámp*, terms generally applied to all the members of this family: this last is locally known as *chandan go.* "The Cawnpore district appears to be its eastern limit, where rare. Unknown in the lower Duáb and Bengal" (Cockburn).

FAMILY LACERTIDÆ.

Acanthodactylus Cantori, Günther. Occurs in the Panjáb and in parts of these Provinces; Allahabad (*fide* Cockburn).

FAMILY SCINCIDÆ.

Euprepes carinatus, Schn., Common Indian skink. Common throughout these Provinces.

Euprepes macularius, Blyth, Spotted skink. Found in Bengal and Central India; occurs doubtlessly in these Provinces.

Euprepes monticola, Günther, Hill skink. Jabalpur, Panjáb, and doubtless these Provinces generally.

Mocoa formosa, Blyth, Occurs generally throughout these Provinces. *Bahmani*, H., is the vernacular term generally applied to this family.

Riopa Hardwickii, Gray, Hardwicke's skink. Found in central and northern India generally.

Riopa punctatus, Linn, Dotted skink.

FAMILY GECKOTIDÆ.

Hemidactylus maculatus, D. et B., Spotted hemidactyle. Central, southern, and northern India generally.

Hemidactylus Cocteaui, D. et B., Cocteau's hemidactyle. Occurs generally in these Provinces.

Hemidactylus Leschenaultii, D. et B., Leschenault's hemidactyle. These Provinces generally.

Hemidactylus frœnatus, Schl., Bridled hemidactyle. Occurs in these Provinces generally. *Tœk-tiki*, H., generic term applied to the hemidactyles. This and the first-named hemidactyle are the common house geckos of the Duáb, to which the names *bistuia* and *chipkili* are applied (Cockburn).

Eublepharais macularius, Blyth. Occurs in the Panjáb and probably in parts of these Provinces.

Sitana Pondiceriana, Cuv., Four-toed sitana. Occurs in southern, central, and northern India. *Chota girgit*, H. Exceedingly common in the neighbourhood of Allahabad, where it frequents low scrub in *usar* plains (Cockburn).

Calotes gularis, Blyth, Blood-sucker. Mirzapur and probably these Provinces generally. *Girgit*, H.

Calotes versicolor, Daud. Common throughout these Provinces.

Stellio tuberculatus, Gray. Warty stellio. Occurs in Mirzapur (*fide* Blyth).

Stellio Dayanus, Stolickza. Found in Hardwár, Mussooree, Kalka, and Simla.

FAMILY UROMASTICIDÆ.

Uromastix Hardwickii, Gray, Hardwicke's ground lizard. Common in these Provinces in suitable localities. *Usar-sára*, H.

FAMILY CHAMÆLEONIDÆ.

Chamæleo vulgaris, Linn., Chamæleon. Occurs in Bánda (*fide* Watson).

ORDER OPHIDIA.

Sub-order 1.—HARMLESS SNAKES.

FAMILY TYPHLOPIDÆ.

Typhlops bothriorhynchus, Günther, Grooved typhlops. Hardwár (*fide* Day).

Typhlops porrectus, Stolickza, Slender typhlops. Hardwár, Agra, &c., (*fide* Theobald).

Typhlops braminus, Daud, Common typhlops. Inhabits the Bengal Presidency and central India generally.

FAMILY OLIGODONTIDÆ.

Oligodon subpunctatus, D. et B.

Oligodon Pryagensis, N. S., Cockburn, Ms.; Sacred oligodon. Allahabad (*fide* Cockburn).

Simotes Russellii, Daud, Russell's simotes. Inhabits peninsular India generally.

Simotes bicatenatus, Günther.

FAMILY COLUBRIDÆ.

Ptyas hexagonotus, Cantor, The black dhâman. Allahabad, Mauhár, Etáwa (*fide* Cockburn). "The adult," writes Mr. Cockburn, "is of an uniform shining brown black colour and attains to a length of five feet. Being a typical coluber of a black colour, it is often mistakon for the cobra or karait. The black dhâman may, however, be distinguished from the cobra by the absence of the loose skin about the neck and the peculiar linseed-shaped scales characteristic of that snake. The tail in the coluber is more than a third of the length of the body, while in the cobra it does not exceed one-sixth. In the harmless snake there are only seventeen rows of scales counted round the body midway; in the cobra there are twenty-three. From old and uniformly coloured specimens of the karait it is still more difficult to distinguish the dhâman, from the absence of the hood in the former. Both have a row of large, six-sided scales running down the middle of the back from the nape to the tail. In the karait, the scales are in fifteen rows and the tail measures

one-eighth of the entire length, and it is rare for specimens to be found without some trace of the white bands so pronounced in the young. The young of the dhâman are banded with deeper black."

Ptyas mucosus, Linn., Rat-snake. Common throughout the country. *Dhâman*, H.

Ptyas korros, Rein., Large scaled dhâman. Almost as common as the preceding species, but more restricted in its range to the westward.

Zamenis ventrimaculatus, Gray, Spotted zamenis. India and these Provinces generally.

Zamenis fasciolatus, Shaw, Banded zamenis. Jumna, near Allahabad (*fide* Cockburn).

Zamenis diadema, Schl., Red zamenis. These Provinces generally.

Tropidonotus quincunciatus, Schl., Common tropidonotus. These Provinces generally.

Tropidonotus stolatus, Linn., Grass tropidonotus. These Provinces generally.

Tropidonotus plumbicolor, Cantor, Green ground tropidonotus. These Provinces generally.

Atretium schistosum, Daud. Jumna near Allahabad (*fide* Cockburn).

Ferania Sieboldii, Schl., Siebold's ferania. Ganges and Jumna (*fide* Theobald).

FAMILY PSAMMOPHIDÆ.

Psammophis condanurus, Merr., Isabelline grass-snake. Northern India generally.

FAMILY DENDROPHIDÆ.

Dendrophis pictus, Günther, Bronze tree-snake. Central and southern India generally, wherever there is forest; recorded from Mirzapur, Bánda (*fide* Cockburn).

Chrysopelea ornata, Shaw.

FAMILY DRYIOPHIDÆ.

Passerita mycterizans, Linn.; *Tragops prasinus*, Rein. Mirzapur (*fide* Cockburn). Long-nosed green whip-snake. Naini Tal (*fide* Cockburn).

FAMILY DIPSADIDÆ.

Dipsas trigonata, Boie. Common tree-snake. North-Western India generally to the Himálayas wherever there is forest; recorded from Mirzapur, Bánda (*fide* Cockburn).

FAMILY LYCODONTIDÆ.

Lycodon aulicus, Linn., Carpet-snake. Southern, central, and northern India generally. "This snake is popularly supposed to be very venomous and is usually mistaken for the karait, to which it bears no resemblance. The colour of

the back is a light chocolate brown, with a yellow collar and cross bands of the same colour. The belly is peculiarly transparent and of a pinkish white. The head viewed from the side has a flat wedge-shaped appearance, and it has imperforate fangs. All venomous snakes have an obtuse blunt snout, thick head, and broad jaws" (Cockburn).

Lycodon striatus, Shaw. These Provinces and the Panjáb.

Lycodon jara, Shaw., Spotted jára.

FAMILY PYTHONIDÆ.

Python moluras, Linn., Rock-snake. Peninsular India generally. Bundelkhand hills and Oudh Tarái, including the lower ranges of the Himálayas (*fide* A. Anderson) *Adjigar*, H.

FAMILY ERYCIDÆ.

Gongylophis conicus, Schn, The red sand-snake. Inhabits peninsular India generally. "This snake bears a superficial resemblance to the Echis, or lesser viper, and has been mistaken for it more than once. The coloration is not dissimilar, but is usually more vivid in the sand-snake. In neither species is the head shielded, but covered with closed ruled scales : both have a peculiarly malignant aspect and a vertical pupil. Attention to the following peculiarities should immediately enable any one to distinguish one from the other. In the viper, the head is triangular, arrow-shaped, and nearly twice as thick as the neck, with a V.-shaped mark on the crown; and the tail, which measures one-twelfth of the snake, tapers to a point. In the harmless snake, the head bears the outline of a spade and is scarcely defined from the neck ; the tail is a little over an inch long, very short, thick and blunt, and the ventral shields are also only about a third of the width of the belly" (Cockburn).

Eryx Johnii, Russell, The chocolate coloured snake, the double-headed snake of Europeans in India. Inhabits peninsular India generally and is commonly kept by snake-charmers.

Sub-order 2—POISONOUS SNAKES.

FAMILY ELAPIDÆ.

Naja tripudians, Merr., Cobra. Inhabits the whole of continental India, ranging up to the lower Himálayas. Dark varieties called *kayauthiya*; pale varieties, *gorman* or *gokra*, H.

Naja elaps, Schl., Banded hamadryas. The north-west Himálayas (*fide* Anderson), and probably suitable localities in the plains, but rare.

Bungarus cœruleus, Schn., Blue bungarus. *Karait*, H. Common throughout the whole of continental India.

Bungarus fasciatus, Schn., Banded bungarus. Peninsular India locally; Jumna ravines (*fide* Cockburn).

FAMILY VIPERIDÆ.

Daboia Russellii, Shaw., Russell's viper or necklace snake. Southern, central, and northern India generally, ranging up to the lower Himálayas; Ramnagar (Benares) and Mirzapur *fide* (Cockburn); hitherto unknown in the Duáb. *Chandabora*, H.

Echis carinata, Schn., Lesser viper. Central and northern India generally; common near Dehli; hitherto unknown in the Duáb (*fide* Cockburn).

Trimeresurus carinatus, Gray. Kalinjar fort in the Bánda district (*fide* Watson).

ORDER BATRACHIA.

Rana tigrina, Daud, Bull-frog. Common everywhere. *Beng*, H.

Rana cyanophlyctis, Schn. Common.

Rana gracilis, Wiegn. Common.

Pyxicephalus breviceps, Schn.

Cacopus systoma, Schn.

Bufo melanostictus, Schn. Common toad of these Provinces.

Bufo pantherinus, Boie.

Polypedates leucomystax, Tree-frog. Mirzapur, Gorakhpur, and Lucknow (*fide* A. Anderson).

The following additions are made to the list of fish given at page 55, Vol. II. of the Gazetteer:—

SUB-CLASS TELEOSTEI.

ORDER ACANTHOPTERYGII.

FAMILY PERCIDÆ.

Ambassis ranga, Ham. Buch, pl. 12, fig. 35.

Ambassis ruconius, Ham. Buch, pl. 16, fig. 38. Both these species are unnoticed by Day, and are entered here on the authority of F. Cockburn, Curator of the Allahabad Museum.

ORDER PHYSOSTOMI.

FAMILY SILURIDÆ.

Macrones tengana, Ham. Buch. *Damsa*, H. Assam to the Panjáb. Maxillary barbels reach to middle or end of the pectoral: adipose dorsal short: golden, with longitudinal stripes. Day, 262.

Macrones keletius, Bleeker. Maxillary barbels reach the base of the anal fin. dorsal spine entire, adipose fin short. Brownish, with two transverse bands across the tail. Day, 263.

Rita ritoides, Cuv. et Val. Humeral process about as long as the head. Air-vessel with posterior horn-like prolongations. Day, 263.

Pangasius Buchanani, Cuv. et Val. The clear rivers of these provinces, such as the Jumna and Tons (*fide* Cockburn). Attains the length of four feet or more. Day, 264.

Sub-family Amblycepinæ.

Silundia Gangetica, Cuv. et Val. Found in large rivers and estuaries; sometimes called shark. The *silond* of the Panjáb. Day, 269.

Sisor rabdophorus, Ham. Buch. Upper portions of Ganges and Jumna, attaining several feet in length. Maxillary barbels reach the base of the pectoral spine; a species of flap from lower lip with a moderately long barbel on either side, and two more intermediate but shorter ones: between their flaps are several short barbels on a transverse line across the chin, and several more minute ones on the isthmus. Blackish above, lighter below. Day, 271.

Bagarius Yarellii, Sykes. Yellowish, with large irregular brown or black markings and cross bands; a black base to the fins; all have likewise a black band, except the adipose dorsal. *Gúnch*, Panjáb. Day, 272.

Glyptosternum Dekkanense, Günther. The breadth of the head equals its post-nasal length. Maxillary barbels extend to the base of the pectoral. Lips smooth. Occipital process from five to six times longer than broad. Blackish, fins yellowish. Jusmera, near Sewáliks. Day, 273.

Labeo oriza, Ham. Buch. One pair of maxillary barbels. *Morah*, Panjab. Day, 280.

Labeo boga, Ham. Buch. One pair of maxillary barbels. Day, 280.

Mola Buchanani, Blyth. Lateral line incomplete. *Makni*, Panjáb. Day, 283.

Barbus hexastichus, McClell. Attaining 2½ feet in length. Day, 285.

Barbus titius, Ham. Buch. Two black spots. Day, 286.

Barbus guganio, Ham. Buch. *Gugani*, Beng. Day, 287.

Barbus terio, Ham. Buch. *Dúrda*, Panjáb. Day, 287.

Barbus cosuatis, Ham. Buch. *Koswati*, Bengal. Day, 288.

Rasbora elenga, Ham. Buch. *Dahwii*, H. Day, 289.

Rasbora Buchanani, Bleeker. No lateral band. Day, 289.

Barilius rerio, Ham. Buch. Blue horizontal bands. Day, 290.

Barilius cocsa, Ham. Buch. Vertical bars. Day, 291.

Barilius barna, Ham. Buch. Nine vertical bands. Day, 291.

Barilius borelio, Ham. Buch. Silvery. Day, 291.

Lepidocephalicthys balgara, Ham. Buch. Day, 295.

Clupea chapra, Ham. Buch. *Sui, hilsa*, Panjáb. Day, 298.

Clupea palasah, Cuv. et Val. Day, 298.

Chatoëssus manmina, Ham. Buch. Day, 300.

Anguilla Bengalensis, Gray. Day, 302.

ORDER PLECTOGNATHI.

FAMILY GYMNODONTIDÆ.

Tetrodon cutcutia, Ham. Buch. Day, 303.

Tetrodon fluviatilis, Ham. Buch. Allahabad (*fide* Cockburn). Day, 304.

BOTANY.

I AM indebted to G. King, Esq., M.B., F.L.S., Director of the Royal Botanical Garden, Calcutta, for the following list of the plants of the plains of these Provinces. The plants of the hill districts will be noticed in the volume devoted to those districts. Dr. King gives the following note on his plains' list :—"A botanist accustomed to collect in Northern Europe when he for the first time explores the plains of the North-Western Provinces of India is at once struck by the almost entire absence in the latter of local plants. In Europe he was accustomed to associate some individual dell or rock or stream with a plant which he could find nowhere else in the neighbourhood. In these provinces, on the other hand, he finds the same plants meet him pretty nearly in every district he may explore. Such an observer is impressed with almost equal force by the poverty of the flora in proportion to the extent of the country. This poverty is not only in the number of species, but also in their external appearance. In other words, the plants are not only few in kind, but these few are in the main unattractive. The explanation of these phenomena lies in the comparative uniformity over the whole area of these provinces of the climate and soil, and in the extreme character of the former.

The plains-flora poor and unattractive.

"The seasons in these Provinces naturally divide themselves into three: the hot, the rainy, and the cold. The aridity of the hot season, suddenly followed as it is by the comparatively excessive humidity of the rains, and that succeeded in turn by the comparatively low night temperature of the cold season, constitute when taken together a trying climate for plants of all but the hardiest constitution. The plains of Upper India, although situated chiefly north of the tropics, lie in a great part within one of the regions of excessive summer heat. The severity of the hot weather, with its cloudless sky and merciless parching wind, needs no description here. During the early part of this season much of the arboreal and sub-arboreal vegetation comes into flower, and a good many species perfect their seeds before this season closes; but herbaceous vegetation remains comparatively quiescent. With the first fall of rain, myriads of seeds of herbaceous annual plants which had lain dormant in the soil during the preceding cold and hot seasons, begin to germinate, and a carpet of green speedily covers

Climatic influences.

every field, roadside, and waste place. These annuals consist largely of leguminous plants, of grasses, and of sedges. Before the period in the cold season at which the night temperature falls to its lowest, the majority of these plants, having perfected their seeds, die and speedily disappear. The cold season is marked by but few characteristic flowering plants: some stragglers from the rains linger indeed until about Christmas, but, as a whole, the floral aspect is dreary and desolate. These phenomena obtain, with but little variation, over the whole of the province.

Soil and climate.

"Between the base of the Himálayas on the north and the hilly districts of Central India on the south, the country is almost without exception a dead uniform level; moreover, the greater part of it is under cultivation. The few waste spots dignified by the name of "jungle" consist either of land rendered barren from saline efflorescence, of sandy wastes by the banks of the great rivers, of cheerless patches of tall coarse grass, or of tracts of low scrub forest (chiefly of *dhák* and *ber*) preyed on by villagers in search of firewood and by half-starved cattle in quest of fodder. There is scarcely a nook or corner left in which a species of less robustness than its neighbours may lurk. There are no considerable tracts of virgin forest in the area covered by this list. What little forest remained in the north of the districts of Bijnaur and Saháranpur has recently disappeared under the axe, and in Gorakhpur and Pilibhít alone some still survives. At the base of the Himálaya, in the belt known as the Bhábar, there are still left some tracts of such forest, the vegetation of which does not, however, fall within the scope of the present list, but is included in that of the Himálayas. The temperature registered by the thermometer showing the maximum in shade for the month of May during the years 1868 to 1872 gives a mean for that month at Roorkee of 103°, at Bareilly of 104,° and at Agra of 106° Fht. The mean for the month of January during the same years was 70° for Roorkee, 71° for Bareilly, and 70° for Agra. The mean annual rain-fall for the years 1868 to 1872 was 87·8 inches at Dehra; 43·4 inches at Roorkee; 42·27 inches at Bareilly, and 25·3 inches at Agra. The character and luxuriance of the vegetation are of course influenced largely by the rain-fall. In the zone of flat country just outside the Bhábar, and usually called the Tarái, the growth, especially of grasses, is very great: many of the coarser species of the latter attaining a height of from ten to fourteen feet. About Agra and on the western and southern frontier on the other hand, vegetation is always stunted and scanty, and here are found many plants (such as *Tecoma undulata*) characteristic of the arid flora of Rajputána and the Panjáb. The flora of Gorakhpur is the richest of any in these Provinces, several eastern species finding their western limit there.

"A large proportion of the plants of these Provinces are common all over India wherever a similar climate occurs: thus many of the species in this list

are found in the extreme south of India and many occur in Bengal. The present list comprises the plants of the Meerut division, excluding Dehra Dún and Jaunsár Báwar, and of the Rohilkhand, Agra, Allahabad, and Benares divisions. The plants of the trans-Jumna district of Bánda have been given from Mr. Edgeworth's list in the first volume of the Gazetteer, which serves very well as a guide to the Bundelkhand Flora. The list does not profess to be complete. It is founded on the specimens contained in the Herbarium of the Royal Botanical Garden, Calcutta: but doubtless workers in various parts of these Provinces could add many which are not included in it. This is scarcely to be wondered at, as the Herbarium has been formed mainly from the voluntary contributions of hardworked officials who could give but little of their leisure to the work of botanical collection. It is hoped, however, that the list may be useful as a guide to solitary workers. As a rule, exotic plants, even although they may be extensively cultivated in gardens, have been excluded. Had the principle of admitting all exotics been allowed, it would have been necessary to include the whole crowd of annual and other ornamental plants which, especially of late years, have found their way into the gardens of Europeans. The only exotic plants given are those which are common in native gardens in which they have become naturalised, and which propagate themselves by seed, chiefly in the neighbourhood of villages and towns, but which often extend into distant waste places, and in one or two cases appear to be quite as much at home in India as in the land of their origin. Of the latter class the Mexican poppy (*Argemone Mexicana*) and the cactus (*Opuntia Dillenii*) may be taken as examples. Such plants are indicated in the list as 'naturalised.' Among the crops cultivated in these provinces, some are plants indigenous to India; of others—cultivated as they have been from time immemorial—the native countries are doubtful. Such have been admitted into the list, but are marked as 'cultivated.' A very few plants, as Italian millet (*Setaria Italica*), have been undoubtedly introduced, but have become naturalised. Others, such as the potato and tobacco, undoubtedly exotic, are so important and so extensively cultivated as to demand a place in the catalogue. The latter class are marked 'introduced and cultivated.' With these and a few similar exceptions, all of which are indicated, the list consists of the names of the flowering plants and of the higher cryptogams indigenous to these Provinces; the lower cryptogams—*mosses, lichens, algæ,* and *fungi*—are not included. For much friendly help in preparing this list I am indebted to Mr. W. Waterfield, C.S., of Allahabad."

Scope of the present list.

PLANTS OF THE N.-W. PROVINCES.

Natural Order 1.—*Ranunculaceæ.*

Ranunculus sceleratus, L., common.
——— muricatus, L., occasionally in damp places.
——— arvensis, L., not common.
Ranunculus aquatilis, L., Saháranpur.
——— Pennsylvanicus, L.; Bhojpur.
Nigella sativa, L., naturalised.

Natural Order 2.—*Dilleniaceæ.*

Dillenia Indica, L., rare.

Natural Order 3.—*Magnoliaceæ.*

Saccopetalum tomentosum, Hf. & T., Gorakhpur.
Michelia champaca L. *Champa*, cultivated.

Natural Order 4.—*Anonaceæ.*

Miliusa velutina, Hf. & T.
Anona squamosa, L. *sharifa*, custard-apple, introduced.

Natural Order 5.—*Menispermaceæ.*

Tinospora cordifolia, Miers.
Tiliacora racemosa, Coleb.
Cocculus laurifolius, DC.
——— villosus, DC.
Stephania elegans, Hf. & T.
——— rotunda, Lour.
Cissampelos Pareira, L.

Natural Order 6.—*Nymphæaceæ.*

Nymphæa Lotus, L.
——— stellata, Willd.
Nelumbium speciosum, Willd.

Natural Order 7.—*Papaveraceæ.*

Papaver somniferum, L., naturalised and cultivated.
Argemone Mexicana, L., naturalised.
Fumaria parviflora, Lamk., ditto.

Natural Order 8.—*Cruciferæ.*

Nasturtium palustre, DC.
——— officinale, Br., Rohilkhand, and cult.
——— Indicum, DC.
Cardamine hirsuta, L.
Farsetia Hamiltonii, Royle,
Cochlearia flava, Ham.
Sisymbrium Irio, L.
Brassica nigra, Koch, cultivated, } almost
——— campestris, L., ditto, } naturalized.
——— quadrivalvis., Hf. & T., ditto, }
——— juncea, Hf. & T., ditto, }
Capsella Bursa-pastoris, Mœnch, in cultivated places.
Raphanus sativus, L., cultivated, } Almost naturalised.
Lepidium sativum, L., ditto, }

Natural Order 9.—*Capparideæ.*

Cleome simplicifolia, Hf. & T.; near Agra.
——— brachycarpa, Vahl.
——— viscosa, L.
Gynandropsis pentaphylla, DC.
Mærua arenaria, Hf. & T.
Crataeva religiosa, Forst.
Capparis spinosa, L., near base of Himalayas.
——— aphylla, Roth.
——— sepiaria, L.
——— horrida, Lf.

Natural Order 10.—*Resedaceæ.*

Oligomeris glaucescens, Cambess.

Natural Order 11.—*Violaceæ.*

Viola Patrinii, DC.
Ionidium suffruticosum, Ging.

Natural Order 12.—*Bixineæ.*

Cochlospermum Gossypium, DC.
Flacourtia Ramontchi, L'Herit.
Flacourtia sepiaria, Roxb.
Xylosma longifolium, Clos.

Natural Order 13.—*Polygaleæ.*

Polygala erioptera, DC.
——— Chinensis L.
Polygala glomerata, Lour.

Natural Order 14.—*Caryophyllaceæ.*

Saponaria Vaccaria, L.
Silene conoidea, L.
Cerastium vulgatum, L.; fields near base of Himalayas.
Stellaria media, L.
Arenaria serpyllifolia, L., Rohilkhand.
Spergula arvensis, L., in fields.
——— pentandra, L., ditto.
Drymaria cordata, Willd.
Polycarpon Lœflingiæ, Benth. et Hook. fil., in fields.
Polycarpæa corymbosa, Lamk.

Natural Order 15.—*Portulaceæ.*

Portulaca oleracea, L.
——— quadrifida, L.
Portulaca tuberosa, Roxb.

Natural Order 16.—*Tamariscineæ.*

Tamarix Gallica, L., near rivers.
——— dioica, Roxb. ditto.
——— articulata, Vahl.
Tamarix ericoides, Roxb.
Myricaria Germanica, Desv., rare.

Natural Order 17.—*Elatineæ.*

Bergia ammannioides, Roxb.

Natural Order 18.—*Hypericineæ.*

Hypericum cernuum, Roxb.

Natural Order 19.—*Dipterocarpeæ.*

Shorea robusta, Gærtn. *Sal;* forms large Forests near the base of the Himalayas.

Natural Order 20.—*Malvaceæ.*

Althæa Ludwigii, L.
Malva rotundifolia, L.
——— parviflora, L.
Sida humilis, Willd.
——— spinosa, L.
——— grewioides, Guill. et Perr.
——— carpinifolia, L.
——— rhombifolia, L.
——— cordifolia, L.
Abutilon polyandrum, Schlecht.
——— Asiaticum, Don.
——— Indicum, Don.
——— bidentatum, Hochst.
——— graveolens, W. & A.
——— muticum, Don.
——— Avicennæ, Gærtn.
——— ramosum, Guill. et Perr.
Urena lobata, L.
——— sinuata, L.
——— repanda, Roxb.
Pavonia glechomifolia, A. Rich.
——— Zeylanica, Cav.
——— odorata, Willd.
Hibiscus hirtus. L.
——— micranthus, L.
——— Solandra, L'Her.
——— panduræformis, Burm.
——— vitifolius, L.
——— cannabinus, L., cultivated.
——— Sabdariffa, L., ditto.
——— ficulneus, L.
——— tetraphyllus, Roxb.
——— Abelmoschus, L.
——— cancellatus, Roxb.
——— esculentus, L., cultivated and naturalised.
Thespesia Lampas, Dalz.
Gossypium herbaceum, L., cultivated; yields the country cotton.
——— Barbadense, L., cultivated; yields the varieties of cotton known as Barbadoes, Bourbon, Sea Island, New Orleans, &c., &c.
Kydia calycina, Roxb.
Bombax Malabaricum, DC., *Semul.*
Eriodendron anfractuosum, DC.
Adansonia digitata, L., introduced.

Natural Order 21.—*Sterculiaceæ.*

Sterculia urens, Roxb.
——— villosa, Roxb.
——— Balanghas, L.
Helicteres Isora, L.
Eriolæna Hookeriana, W. & A.
—— — spectabilis, Wall.? Gorakhpur.
Pentapetes phœnicea, L.
Melhania Fatehporensis, Monro.
Melochia velutina, Bedd.
——— corchorifolia, L.
Waltheria Indica, L.
Abroma augusta, L.

Natural Order 22.—*Tiliaceæ.*

Grewia salvifolia, Heyne.
——— tiliæfolia, Vahl.
——— Asiatica, L.
——— lævigata, Vahl.
——— pilosa, Lamk.
——— polygama, Roxb.
——— scabrophylla, Roxb.
Triumfetta pilosa, Roth.
Triumfetta rhomboidea, Jacq.
—— ——— neglecta, W. & A.
Corchorus capsularis, L.
——— olitorius, L.
——— trilocularis, L.
——— fascicularis, Lamk.
——— Antichorus, Rœusch.
——— acutangulus, Lamk.

Natural Order 23.—*Lineæ.*

Linum usitatissimum, L., cultivated.
Reinwardtia trigyna, Planch. cultivated.

Natural Order 24.—*Malpighiaceæ.*

Hiptage Madablota, Gærtn.

Natural Order 25.—*Zygophylleæ.*

Tribulus terrestris, L.
Fagonia Arabica, L.
Fagonia Bruguieri, DC.

Natural Order 26.—*Geraniaceæ.*

Oxalis corniculata, L.
Monsonia Senegalensis, Guill. et Perr.
Biophytum sensitivum, DC.
Biophytum Reinwardtii, Walp.
Averrhoa Carambola, L., naturalised.
——— Bilimbi, L., ditto.

Natural Order 27.—*Rutaceæ.*

Peganum Harmala, L.
Glycosmis pentaphylla, Corr.
Zanthoxylum acanthopodium, DC.
Limonia acidissima, L.
Murraya exotica, L.
——— Kœnigii, Spreng.
Clausena pentaphylla, DC.
Citrus decumana, L.; cultivated, } naturalised; also the variety of the last C. Limonum.
—— Aurantium, L., ditto, }
—— medica, L., ditto, }
Ægle Marmelos, Corr.
Feronia Elephantum, Corr.

Natural Order 28.—*Simarubeæ.*

Ailantus excelsa, Roxb.
——— glandulosa, Desf., probably introduced.
Balanites Roxburghii, Planch.

Natural Order 29.—*Burseraceæ.*

Boswellia serrata, Roxb.
Garuga pinnata, Roxb.
Balsamodendron, species.

Natural Order 30.—*Meliaceæ.*

Melia Azedarach, L., *Bakáyan.*
—— composita, Willd.
Azadirachta Indica, Juss. (=Melia Azadirachta L.) *Nim.*
Cedrela serrata, Royle, near the base of the Himalayas.
——— Toona, Roxb.

Natural Order 31.—*Olacineæ.*

Olax scandens, Roxb.

Natural Order 32.—*Celastrineæ.*

Euonymus pendulus, Willd.
Celastrus paniculata, Willd.
Gymnosporia Royleana, Wall.
Gymnosporia Falconeri, Laws.
——— montana, Roxb.

Natural Order 33.—*Rhamneæ.*

Ventilago calyculata, Roxb.
Zizyphus Jujuba, Lam.
——— xylopyrus, Willd. } *Ber.*
——— nummularia, W. A. } *Ber.*
——— Œnoplia, Mill. } *Ber.*
Berchemia floribunda, Brongn.
Rhamnus Dahuricus, Pall.
Sageretia oppositifolia, Brongn.
Gouania leptostachya, Brongn.

Natural Order 34—*Ampelideæ.*

Vitis quadrangularis, Wall.
—— carnosa, Wall.
—— latifolia, Roxb.
—— vinifera L. *angúr*, cultivated.
—— adnata, Wall.
—— Indica, L.
Vitis lanata, Roxb.
Leea aspera, Wall.
—— macrophylla, Roxb.
—— alata, Edgw.
—— sambucina, L.

Natural Order 35—*Sapindaceæ.*

Cardiospermum Halicacabum, L.
Schleichera trijuga, Willd.
Sapindus trifoliatus, L., mostly cultivated.
——— Mukorossi, Gærtn.
Sapindus Danura, Voight.
Dodonæa viscosa, L.
Nephelium Lichi, W. A. *Lichi*, introduced and cultivated.

Natural Order 36.—*Anacardiaceæ.*

Buchanania latifolia, Roxb.
Mangifera Indica, L.
Odina Wodier, Roxb.
Semecarpus Anacardium, L.
Spondias Mangifera, Pers.

Natural Order 37.—*Moringeæ.*

Moringa pterygosperma, DC.

Natural Order 38.—*Leguminosæ.*

Heylandia latebrosa, DC.
Rothia trifoliata, Pers.
Crotalaria Burhia, Ham.
——— prostrata, Rottb.
——— retusa, L.
——— sericea, Retz.
——— juncea, L., *San.*
——— Mysorensis, Roth.
——— albida, Heyne.
——— medicaginea, DC.
——— luxurians, Bth.
Argyrolobium flaccidum, T. et Spach.
Trigonella Fœnum—Græcum, L., *Methi.*
——— corniculata, L.
——— incisa, Royle.
Medicago lupulina, L.
——— maculata, Willd.
——— laciniata, All.
——— denticulata, Willd.
Melilotus leucantha, Koch.
——— officinalis, L.
——— parviflora, Desf.
Indigofera linifolia, Retz.
——— cordifolia, Heyne.
——— enneaphylla, L.
——— viscosa, Lam.
——— paucifolia, DC.
——— trita, L.
Indigofera tinctoria, L., *Nil.*, introd. and cult.
——— pulchella, Roxb.
——— hirsuta, L.
——— subulata, Vahl.
Tephrosia purpurea, Pers.
——— diffusa, W. & A.
——— tenuis, Wall.
Sesbania Ægyptiaca, L.
——— aculeata, Pers.
——— grandiflora, Pers.
Alhagi Maurorum, Tourn.
Æschynomene Indica, L.
Smithia ciliata, Royle.
Zornia angustifolia, Sen.
——— diphylla, Pers.
Ougeinia dalbergioides, Benth.
Desmodium latifolium, DC.
——— Gangeticum, DC.
——— tiliæfolium, Don.
——— floribundum, G. Don.
——— triflorum, DC.
——— pulchellum, Benth.
Uraria picta, Desv.
——— Lagopus, DC.
Alysicarpus vaginalis, DC.
——— bupleurifolius, DC.
——— monilifer, DC.
——— quadrangularis, Edgw.

Alysicarpus longifolius, Royle.
——— Wallichii, W. & A.
——— styracifolius, DC.
——— rotundifolius, Wight.
Lespedeza cuneata, Don.
——— juncea, Pers.
Cicer arietinum, L., *Channa*, gram ; cultivated and naturalised.
Vicia sativa, L.
——— faba, L., Beano, introduced and cultivated.
——— hirsuta, L.
Lens esculentum, Mœnch, cultivated.
Lathyrus sativus, L.
——— pratensis, L.
Lathyrus sphæricus, Retz.
——— luteus, Hf. and Benth.
——— Aphaca, L.
Pisum sativum, L., *Mattar*, pea ; nat. and cult.
Abrus precatorius, L.
Clitoria Ternatea, L.
Shuteria vestita, W. & A.
Glycine labialis, Roxb.
Erythrina Indica, Lam.
Mucuna pruriens, DC.
Butea frondosa, Roxb. *Dhák.*
Spatholobus Roxburghii, Benth.
Pueraria tuberosa, DC.
Canavalia gladiata, DC., cult.
Phaseolus trilobus, Ait.
——— Mungo, L., cult.
——— aconitifolius, Jacq., cult.
Vigna Sinensis, Benth.
——— carinalis, Benth.
Dolichos Lablab, L., cult.
Cajanus Indicus, L., cult.
Atylosia scarabæoides, Benth.
——— platycarpa, Benth.
Rhynchosia minima, DC.
——— medicaginea, DC..
——— nummularia, W. et A.
Rhynchosia aurea, W. & A.
——— Rothii, Benth.
Flemingia semialata., Roxb.
——— strobilifera, Ait.
——— nana, Roxb.
——— Chappar, Ham.
Dalbergia Sissoo, Roxb, *Sisu.*
Pongamia glabra, Roxb.
Sophora mollis, Wall.
Cæsalpinia Bonducella, Flemm.
——— sepiaria, Roxb.
——— pulcherrima, Sw., introd. cult.
Parkinsonia aculeata, L., naturalized.
Cassia Fistula, L.
——— occidentalis, L.
——— Tora, L.
——— auriculata, L.
——— Absus, L.
——— pumila, Lam.
Bauhinia variegata, L.
——— purpurea, L.
——— Vahlii, W. & A.
Tamarindus Indica, L.
Prosopis spicigera, L.
Dichrostachys cinerea, W. & A.
Desmanthus virgatus, Willd.
Mimosa rubicaulis, Lam.
Acacia Arabica, L.
——— cæsia, W. & A.
——— Catechu, Willd.
——— eburnea, Willd.
——— Farnesiana, Willd.
——— Jacquemontii, Decaisne.
——— leucophlæa, Willd.
——— modesta, Wall.
Albizzia Lebbek, Benth.
——— odoratissima, Benth.
——— procera, Benth.
——— stipulata, Borr
Pithecolobium dulce, Benth, introduced.

Natural Order 39.—*Rosaceæ.*

Prunus Persica, L., cultivated. *Aru.*
Potentilla supina, L.
Rosa Indica, L., cultivated.
——— Damascena, Mill., ditto.
——— multiflora, L., cultivated.
Rosa microphylla, Roxb. cultivated.
——— Brunonii, Lindl., ditto.
——— Photinia Japonica, Benth. et Hf., Loquat, introduced and cultivated.

Natural Order 40.—*Saxifrageæ.*

Vahlia viscosa, Roxb.

Natural Order 41.—*Crassulaceæ.*

Bryophyllum calycinum, Salisb. ; introduced in gardens everywhere.

Natural Order 42.—*Haloragеæ.*

Myriophyllum tetrandrum, Roxb.
Myriophyllum tuberculatum, Wall.

Natural Order 43.—*Combreteæ.*

Terminalia bellerica, Roxb., *Beharia.*
——— Chebula, Retz., *Har.*
——— citrina, Roxb., *Harira.*
——— Arjuna, Roxb., *Arjun.*
——— tomentosa, Roxb., *Sáj.*
Terminalia Catappa, L., introduced. *Desi Badám.*
Anogeissus latifolia, Wall.
——— acuminata, Wall.
Combretum decandrum, Roxb.

Natural Order 44.—*Myrtaceæ.*

Eugenia Jambolana, L., *Jámun.*
——— -- operculata, Roxb.
Careya arborea, Roxb.
Psidium pyriferum, L., cult. and naturalised.
Barringtonia acutangula, Gærtner.

Natural Order 45.—*Lythrareæ.*

Ammannia Indica, Spreng.
——— glauca, Wall.
——— octandra, L.,
——— rotundifolia, Ham.
——— vesicatoria, Roxb.
——— multiflora, Roxb.
——— auriculata, Willd.
Ammannia tenuis, Wight.
Woodfordia floribunda, Salisb. *Dhai.*
Lawsonia alba, Lam.
Lagerstrœmia parviflora, Roxb.
——— Indica L., introduced and cult.
Punica granatum, L., in gardens, and naturalized. *Anár.*

Natural Order 46.—*Onagrareæ.*

Epilobium tomentosum, Boiss.
——— parviflorum, L.
Jussiæa repens, L.
——— villosa, Lam.
Ludwigia parviflora, Roxb.
Œnothera rosea, Sims,
——— sinuata, L.,
Trapa bispinosa, Roxb.,
} Naturalised.

Natural Order 47.—*Samydeæ.*

Casearia tomentosa, Roxb.
Casearia elliptica, DC.

Natural Order 48.—*Passifloreæ.*

Carica Papaya, L., naturalised and cultivated.

Natural Order 49.—*Cucurbitaceæ.*

Trichosanthes cucumerina, L.
——— palmata, Roxb.
——— dioica, Royle, cultivated.
——— anguina L., ditto.
Lagenaria vulgaris, Ser., *Kuddu,* ditto.
Luffa cylindrica, Naud. ditto.
——— acutangula, Sering. ditto.
Benincasa cerifera, Savi. ditto.
Momordica Charantia, L. ditto.
——— Balsamina, L.
——— dioica, Roxb.
——— mixta, Roxb.
Cucumis Melo, L, cultivated
——— var. utilissimus. *Kakri,* ditto.
——— sativus, L. *Keera,* ditto.
——— trigonus, Roxb.
Citrullus vulgaris, Schrœd, ditto.
——— Colocynthis, Schrœd.
Cephalandra Indica, Schrœd.
Bryonia laciniosa, L.
Mukia scabrella, Arn.
Zehneria Garcinii, Schrœd.

Natural Order 50.—*Cacteæ.*

Opuntia Dillenii, Haw., naturalised.

Natural Order 51.—*Ficoideæ.*

Trianthema decandra, L.
——— pentandra, L.
——— obcordata, L.
——— crystallina, Vahl.
Mollugo Glinus, A. Rich.
——— cerviana, Ser.
——— pentaphylla, L.
Gisekia pharmacoides, L.

Natural Order 52.—*Umbelliferæ.*

Hydrocotyle Asiatica, L.
Apium graveolens, L., escaped from cultivation.
Carum Roxburghianum, Benth. et Hf.
——— Copticum, Benth. et Hf., cultivated and naturalised. *Ajwain.*
Œnanthe stolonifera, Wall.
Peucedanum graveolens, L.? cultivated and naturalised. *Sáwa.*
Coriandrum sativum, L., cult. and naturalised.
Daucus Carota, L., cultivated.
Psammogeton biternatum, Edgw.

Natural Order 53.—*Cornaceæ.*

Alangium hexapetalum, Lam.

Natural Order 54.—*Rubiaceæ.*

Spermacoce articularis, L.
——— var, hispida.
——— lasiocarpa, W. & A.
Knoxia corymbosa, L.
Hedyotis aspera, Heyne.
——— Burmanniana, DC.
——— brachypoda, DC.
Wendlandia exserta, DC.
Stephegyne parvifolia, Benth. et Hf.
Adina cordifolia, Benth. et Hf.
Hymenodictyon excelsum, Wall.
Randia dumetorum, Lam.
——— tetrasperma, Benth. et Hf.
——— uliginosa, DC.
Gardenia turgida, Roxb.

Natural Order 55.—*Compositæ.*

Vernonia anthelmintica, Willd.
——— cinerea, Less.
Elephantopus scaber, L.
Adenostemma viscosum, Forst.
——— var. latifolium, Don.
Cyathocline lyrata, Cass.
Grangea Madraspatana, Poir.
Conyza viscidula, Wall.
——— rufa, Wall.
——— absinthifolia, DC.
Blumea lacera, DC.
——— bifoliata, DC.
——— Wightiana, DC.
——— oxyodonta, DC.
——— runcinata, DC.
Laggera aurita, Benth.
Pluchea Wallichiana, DC.
Sphæranthus hirtus, Willd.
Filago arvensis, L.
Ifloga cauliflora, Benth.
Gnaphalium multiceps, Wall.
——— luteo-album, L.
——— Indicum, L.
Vicoa Indica, DC.
Pulicaria angustifolia, DC.
——— foliolosa, DC.
——— crispa, Benth.
Xanthium strumarium, L.
Siegesbeckia orientalis, L.
Sclerocarpus Africanus, Jacq.
Eclipta erecta, L.
Blainvillea latifolia, DC.
Bidens pilosa, L.
Glossogyne pinnatifida, DC.
Cotula anthemoides, L.
Centipeda minuta, Benth.
Tagetes erecta, L. } Introduced, almost natu-
——— patula L. } ralized.
Chrysanthemum coronarium, L., cultivated.
Artemisia scoparia, W.K.
Emilia sonchifolia, DC.
——— sagittata, DC.
Echinops echinatus, Roxb.
Saussurea candicans, DC.
Centaurea divaricata, Benth. et Hf.
Carthamus oxyacantha, Bieb.
——— tinctorius, L., cultivated as safflower.
Cnicus arvensis, Benth et Hf.
——— Wallichii, Benth. et Hf.
Sonchus arvensis, L.
——— asper, Fuchs.
——— Candolleanus, Jb. et Sp.
——— oleraceus, L.
Lactuca sonchifolia, Benth.
——— auriculata, DC.
Microrhynchus asplenifolius, DC
——— nudicaulis, Less.

Natural Order 56.—*Campanulaceæ.*

Wahlenbergia agrestis, A. D. C.
Campanula canescens, Wall.
Lobelia trigona, Roxb.
Sphenoclea Pongatium, DC.

Natural Order 57.—*Plumbaginaceæ.*

Plumbago Zeylanica, L.

Natural Order 58.—*Primulaceæ.*

Androsace rotundifolia, Hardw.
Anagallis arvensis, L.

Natural Order 59.—*Myrsinaceæ.*

Myrsine bifaria, Wall.

Natural Order 60.—*Sapotaceæ.*

Bassia latifolia, Roxb.
Mimusops Elengi, L.
Mimusops Indica, DC., in gardens.

Natural Order 61.—*Ebenaceæ.*

Diospyros melanoxylon, Roxb.
——— cordifolia, Roxb.
Diospyros montana, Roxb.

Natural Order 62.—*Jasmineæ.*

Jasminum Zambac, L., cultivated.
——— quinqueflorum, Heyne.
——— pubescens, Willd.
——— laurifolium, Roxb.
——— arborescens, Roxb.
Jasminum auriculatum, Vahl.
——— revolutum, Sims.
——— grandiflorum, L.
Nyctanthes Arbor tristis, L., cultivated.

Natural Order 63.—*Salvadoraceæ.*

Salvadora oleoides, Dcne.
Salvadora Persica, L.

Natural Order 64.—*Loganiaceæ.*

Strychnos, Nux vomica, L., Gorakhpur.
Buddleia Asiatica, L.

Natural Order 65.—*Apocyneæ.*

Carissa Carandas, L., cultivated.
——— diffusa, Roxb.
Ophioxylon serpentinum, Willd
Thevetia neriifolia, Juss., cultivated and naturalised.
Tabernæmontana coronaria, R. Br.
Vinca rosea, L.
——— pusilla, Murr.
Plumiera acuminata, Aitch., introduced.
Vallaris dichotoma, Wall.
Wrightia mollissima, Wall.
Holarrhena pubescens, Wall.
——— antidysenterica, Wall.
Alstonia scholaris, R. Br.
Nerium odorum, Soland.
Chonemorpha macrophylla, G. Don.
Ichnocarpus frutescens, R. Br.

Natural Order 66.—*Asclepiadaceæ.*

Cryptostegia grandiflora, R. Br., in gardens.
Holostemma Rheedii, Spreng.
Cryptolepis Buchanani, R. et S.
Calotropis procera, R. Br.
——— gigantea, R. Br.
Pentatropis microphylla, W. & A.
Dæmia extensa, R. Br.
Oxystelma esculentum, R. Br.
Hemidesmus Indicus, R. Br.
Periploca aphylla, Dcne.
Marsdenia tenacissima, W. & A.
——— tinctoria, R. Br.
Pergularia pallida, W. & A.
Gymnema sylvestris, R. Br.
Orthanthera viminea, Wight.
Leptadenia reticulata, W. & A.
——— Spartium, Wight.
Hoya viridiflora, R. Br.
Ceropegia bulbosa, Roxb.

Natural Order 67.—*Gentianaceæ.*

Exacum tetragonum, Roxb.
——— pedunculatum, L.
Pladera pusilla, Roxb.
Canscoradiffusa, R. Br.
Canscora decussata, R. et S.
Limnanthemum cristatum, Griseb.
——— Indicum, Griseb.

Natural Order 68.—*Bignoniaceæ.*

Calosanthes Indica, Bl.
Stereospermum chelonoides, DC.
——— suaveolens, DC.
Spathodea falcata, Wall.
Spathodea crispa, Wall.
Tecoma undulata, Don.
Millingtonia hortensis, L. fil., introduced.

Natural Order 69.—*Pedaliaceæ.*

Martynia proboscidia, Glox., naturalised.
Pedalium Murex, L.
Sesamum Indicum, L., cultivated. *Tili.*

Natural Order 70.—*Hydrophyllaceæ.*

Hydrolea Zeylanica, L.

Natural Order 71.—*Convolvulaceæ.*

Rivea hypocrateriformis, Choisy.
Argyreia speciosa, Choisy.
——— setosa, Wright.
Quamoclit coccinea, Mœnch, escaped from gardens.
——— vulgaris, Choisy, ditto.
Batatas paniculata, Choisy.
——— pentaphylla, Choisy.
——— edulis, Choisy, cultivated.
Pharbitis Nil, Choisy.

Calonyction speciosum, Choisy.
——— muricatum, Don.
Ipomœa reptans, L.
——— Pes-tigridis, L.
——— dasysperma, Jacq., escaped from gardens.
——— rugosa, Choisy.
——— filicaulis, Blume.
Ipomœa Turpethum, R. Br.
——— pilosa, Choisy.
——— chryseides, Lindl.
——— sessiliflora, Choisy.
——— Coptica, Roth.
Ipomœa rhyncorhiza, Dalz.
Convolvulus pluricaulis, Vah.
——— arvensis, L.
Aniseia calycina, Choisy.
——— barlerioides, Choisy
Porana paniculata, Roxb.
Cressa Cretica, L.
Evolvulus alsinoides, L.
——— pilosus, Roxb.
Cuscuta reflexa, Roxb.
——— macrantha, Don.

Natural Order 72.—*Boraginaceæ.*

Gynaion vestitum, A. DC.
Cordia polygama, Roxb.
——— Rothii, R. et S.
——— Myxa, L.
——— obliqua, Willd.
Ehretia aspera, Roxb.
——— floribunda, Royle.
——— lævis, Roxb.
——— serrata, Roxb.
——— viminea, Wall.
Tournefortia subulata, Hochst.
Tournefortia Royleana, DC.
Coldenia procumbens, L.
Heliotropium supinum, L.
——— ovalifolium, Vahl.
——— strigosum, Willd.
Bothriospermum tenellum, F. & M.
Arnebia hispidissima, DC.
Cynoglossum furcatum, Wall.
——— micranthum, DC.
Trichodesma Indicum, R. Br.

Natural Order 73.— *Solanaceæ.*

Solanum nigrum, L.
——— verbascifolium, L.
——— Indicum, L.
——— xanthocarpum, Schræd.
——— tuberosum, L., potato, introduced and cultivated. *Alu.*
——— melongena, L., introduced and cultivated. *Brinjál.*
Capsicum frutescens, L., cultivated and naturalised. *Lál mircha, chili.*
Nicandra physaloides, Gærtn., introduced and naturalised.
Physalis minima, L.
——— Peruviana, L., cultivated and naturalised *Tipári.*
Withania somnifera, Don.
Lycium Indicum, Wight.
Datura alba, Nees.
——— fastuosa, L., naturalised.
——— Stramonium, L.
Nicotiana Tabacum, L., introduced and cultivated. *Tamáku.*

Natural Order 74.—*Scrophulariaceæ.*

Verbascum Thapsus, L.
Celsia Coromandeliana, L.
Linaria ramosissima, Wall.
Antirrhinum Orontium, L.
Sutera glandulosa, Roth.
Mazus rugosus, Lam.
Lindenbergia urticæfolia, Lehm.
Limnophila gratioloides, R. Br.
——— heterophylla, Benth.
Herpestes Hamiltoniana, Benth.
——— Monniera, H. B. K.
Dopatrium junceum, Ham.
Vandellia crustacea, Benth.
Vandellia erecta, Benth.
Ilysanthes parviflora, Benth.
Bonnaya brachiata, Link.
——— veronicæfolia, Spr.
Scoparia dulcis, L.
Veronica Anagallis, L.
——— Buxbaumii, Tenore.
Buchnera hispida, Lam.
Striga euphrasioides, Benth.
——— hirsuta, Benth.
Sopubia delphinifolia, Don.
Centranthera hispida, R. Br.

Natural Order 75.—*Lentibulariæ.*

Utricularia stellaris, L.
——— flexuosa, Vahl.
Utricularia diantha, R. et S

Natural Order 76.—*Orobanchaceæ.*

Phelipœa Indica, Don.
——— calotropoides, Walp.
Æginetia Indica, Roxb.

Natural Order 77.—*Acanthaceæ.*

Elytraria crenata, Vahl.
Ebermaiera glauca, Nees.
Hygrophila polysperma, T. And.
——— spinosa, T. And.
Calophanes depressa, T. And.
Ruellia prostrata, Poir.
——— cernua, Roxb.
——— suffruticosa, Roxb.
Petalidium barlerioides, Nees.
Hemiagraphis dura, T. And.
——— hirta, T. And.
——— Pavala, T. And.
Dædalacanthus nervosus, T. And.
——— scaber, T. And.
——— purpurescens, T. And.
Barleria cristata, L.
——— Prionitis, L.
——— cærulea, Roxb.
Lepidagathis cristata, Willd.
——— cuspidata, Nees.
——— hyalina, Nees.
Blepharis Boerhaaviæfolia, Juss.
——— molluginifolia, Nees.
——— edulis, Pers.
Andrographis paniculata, Nees.
——— echioides, Nees.
Phlogacanthus thyrsiflorus, Nees.
Justicia Adhatoda, L.
——— peploides, T. And.
——— procumbens, L.
——— diffusa, Willd.
Rungia pectinata, Nees.
——— repens, Nees.
Dicliptera Roxburghiana, Nees.
——— micranthes, Nees.
Peristrophe bicalyculata, Nees.

Natural Order 78.—*Verbenaceæ.*

Premna herbacea, L., Gorakhpur.
Verbena officinalis, L.
Lippia nodiflora, Rich.
Lantana alba, Mill.
——— trifoliata, L.
——— mixta, L., introduced.
Caryopteris Wallichiana, Schauer.
Tectona grandis, L., introduced, teak. *Ságun.*
Callicarpa macrophylla, Vahl.
Clerodendron serratum, Spr.
——— phlomoides, L.
——— Siphonanthus, R. Br.
Gmelina arborea, Roxb.
——— parvifolia, Roxb., Gorakhpur.
Vitex Negundo, L.

Natural Order 79.—*Labiatæ.*

Ocimum Basilicum, L., naturalised.
——— sanctum, L.
Orthosiphon virgatus, Benth.
——— pallidus, Benth.
Anisochilus carnosus, Wall.
Pogostemon plectranthoides, Desf.
Colebrookia oppositifolia, Sm.
Mentha sylvestris, L.
Lycopus Europæus, L.
Salvia plebeia, R. Br.
Nepeta ruderalis, Ham.
Anisomeles ovata, R. Br.
Craniotome versicolor, Benth.
Leonurus Sibericus, L.
Leucas urticæfolia, Benth.
——— aspera, Spr.
——— cephalotes, Spr.
——— mollissima, Wall.
Leonotis nepetæfolia, R. Br.
Eremostachys superba, Royle, Náhan Pass.
Ajuga bracteosa, Wall.
——— remota, Benth., Hardwár.

Natural Order 80.—*Plantagineæ.*

Plantago Ispaghula, Roxb.

Natural Order 81.—*Chenopodiaceæ.*

Beta vulgaris, L., cult.
Chenopodium album, L., *Buthwa,*
Chenopodium ambrosioides, L.

Natural Order 82.—*Basellaceæ.*

Basella rubra, L., naturalised.

Natural Order 83.—*Amarantaceæ.*

Celosia argentea, L.
——— cristata, L., cultivated.
Amaranthus frumentaceus, Roxb., naturalised.
——— retroflexus, L.
——— Gangeticus, L.
——— spinosus, L.
Euxolus polystachyus, Willd.
——— viridis, L.
Mengea tenuifolia, Moq.
Ærua Javanica, Juss.
Ærua scandens, Wall.
——— lanata, Juss.
——— brachiata, Moq.
Achyranthes bidentata, Bl.
——— aspera, L.
Digera arvensis, Forsk.
Pupalia lappacea, DC.
Gomphrena globosa, L., naturalised.
Alternanthera sessilis, R. Br.

Natural Order 84.—*Nyctagineæ.*

Boerhaavia diffusa, L.
——————— repanda, Willd.
Mirabilis Jalapa, L., naturalised.

Natural Order 85.—*Polygonaceæ.*

Rumex Wallichii, Meissn.
———— vesicarius, L.
Polygonum Roxburghii, Meissn.
——————— plebeium, R. Br.
Polygonum herniarioides, Del.
———— barbatum, L.
——————— glabrum, Willd.
———— lanigerum, L.

Natural Order 86.—*Loranthaceæ.*

Loranthus longiflorus, Desv.
Viscum monoicum, Roxb., Gorakhpur and banks of the Ganges.

Natural Order 87.—*Aristolochiaceæ.*

Aristolochia bracteata, Retz.

Natural Order 88.—*Euphorbiaceæ.*

Phyllanthus Urinaria, L.
———— Niruri, L.
——————— Madraspatensis, L.
——————— Emblica, L.
——————— simplex, Roxb., var. oblongifolius.
——————— reticulatus, Mull.
Securinega obovata, Mull.
Breynia rhamnoides, Mull.
Putranjiva Roxburghii, Wall.
Briedelia retusa, Spr.
Bischoffia Javanica, Bl, Hardwár, Gorakhpur.
Crozophora plicata, Juss.
——————— tinctoria, Juss.
Acalypha Indica, L.
Tragia involucrata, Jacq.
Trewia nudiflora, Roxb.
Mallotus Philippensis, Mull. (Rottlera tinctoria, Roxb.)
Ricinus communis, L., cultivated.
Baliospermum polyandrum, Wight.
Homonoya riparia, Lour.
Jatropha Curcas, L., almost naturalised.
Euphorbia Indica, Lam.
——————— pilulifera, L.
——————— Wallichiana, Boiss.
——————— granulata, Forsk.
——————— thymifolia, Burm.
——————— Helioscopia, L.
——————— dracunculoides, Lam.
——————— Tirucalli, Willd., in hedges, introduced.
Pedilanthus tithymaloides, Poit, introduced.

Natural Order 89.—*Ceratophyllaceæ.*

Ceratophyllum demersum, L.

Natural Order 90.—*Salicineæ.*

Salix tetrasperma, L., cultivated.
Salix Babylonica, L., cultivated.

Natural Order 91.—*Ulmaceæ.*

Ulmus integrifolia, Wall.
Sponia orientalis, L.

Natural Order 92.—*Urticaceæ.*

Cannabis sativa, L., *Bhang.*
Urtica parviflora, Roxb., Rohilkhand.
Pouzolzia Indica, Gaud.
Cudrania Javanensis, Trec., Rohilkhand.
Streblus asper, Lour.
Morus alba, Willd., cultivated.
Ficus Bengalensis, L., *Bar.*
—— infectoria, Roxb.
Ficus religiosa, L., *Pipal.*
—— glomerata, Roxb. *Gular.*
—— Carica, L., cultivated.
—— caricoides, Roxb.
Artocarpus integrifolia, L, Jack fruit, cultivated.
——————— Lakoocha, Roxb., Monkey jack, ditto.

Natural Order 93.—*Piperaceæ.*

Chavica Betle, Miq., cultivated.

Natural Order 94.—*Casuarineæ.*

Casuarina muricata, Roxb., planted.

Natural Order 95.—*Coniferæ.*

Pinus longifolia, Roxb., introduced from the Himalayas.
Cupressus torulosa, Don., ditto.
Cupressus funebris, Endl., cultivated.
—— —— sempervirens, L., ditto.
Thuja orientalis, L., ditto.

Natural Order 96.—*Palmaceæ.*

Phœnix sylvestris, Roxb.
Borassus flabelliformis, L., introduced.

Natural Order 97.—*Pandaneæ.*

Pandanus odoratissimus, L fil., cultivated.

Natural Order 98.—*Aroideæ.*

Colocasia Antiquorum, Schott, naturalised.
Amorphophallus campanulatus, Bl.
Plesmonium margaritiferum, Schott.
Sauromatum sessiliflorum, Kunth.
Acorus Calamus, L., naturalised.

Natural Order 99.—*Lemnaceæ.*

Lemna minor, L.
Lemna polyrhiza, L.

Natural Order 100.—*Typhaceæ.*

Typha elephantina, Roxb.
Sparganium ramosum, Huds.

Natural Order 101.—*Hydrocharideæ.*

Hydrilla verticillata, Casp.
—— dentata, Casp.
Vallisneria spiralis, L.
Ottelia alismoides, Rich.

Natural Order 102.—*Naiadaceæ.*

Naias minor, DC.

Natural Order 103.—*Juncaginaceæ.*

Potamogeton pectinatus, L.
—— crispus, L.
—— natans, L.
Aponogeton undulatus, Roxb.
Zannichellia palustris, L.

Natural Order 104.—*Scitamineæ.*

Curcuma longa, L., cultivated.
Zinziber capitatum, Roxb., Rohilkhand.
Costus speciosus, L.
Musa paradisiaca, L., plantain, cultivated.

Natural Order 105.—*Orchidaceæ.*

Eulophia campestris, L.
—— hemileuca, L.
Habenaria commelynæfolia, Wall.
Zeuxine sulcata, Ldl.

Natural Order 106.—*Amaryllideæ.*

Curculigo orchioides, Roxb.
Agave species, introduced and cultivated.
Foucroya Cantula, Haw., ditto.

Natural Order 107.—*Dioscoreæ.*

Dioscorea sagittata, Royle.
Dioscorea bulbifera, L.

Natural Order 108.—*Liliaceæ.*

Gloriosa superba, L.
Asphodelus clavatus, Roxb.
Aloe, species, cultivated.
Asparagus racemosus, Roxb.
—— ascendens, Roxb.

Natural Order 109.—*Butomaceæ.*

Butomopsis lanecolatus, Kunth.

Natural Order 110.—*Alismaceæ.*

Alisma Plantago, L.
Sagittaria cordifolia, Roxb.

Natural Order 111.—*Pontederecæ.*

Monochoria hastata, Presl.
Monochoria vaginalis, Presl.

Natural Order 112.—*Commelynaceæ.*

Commelyna communis, L.
—— salicifolia, Roxb.
Commelyna Bengalensis, L.
—— obliqua, Don.

Natural Order 113.—*Restiaceæ.*

Eriocaulon sexangulare, L.
Eriocaulon trilobum, Ham.

Natural Order 114.—*Cyperaceæ.*

Carex Wallichiana, Presc.
Fuirena pubescens, Desf.
—— pentagona, W. & A.
Fimbristylis quinquangularis, Nees.
—— —— globosa, Vahl.
—— —— pallescens, Nees.
—— —— dichotoma, Vahl.
—— —— æstivalis, Vahl.
—— —— comata, Nees.
—— —— junciformis, Stend.
—— —— diphylla, Vahl.
—— —— tenella, Nees.
—— —— ferruginea, Nees.
Scirpus mucronatus, L.
—— maritimus, L.
—— affinis, Roth.
—— grossus, L. fil.
Malacochæte pectinata, Nees.
Abilgaardia monostachya, Vahl.
Eleocharis palustris, R. Br.
Limnochloa plantaginea, Nees.
—— —— acutangula, Nees.
—— —— capitata, R. Br.
Isolepis prolongata, Nees.
—— supina, R. Br.
—— squarrosa, Vahl.
Isolepis barbata, R. Br.
—— atropurpurea, Nees.
Kyllingia brevifolia, Rottl.
—— —— monocephala, L.
—— triceps, Nees.
Mariscus dilutus, Nees.
—— —— umbellatus, L.
Eriophorum comosum, Wall. *Bhábarghás.*
Cyperus pulvinatus, Nees.
—— vulgaris, Sieb.
—— flavescens, L.
—— mucronatus, L.
—— —— pygmæus, Vahl.
—— alopecuroides, Roth.
—— pusillus, Vahl.
—— compressus, L.
—— infra apicalis, Nees.
—— —— Haspan, L.
—— niveus, Retz.
—— —— difformis, L.
—— —— Iria, L.
—— rotundus, L.
—— —— distans, L.
—— —— exaltatus, Retz.
—— —— auricomis, Sieb.

Natural Order 115.—*Gramineæ.*

Oryza sativa, L., Rice, cultivated.
Hygrorhiza aristata, Nees.
Zea Mays, L., Indian-corn, introduced from America; cultivated. *Makki, bhuta.*
Coix Lachryma, L.
—— gigantea, Roxb.
Chionanche barbata, R. Br.
Phalaris minor, Retz.
Hierochloa laxa, R. Br.
Paspalum pedicellatum, Nees.
—— —— Royleanum, Nees.
—— scrobiculatum, L., cultivated.
—— —— brevifolium, Flugge.
—— —— filiculinum, Nees.
Urochloa fimbriata, Nees.
Panicum sanguinale, L.
—— ciliare, Retz.
—— —— prostratum, Lam.
—— Helopus, Jacq.
—— —— procumbens, Nees.
—— Petiverii, Trin.
—— miliaceum, L., cultivated.
—— —— maximum, Jacq.
—— —— plicatum, Roxb.
—— —— ovalifolium, Peir.
—— —— antidotale, Retz.
—— —— longipes, W. & A.
—— —— miliare, L.
—— distachyon, L.
—— repens, L.
—— excurrens, Trin.
—— —— hirsutum, Koch.
—— —— brizoides, Jacq.
Oplismenus colonus, Kth.
—— —— compositus, R. et S.
—— —— frumentaceus, Link., cultivated.
—— —— stagninus, Kth.
Setaria glauca, Beauv.
—— intermedia, R. and S.
—— —— Italica, Kth, cultivated and naturalised.
—— —— verticillata, Beauv.
Penicillaria spicata, Lam., *Bajrá*, cultivated.
Pennisetum cenchroides, Rich.
—— —— —— dichotomum, Dil.
Cenchrus triflorus, Roxb.
—— —— montanus, Nees.

Lappago racemosa, Willd.
Aristida depressa, Retz.
——— setacea, Retz.
Sporobolus diander, Beauv.
——————— geniculatus, Nees.
——————— pallidus, Nees.
———————elongatus, R.Br.
Sporobolus tenacissimus, Roxb.
Agrostis alba, L.
Polypogon Monspeliensis, Desf.
Alopecurus geniculatus, L.
Arundo Karka, Roxb.
——— Roxburghii, Wight.
Chloris barbata, Swartz.
——— digitata, Steud.
——— villosa, Pers.
Leptochloa Chinensis, Nees.
——— filiformis, R. et S.
Eleusine Indica, Gærtn.
——— coracana, Gærtn., cultivated.
——— verticillata, Roxb.
Dactyloctenium Ægyptiacum, Willd.
Cynodon Dactylon, Pers. *Dúb* grass.
Avena fatua, L.
Melanocenchris Royleana, Nees.
Poa annua, L.
Eragrostis Brownei, Nees.
——— ciliaris, L.
——— cylindrica, Nees.
——— cynosuroides, Retz.
——— diandra, Roxb.
——— megastachya, Link.
——— pilosa, Beauv.
——— plumosa, Link.
——— poæoides, Beauv.
——— unioloides, Nees.
——— verticillata, Beauv.
——— nutans, Nees.
——— multiflora, Nees.
Elytrophorus articulatus, Beauv.
Bambusa arundinacea, Willd.
Dendrocalamus strictus, Nees.

Hordeum hexastichon, L., Barley, cultivated. *Jau.*
Lolium temulentum, L.
Triticum vulgare, Vill., cultivated, Wheat.
Hemarthria compressa, R. Br.
Mnesithea lævis, Kth.
Rottbœllia exaltata, L.
Manisuris granularis, L.
Andropogon Gryllus, L.
——— serrulatus, L.
——— Iwarankusa, Roxb.
——— villosulus, Nees.
——— annulatus, Forsk.
——— punctatus, Roxb.
——— Bladhii, Retz.
——— pertusus, L.
——— involutus, Steud.
——— segetum, Trin.
Heteropogon contortus, R. & S.
Sorghum vulgare, Pers., cultivated. *Joár.*
——— Halpense, L.
Cymbopogon Martini, Munro.
——— laniger, Desf,
——— flexuosus, Nees.
——— Nardus, L.
Anatherum muricatum, Beauv.
Androscepia gigantea, Brong.
Anthistiria arundinacea, Nees.
——— anathera, Nees.
——— scandens, Roxb.
Anthistiria Wightii, Nees.
Apiuda aristata, L.
——— communis, Nees.
Imperata arundinacea, Cyril.
Saccharum spontaneum, L.
——— procerum, Roxb.
——— Sara, Roxb.
——— officinarum, L., cultivated.
Erianthus Ravennæ, Beauv.
Pogonantherum crinitum, Beauv.
Perotis latifolia, Ait.

Filices or Ferns.

Adiantum caudatum, L.
——— lunulatum, Burm.
——— Capillus-Veneris, L.
Cheilanthes farinosa, Kaulf.

Actiniopteris radiata, Link.
Polypodium proliferum, Presl.
Nephrodium molle, Desv.

Equisetaceæ or Horse-tails.

Equisetum debile, Roxb.

Characeæ.

Chara species.

Marsiliaceæ.

Marsilia quadrifolia, L.

STATISTICAL AND DESCRIPTIVE ACCOUNT

OF THE

NORTH-WESTERN PROVINCES.

ETA DISTRICT.

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ETA, a district of the Agra division, is bounded on the north by the river Ganges, separating it from parganah Ujháni of the Budaon district; on the east by parganah Usaith of the same district, and parganahs Káimganj, Kampil, Shamsabad, and Huzúr Tahsíl of the Fatehgarh district; on the south by parganahs Bhongaon, Alipur

Boundaries.

Patti, Kuráoli, Ghiror, and Mustafabad, belonging to the Mainpuri district; and on the west by parganah Jalesar of the Agra district, and parganahs Sikandra Rao, Gangíri, and Atrauli of the Aligarh district.[1] It lies between north latitude 27°-20′-30″ and 28°-1′, and east longitude 78°-29′ and 79°-19′-30″, with an area, according to the settlement returns, of 966,615 acres, or 1,510·33 square miles. The length of the district from north to south, taken in a straight line passing through the town of Eta, is 43·12 miles, and the breadth from south-east to north-west is 60·5 miles, and from south-west to north-east is 47 miles. The average length is about 35 miles and the average breadth is about 45 miles. The population in 1872 numbered 703,521 souls, of whom 636,149 were Hindús, 67,278 were Musalmáns, and 94 were Christians and others neither Hindu nor Musalmán.[2]

Area.

The administrative divisions are shown in the following table, with the revenue and police jurisdictions, and their population, area, and land-revenue. The computed area in 1853 amounted to 974,927 acres, comprising 154,782 acres from Aligarh, 278,985 acres from Budaon, 223,937 acres from Farukhabad, 311,935 acres from Mainpuri, 4,547 acres were gained by alluvion, and 741 acres by revision of the returns. Between 1853 and 1865 a decrease of 76,089 acres is recorded, leaving the total area at 898,838 acres. Of the decrease, 17,191 acres were due to transfers to Aligarh, 264 acres to a transfer to Farukhabad, and 6,151 acres to loss by diluvion. The area given in the text is that of the settlement records, and this has been followed throughout. The area in 1875 corrected for alluvion is 969,562 acres.

Administrative divisions.

Tahsíl.	Parganah.	Included in the *Ain-i-Akbari* in	Area in acres in 1875.	Land-revenue in 1874-75.	Population in 1872.	Police-station.
				Rs.		
I. Aliganj,	1. Azamnagar, ...	Shamsabad, ...	164,067	1,43,188	111,330	Aliganj.
	2. Barna, ...	Barna, ...	24,5[illegible]3	18,210	15,728	Dhumri.
	3. Patiáli, ...	Patiáli, ...	42,590	22,995	31,985	Patiáli.
	4. Nidhpur, ...	Budaon, ...	1[illegible]7,628	71,380	56,557	Kádirganj.
II. Kásganj,	5. Bilrám, ...	Bilrám, ...	66,156	68,844	62,913	Kásganj.
	6. Aulái, ...	Budaon ...	31,474	32,640	17,918	...
	7. Pachlána, ...	Pachlána, ...	25,640	23,680	14.231	...
	8. Faizpur Badariya.	Sahiswán, ...	33,672	31,277	24,300	...
	9. Soron, ...	Soron, ...	26,711	25,969	28,353	Soron.
	10. Sirhpura, ...	Saidhupur, ...	58,957	53,000	35,255	Sirhpura.
	11. Sahawar-Karsána.	Sahawar and Sikandarpur Atreji.	74,531	84,914	58,365	Sahawar and [illegible]mapur.
III. Eta, ...	12. Eta-Sakít, ...	Sakít, ...	164,557	1,84,300	124,870	Eta and Sakít.
	13. Sonhár, ...	Sonhár, ...	20,977	15,900	13,979	...
	14. Márahra, ...	Márahra, ...	128,029	1,61,058	107,701	Márahra and Nidhauli.
		Total, ...	969,562	9,87,355	703,485	

[1] A narrow strip of land on the left bank of the Ganges containing a few villages still belongs to parganah Nidhpur, but it is intended to transfer it to Budaon. [2] The details show 69 Europeans, 12 Eurasians, and 13 Native Christians, though only 58 are entered in the general returns, giving a total population of 703,485 souls, and to this I have adhered throughout.

Administrative changes.

The tract now known as the Eta district formed a portion of Sirkárs Kanauj, Koil, and Budaon in the time of Akbar.[1] The strip of land lying to the north of the Búrh Ganga belonged at that time to the Budaon Sirkár. Parganah Faizpur Badariya was included in the Sahiswán mahál, and Nidhpur and Aulái were attached to parganah Budaon. The parganahs of Bilrám, Pachlána, Soron, and Márahra formed a part of dastúr Márahra in Sirkár Koil and Súbah Agra, and parganahs Barna, Patiáli, Sakít, Saháwar, and Sonhár belonged to Sirkár Kanauj and Súbah Agra. Parganah Azamnagar was formed, at the commencement of the British rule, out of a tappa of Shamsabad, sometimes known as tappa Aliganj. Karsána is the modern name of the old parganah of Sikandarpur Atreji in the Kanauj sirkár which originally contained sixty villages, inhabited by a colony of Solankhi Rajpúts. A similar colony held parganah Sirhpura or Sidhpura, which corresponds to the Akbari parganah of Saidhupur. Parganah Eta was formerly a talúka of Sakít, and, since 1872, includes Sakít itself under the name Eta-Sakít. Similarly Karsána has been incorporated with Saháwar, under the name Saháwar-Karsána, since 1840. There are few districts in the province where the old subdivisions have been so well kept up as in Eta, and where the mania for re-arranging the boundaries of parganahs has had less play: consequently the existing parganahs very fairly represent the maháls formed by the great Akbar some three hundred years ago.

Changes since 1801.

Eta was included in the districts ceded to the British by the Nawáb of Oudh in 1801-02, and was distributed amongst the neighbouring districts of Etáwa, Farukhabad, Aligarh, and Moradabad, but the parganahs now comprising the district were all so far away from the central authority that, as early as 1811, it was found necessary to place a European officer at Patiáli, with criminal jurisdiction over the surrounding parganahs. In 1816 the head-quarters of the subdivision were removed from Patiáli to Sirhpura and were placed under charge of Mr. Calvert, at that time the Assistant Secretary to the Board of Commissioners. During the same year parganahs Bilrám, Faizpur Badariya, Soron and half of Márahra were transferred from Etáwa to Aligarh[2]; whilst Eta-Sakít, Saháwar and the rest of Márahra remained in Etáwa. In 1824 Etáwa was distributed amongst four subcollectorates, Mainpuri, Etáwa, Bela, and Sirhpura; to the last subdivision fell nearly quite two-thirds of the present district. The parganahs in Aligarh,—*viz.*, Bilrám, Faizpur, Soron and half Márahra—were formed into one tahsíl, known as the Kásganj tahsíl, and were transferred to the new district of Sahiswán, now

[1] The principal authorities for this notice are notes by Mr. Leupolt on the district generally; by Mr. James on the castes and cultivation; and by Mr. Hobart on agriculture. The Settlement Reports of Messrs. Edmonstone, Wynyard, Cocks, Harrison, Daniell, Crosthwaite, Porter and Ridsdale, of the Civil Service, and the records of the Board of Revenue have also been consulted.

[2] Board's Rec., March 4, 1817, No. 16.

known as Budaon. Mr. Herbert was appointed Deputy Collector of Sirhpura, and in addition to the special magisterial powers that he possessed for the suppression of dakaiti and highway robberies, he was also invested with the revenue jurisdiction and received charge of parganahs Saháwar and Sirhpura from Mr. Swetenham, and of Sakít, &c., from the Collector of Etáwa.[1] He fixed his residence at Patiáli and was succeeded by Mr. Turner, who again gave over charge[2] to Mr. Newnham in 1826. In 1827 the parganahs of Bilrám, &c., were transferred from Sahiswán (Budaon) to Sirhpura,[3] and during the same year the head-quarters were removed to Fatehgarh. In 1828 the special magisterial powers were withdrawn, but the revenue jurisdiction remained separate, under Mr. Ogilvie, who was succeeded by Mr. Home and others, until the year 1837, when Patiáli was attached to the Azamnagar tahsíl in the Farukhabad district, the Sahiswán parganahs were restored to the Budaon district, and the Etáwa parganahs were given to Mainpuri. The settlement under Regulation IX. of 1833 for Sonhár, Azamnagar, Patiáli and Barna was made by Mr. Robinson in the Farukhabad district; for Faizpur Badariya, Bilrám, Soron, Aulái and Nidhpur was made by Mr. Timins in the Budaon district; for Sirhpura, Eta-Sakít, and Sahawar-Karsána was made by Mr. Edmonstone in the Mainpuri district, and for Márahra and Pachlána was made by Mr. Rose in the Aligarh district. When the special officer was withdrawn the Ahírs and Aheriyas at once commenced their old system of plunder and armed resistance, and dakaitis organised by one Kánhsuya, an Ahír from the Jumna ravines in the Mainpuri district, became so frequent that it was again found necessary to make special arrangements for the preservation of the public peace in this tract. The southern and central parganahs were still covered with *dhák* jungle and were studded with mud forts surrounded with moats and protected by fences of bambu. The landholders were a turbulent and fearless race, who still preserved recollections of the days when it was considered a mark of disrespect to call for the revenue without some show of force accompanying the demand. Accordingly a separate charge was formed on the 26th April, 1845, to which Mr. Wynyard was appointed as Deputy Collector and Joint Magistrate with this restriction, that the revenue accounts were submitted to the Collectors of the several districts from which the parganahs placed under his supervision had been taken. The subdivision now comprised tahsíl Azamnagar, containing parganahs Barna, Azamnagar, and Patiáli from the Farukhabad district; tahsíl Sakít, including parganahs Sakít, Sirhpura, Sahawar-Karsána, Eta, and Sonhár from the Mainpuri district, and tahsíl Kásganj comprising parganahs Bilrám, Soron, Faizpur Badariya, Aulái, and Nidhpur from Budaon. In 1856 parganahs Márahra and Pachlána were received from Aligarh.

Formation of the present district.

[1] Board's Rec., January 1,1824, No. 6: February 23, 1824, No. 20; April 5, No. 17: August 1, No. 11. [2] *Ibid*, August 10, 1826, No. 39. [3] *Ibid*, August, 27, 1827, No. 13: April, 7, 1829, No. 7.

The new subdivision gradually assumed the character of a district and bore the name of Zila Patiáli from 1845 to 1856, when the head-quarters were transferred from Patiáli to Eta, on the Grand Trunk Road, by the late Mr. F. O. Mayne, C.B. The district offices were established there, and from 1856 the practice of sending the revenue accounts to the collectors of Mainpuri, Farukhabad and Budaon has been discontinued, and the district, under the name of Eta, has become in all respects a separate district, the head of which corresponds directly with the superior revenue authorities. The district now comprises fourteen parganahs, divided amongst three tahsíls, as in the preceding table.

The munsif of Eta has original civil jurisdiction over parganahs Eta-Sakít, Nidhpur, Patiáli, Sonhár, Márahra, Azamnagar, and Barna, and the munsif of Kásganj has jurisdiction over the remainder of the district. Appeals from the decisions of the munsif of Kásganj are heard by the civil judge of Aligarh, and from those of the munsif of Eta by the civil judge of Mainpuri. The appeals in revenue cases from the Kásganj tahsíl similarly fall to the judge of Aligarh, and those from the remaining subdivisions to the civil judge of Mainpuri. The joint magistrate and deputy collector in charge of Eta has the full powers of a magistrate of a district and of a collector of a district. All criminal appeals are heard by the judge of Aligarh,[1] who holds criminal sessions at stated intervals at Eta. There are thirteen police-stations and eight outposts in the district, under the supervision of a district superintendent of police. The following table gives the number of courts at three periods :--

Class of court.	1850-51.	1860-61.	1870-71.	1875.
Magisterial courts,[2]	4	7	9	8
Civil courts, ...	1	3	2	2
Revenue courts, ...	2	7	9	7
Covenanted civil officers, ...	1	2	2	3

The present administrative staff (1875) consists of a covenanted joint magistrate and two assistants, a deputy collector and three tahsíldárs, all of whom have certain magisterial and revenue powers. There are also two canal officers invested with petty magisterial powers, and one honorary magistrate, Raja Dilsukh Rai. The large number of revenue courts in 1870-71 was due to the presence of three settlement officers. There are also a civil surgeon, a district engineer, and a deputy inspector of schools.

[1] Since January 15, 1872. [2] Including, in 1875, the court of the Honorary Magistrate.

Physical features.

The natural divisions of the district are three: the lowlands between the Búrh Ganga and the Ganges, the central duáb tract, and the country to the south of the Káli Nadi. The lowland tract or *tarái* consists of the strip of land lying between the old high bank of the Ganges marked by the course of the Búrh Ganga and the present river-bed. This tract varies in width according to the irregular windings of both the old and new channels, and expands gradually to the south-east, where the two channels attain their widest point of divergence.

Tarái.

At the narrowest point on the north-west this lowlying tract is little more than two miles in width, while in the eastern part of parganah Nidhpur it is more then ten miles across. The tarái tract includes Faizpur Badariya, Aulái, and Nidhpur, and has an area of 266 square miles. In places, the alluvial deposit consists of a thin crust of a few inches in thickness; in others of a thick and fertile stratum, which is of particular excellence in the hollows and depressions; while in the higher parts there are ridges and undulations of bare sand. Water is in all cases accessible and close to the surface, but irrigation is seldom necessary, as the land retains sufficient moisture for the growth of the better crops without the need of artificial irrigation. The portions of this tract immediately bordering on the Búrh Ganga and the Ganges are particularly productive; the former consists of a series of fertile though marshy hollows, and the latter is enriched by the annual inundations, so that both yield crops of sugar-cane and rice without irrigation. This tract, however, deteriorates as it widens eastward, where sandy undulations become more frequent and the alluvial layer becomes thinner and the rich hollows occur less frequently. Hence it happens that Nidhpur is inferior in fertility to the western parganahs and contains a thinner population and less evenly distributed. The average population of the whole tract is 466 persons to the culturable square mile, while in Nidhpur there are only 436.

Central duáb tract.

The central duáb tract comprises the uplands *(dádu)* that lie between the Búrh Ganga and the Káli nádi, and includes parganahs Pachlána, Soron, Saháwar-Karsána, Sirhpura, Patiáli, Barna, Azamnagar, and three-fourths of Bilrám, with an area of 727 square miles. This tract, as a rule, is a level plain, but, in parts, comprises a series of slightly undulating plains interspersed with low hillocks of pure white or yellow sand and patches and tracts of good loam, chiefly in the vicinity of villages, the sites of which seem to have been chosen with reference to such advantages of situation. Here, even when the soil has originally been sandy, manure and high cultivation have rendered it consistent and fertile. Generally the poorest and sandiest tracts lie along the high bank of the Káli and Búrh Ganga. Good *dúmat* soil is of more frequent ocurrence down the centre of this tract, where patches of *usar* and the remains of *dhák* jungle are also to be found. The narrow strip of

low-lying alluvial land fringing the course of the two streams compensates partly for the poorer quality of the uplands immediately above them.

Tract south of the Káli Nadi.

The tract to the south of the Káli Nadi comprises parganahs Eta-Sakít, Sonhár, Márahra, and about one-fourth of Bilrám, with an area of 517 square miles. This is by far the richest part of the district. A small strip of sand intervenes between it and the Káli, and there are a few sandy patches of small extent here and there, but, on the whole, the soil is rich and productive, and consists of a strong clay intermingled with the immense *usar* plains for which the district is noted. Irrigation takes place both from wells and canals. In parganah Márahra a considerable increase in the production of *reh* is attributed to the influence of the canal, and in the *usar* tracts adjoining the main canal *reh* is found in large patches, but whether this is due to the action of the canal on the spring level or not has not been decided. This much may, however, be said, that where *reh* previously exists in the soil excessive irrigation has the effect of disseminating it and causing it to break out in fields where it had not been seen before.

Reh.

Reh appears in this district in the *tarái* lands in parganah Soron, in the Ganges *khádir*, and near the bed of the river; in parganah Azamnagar, in the *khádir* land just below the upland ridge and eight to ten miles from the river, and throughout Márahra in depressions near the canal. In the Ganges *khádir*, some *reh* occurs in *bhúr* land, and near Thána Daryáoganj in *dúmat* soil. Here there is a considerable lake, the water of which is quite red with *reh* in the dry season, when the water is low. Where *reh* effloresces the crop is generally poor, but still *khajúr* and *babúl* trees and *múnj* and *dábh* grass will grow in this land, whilst in *usar* land proper no grass will grow, and when dug up it hardens into regular dry lumps. No instances of attempts at the reclamation of land infested with saline matters have been recorded, nor has any cure for it been proposed. Here, as elsewhere, it is more remarkable after the rains, when the moisture has been evaporated by solar heat, and then the white crust appears to be dissolved and carried away at the first shower. Mr. Barstow says that "opinions vary amongst the people as to whether *reh* is worse after heavy or light rains. By heavy rains the surface efflorescence is more washed away, and observers do not seem to have distinguished between the disappearance of the effect and the diminution of the cause. *Rabi* crops are said to be most injured by it, perhaps because low-lying lands are generally affected by *reh*, and *kharíf* crops are seldom sown in low-lying lands (except rice), on account of the danger from flooding, so that nearly all low-lying land is cultivated for the *rabi*." As a rule, the impregnation of the soil does not extend to more than ten or twelve feet from the surface, and the area affected does not appear to have increased to any appreciable extent during the last fifteen years.

Waste lands.

The district contains a very large amount of waste land, amounting to hardly less than one-fifth of the total area. The culturable portion will, doubtless, be brought under the plough as canal irrigation is extended, but the greater portion of the *usar* plains and treeless *bhúr* wastes is unculturable, and gives the district the bare appearance already mentioned. This is occasionally relieved by the presence of groves of trees in the vicinity of the larger villages and towns, but the grove area, according to the records of the recent settlement, comprises only $\frac{1}{76}$th part of the total area. There are no ravines like those to be found in the Agra and Etáwa districts, but occasionally on either side of the Káli Nadi the land is more or less cut up by the combined action of the river and the rains. Portions, too, of the high bank separating the uplands from the bed of the Ganges are somewhat broken up from the same causes. Besides the *usar* plains already mentioned, the great pasture lands of the district may be divided into two classes : the *katrís* or reed-producing lands along the Ganges and Búrh Ganga, and the jungles or *bans*. The principal *katrís* are those in the neighbourhood of Kádirganj and other villages along the south bank of the Ganges ; those near Jori Nagla and other villages along the north bank of the Ganges, and the *katri* of varying breadth running along the Búrh Ganga from Soron past Patiáli to Barhola and Thána Daryáoganj.[1] There is little jungle, and that which exists is composed of *dhák* trees *(Butea frondosa)*. The principal jungles are those of Pinjri, in parganah Azamnagar ; Ahrai, Kachhyáwára, which is one of the largest, Thána Daryáoganj and Rámpur, also in the same parganah ; Utarna, Sikahra and Arjunpur, in parganah Sirhpura ; Mahádeo ká ban and Sonsa to the north of parganah Sonhár ; Karhár in parganah Pachlána, and Sirsa Tibu on the Eta and Kásganj road, in parganah Márahra. The zamíndárs do not derive any dues from these tracts as pasture lands. The tribes engaged in pasturage are the Ahírs and Garariyas, called professionally Charwáyas, Chaupáyas, and Gwálás, who receive fees varying from one to four annas per mensem for each head of cattle under their charge.

Soils.

The natural division of soils is into *dúmat*, *mattiyár*, and *bhúr*. The first is a mixture of clay and sand, the second is clay, and the third is sand. Besides these are the conventional denominations of *bára*, *manjha*, and *barha*. *Bára* comprises the lands lying near the village site, which are, also, often called '*gauhán*' when manured. Those removed a degree further from the village site are called *manjha*, and the outlying lands are known as *barha*. The proportion of *bára* lands to the cultivated area seldom exceeds five to six per cent., while the *manjha* lands cover about eight to nine per cent. The area and percentage on the total cultivation of these several

[1] The estimated value of the reeds growing in the *katrís* of parganah Nidhpur is Rs. 3,000, but the zamíndárs get nothing from them.

soils on the cultivated area existing at the recent settlement was found to be as follows :—

Class.	Gauhán.	Percentage.	Mattiyár.	Percentage.	Dúmat.	Percentage.	Bhúr.	Percentage.	Total.	Percentage.
	Acres.		Acres.		Acres.		Acres.		Acres.	
Irrigated.	41,004	7	21,581	4	132,759	21	30,627	5	225,971	37
Tarái, ...	1,113	...	13,123	2	18,191	3	3,991	1	36,328	6
Unirrigated.	13,094	2	12,554	2	124,836	20	206,546	33	357,030	57
Total. ...	55,211	9	47,258	8	275,696	44	241,164	39	619,329	100

The parganah details of soils will be found under the parganah notices.

Rivers. Ganges.

The river Ganges, which forms, for about 32 miles, a portion of the northern boundary of this district, flows in a south-easterly direction at a distance varying from three to ten miles from its old bank. The change in the bed of the river took place, according to tradition, some eight or nine hundred years ago.[1] The former course is still marked by very shallow streams, or rather a succession of marshes, called the Búrh Ganga, or old Ganges. It flows in some places close under the old bank, and in others at a short distance from it. The bank itself is known as the *pahár* (or hill), and has a mean height of about twenty feet above the lower plains, but in some places attains a height of from thirty to forty feet. It varies considerably in appearance at different places: sometimes it descends with a gentle slope to the lowlands, into which it imperceptibly disappears, and again it rises abruptly, like a wall, or juts out into the plain below like the bastion of some huge fort. The Ganges is the only river in the district on which boats of six hundred maunds and upwards can be navigated. There are no nálás of any importance falling into the Ganges direct between it and the Búrh Ganga. The latter stream drains all the country between the water-shed which divides it from the Ganges and that which separates it from the Káli, but has no important tributary. It passes close to Soron, two miles from Saháwar and one mile from Patiáli.

Káli Nadi.

The Káli Nadi flows to the south of the Búrh Ganga, and at a distance of from seven to seventeen miles from it. It enters the Eta district from Aligarh on the north, and taking a south-easterly course, becomes the boundary between the Barna and Azamnagar parganahs of Eta and the Mainpuri district.[2] The Káli flows in a deep sandy bed with well-defined banks through the midst of a valley averaging from a mile to a mile and a half in width, which has been excavated by its stream. In the cold and dry seasons it contains from one and a half to two feet of water, and

[1] Sir H. Elliot adduces good reasons for stating that the change occurred since the time of Akbar. Beames' Elliot, II., 29. [2] In this district the Káli Nadi is frequently called the Kálindri.

is about sixty feet broad, with a velocity of one and a half miles an hour. In the rains it inundates the valley through which it flows and becomes a stream of considerable breadth and great depth, but too violent to admit of navigation. The Káli flows at a distance of four miles from Márahra, one mile from Kásganj, three miles from Amápur, three miles from Sirhpura, and about one mile from Dhumri. The banks of the Káli must in former days have been the seat of great and populous cities, as the extensive mounds *(khera)* of Atranji, Sarái Aghat, and Sankisa show. Kanauj was built at its confluence with the Ganges, and carries with it very many reminiscences of the ancient history of the duáb for the first ten centuries of the Christian era.

The Káli forms the main drainage channel of the district, carrying off the superfluous moisture of the tract lying between the water-shed which separates it from the Búrh Ganga on the east and that dividing it from the Isan on the west. The following nálás or small streams fall into the Káli, *viz*, the Nim, which flows into it at Barswa near Bilrám; the Birona, which passes by Hanauta and joins the Káli near Kásganj; the Márupura nálá, which flows into it near Nadrai; the Karon nála, which joins it near Mandir; the Karna nálá, which joins it about three miles from Dhumri; and the Bhongaon nálá, which flows into it near Sarái Aghat, and which passes about five miles from Aliganj. The Káli is extensively used for irrigation. Both the Ganges and the Káli are liable to inundate the land lying near their streams, and when excessive, the inundations injure the crops standing on the lands flooded, but otherwise they are a source of fertility by depositing a layer of fine mud and decayed vegetable matter. Lands, however, which during a time of flood are subject to the action of the current of the Ganges are often covered with unfertile worthless sand, or the alluvial deposit may be swept away, or it may happen that large patches of land may be washed away.

Other streams.

The Arand or Ratwa or Rind flows through a portion of the south of the district, to the south of the Isan. In the rains both these rivers form considerable streams, but in the cold and hot seasons they are almost perfectly dry. Neither of them are at any time navigable. The Isan enters this district from Aligarh, and flowing through parganahs Márahra and Eta-Sakít, passes, after a very winding course, into parganah Ghiror of the Mainpuri district. It is merely a drainage channel carrying off the surface water in the rains, and is occasionally used as a canal escape. It runs, for the most part, in a narrow deeply-cut bed, overflowing its banks and flooding the adjacent lands only in times of very heavy rain, but in one part, where it runs through a long tract of low-lying land in the portion of its course where it is crossed by the road to Shikohabad, its channel is hardly distinguishable, and in the rains this low-lying tract is fertilised by the inundation of the river and is used extensively for rice cultivation. Beyond this place the river again

returns to its channel, which is now somewhat wider. It affords in places a little irrigation for the *rabi* crops during the earlier part of the season by being dammed across, but when waste water is sent down it from the canal, the cultivators who use it have to pay a water-rate. The Isan passes close to Nidhauli, two miles west of Eta and four miles from Sakít. It has no tributaries of any importance except the nameless nálá which flows past Eta on the east and passes through the Grand Trunk Road near Mr. Mayne's drain. The Bagarh is a small stream which rises in the north-east of Azamnagar, where it forms a series of shallow depressions, deepening occasionally into jhíls which ultimately form a stream that flows into the Farukhabad district. Its bed, as the stream mostly dries up soon after the rains, affords some good *tarái* cultivation.

Jhíls.

The rivers above mentioned form the main lines of drainage, but do not thoroughly fulfil this object, for a great deal of water lodges in marshes or *jhíls* in different parts of the district. The most noted of these are the Rustamgarh jhíl in parganah Márahra; the Mahota and Thána Daryáoganj jhíls in parganah Azamnagar, and the Sikandarpur jhíl in Nidhpur. These, besides the smaller sheets of water near Eta, Aliganj, Saháwar, Sakít, Northa in parganah Bilrám, Pahládpur near Soron, and Kasol, are the favourite resorts of thousands of water-fowl during the cold season. The Thána Daryáoganj jhíl lies close to the old bank of the Ganges and once formed a portion of the bed of that river.[1] Disputes between riparian proprietors, owing to alluvion or diluvion occurring on the banks of the Ganges, are decided in accordance with the common rules observed in other districts. A different practice, however, obtains with regard to the lands lying along either bank of the Káli Nadi. Here, where any part of an estate is cut away and formed on the opposite bank, the newly-formed land is claimed and taken possession of by the proprietors within whose lands the alluvion has accrued.

Riparian disputes.

Ferries and bridges.

During the cold and hot seasons, two bridges-of-boats are maintained over the Ganges: *first*, on the Háthras and Rohilkhand road at Kachhla Ghát, where the Ganges has a breadth of about four miles in the rains and a depth of 42 feet, and a breadth in the cold season of 500 feet and a depth of ten feet with a sandy bottom: *second*, on the Patiáli and Budaon road, where the Ganges has a similar character. At the commencement of the rains the bridges are broken up, but boats are always available. There are also boat ferries at Kádirganj, Sháhbázpur, and numerous other points along the river, most of which are kept up by the zamíndárs as a private speculation for the convenience of the neighbouring

[1] On the south bank of the Thána Daryáoganj jhíl there is a remarkable banyan tree, which at 3′ 8″ from the ground is 37′ 9″ in girth. The area of the land covered by its shade at noon on the 14th May, 1871, was one rood and nineteen poles.

villages. There are numerous ferries on the Káli, the most important being, (1) that at On, north of Eta, on the Eta and Patiáli road; here the Káli has a breadth of 3,060 feet and a depth of 12 feet in the rains, and a breadth of 100 feet and a depth of 3 feet in the cold season; two large boats are always available. (2) Dhumri on the Eta and Aliganj road; here the river has a breadth of 4,500 feet and a depth of 12 feet in the rains, and a breadth and depth in the cold season as before; the banks in both places are low and the bed is sandy; two boats are available. (3) On the Eta and Sahawar road, where the river is 2,900 feet in breadth in the rains and 12 feet in depth, with a breadth of 80 feet and a depth of two feet in the cold season. These ferries are kept up during the whole year, as during the rains the river is not fordable, and at other seasons, owing to its use as a canal escape, the depth of the stream varies considerably. There are bridges over the Káli on the Háthras road at the 32nd and 33rd miles, where the river has a breadth of seven furlongs in the rains and a depth of 20 feet and a breadth of 120 feet in the cold season, with a depth of 8 feet. A bridge was built, at Nadrai, by a man of the Teli (or oil-presser) caste some 100 years ago. It had the fault common to indigenous engineering, of having the diameter of the piers much in excess of the water-way, and in connection with the construction of the aqueduct by which the Lower Ganges canal is to be carried across the Káli Nadi, it has been found necessary to take down the bridge and replace it by one of modern construction.

The following statement sufficiently explains the position of the remaining ferries and bridges, giving the road, mile of road, and the depth and breadth of the streams in the rains and in the cold season:—

Name of road.	Mile of road.	Name of stream.	Bridged or not.	*In time of flood.*		*Character of*	
				Breadth.	Depth.	Bank.	Bed.
Grand Trunk Road, ...	262	Kharwár, ...	Bridged,	35	6	Sloping.	Loam.
Háthras and Kachhla, ...	31	Márupur, ...	Ditto, ...	39	6	Ditto.	Sand.
Ditto, ...	46	Búrh Ganga,	Ditto, ...	½ mile	2½	Low.	Ditto.
Ditto, ...	...	Ditto, ...	Ditto, ...	⅓ mile	4	Ditto.	Ditto.
Ditto, ...	48	Khajani, ...	Ditto, ...	500	5	Ditto.	Loam.
Eta to Kásganj, ...	8	Karon, ...	Ditto, ...	670	6	Ditto.	Ditto.
Do. to Túndla, ...	3	Isan, ...	Ditto, ...	730	7	Ditto.	Ditto.
Ditto, ...	10	Arand, ...	Ditto, ...	1,200	8½	Ditto.	Ditto.
Do. to Shikohabad, ...	7	Isan, ...	Ditto, ...	800	8	Ditto.	Ditto.
Do. to Aliganj, ...	10	Unnamed, ...	Ditto, ...	200	4	Ditto.	Ditto.
Aliganj to Sarái Aghat,...	10	...	Ditto, ...	70	8	Ditto.	Ditto.
Ditto to Farukhabad, ...	26	Bagarh, ...	Ditto, ...	150	4	Ditto.	Ditto.
Eta to Patiáli, ...	2	Kharwár, ...	Ditto, ...	200	3	Ditto.	Ditto.
Patiáli to Budaon, ...	2	Búrh Ganga,	Unbridged,	500	6	Sloping.	Sand.
Ditto, ...	9	Ditto, ...	Ditto, ...	160	8	Ditto.	Ditto.
Kásganj to Sahawar, ...	3	Not named,...	Bridged,	80	3	Ditto.	Ditto.
Eta to Sakit, ...	8	...	Unbridged.	1,200	3	Ditto.	Loam.
Ditto,	10	...	Ditto, ...	2,700	4	Ditto.	Ditto.
Sakit to Aspur, ...	1	...	Bridged,	1,380	5	Ditto.	Ditto.
Eta to Nidhauli, ...	10	Isan, ...	Ditto, ...	450	6	Ditto.	Ditto.
Ditto, ...	13	Arand, ...	Ditto, ...	900	6	Ditto.	Ditto.
Márahra to Nadrai, ...	2	Not named,...	Ditto, ...	80	5	Steep.	Ditto.

With the exception of the second portion of the Búrh Ganga, crossed by the Háthras and Rohilkhand road, all these streams and nálás are dry in the cold and hot seasons, and the Búrh Ganga where referred to contains only about one foot of water.

Navigation.

There are no large towns with a community subsisting by river traffic in this district. As already mentioned, the Ganges is the only navigable river in the district. The merchants of Kásganj send down large quantities of cotton, indigo, oil-seeds and grain to Kachha Ghát on the Ganges for transmission by river, and on a smaller scale those of Dundwáraganj and Kádirganj use the Kádirganj ghát. There is also a little traffic at Nidhauli, on the Ganges canal, in cotton, indigo-seed, and grain. The rivers are not used as a motive power for machinery, nor could they be so used. At Chhachena however, seven miles below Eta, on the Lower Ganges canal, water-power equivalent to 200 horse-power will be available. It is roughly estimated that about one thousand persons live more or less by the river industries of the district; among these the Kahárs or Dhímars, throughout the whole district, number 23,104, but these men are more cultivators than fishermen, and only eke out a livelihood by fishing in favourable seasons. The Malláh population exclusively devoted to navigation is small in number and of little importance.

Canals.

The Etáwa and Cawnpore branches of the main Ganges canal pass through a small portion of parganah Márahra in the south-western corner of the district. The Cawnpore branch runs between the Isan on the east and the Rind on the west, and the Etáwa line runs to the west of the latter stream. The Cawnpore branch close to the point where it is crossed by the Eta and Agra road is distant five miles from the Isan, whilst immediately eastward of the same point and of the village of Sáwant Khera, it comes in direct contact with the hollows of the Rind. The course of this stream here is very tortuous and directly at right angles to that of its general alignment, bearing, as it does, from west to east between the villages of Sáwant Khera and Giláoli. The surface slope of the country from Nánu in the Aligarh district, where the Cawnpore terminal branch commences, to Sáwant Khera, or a line of 30 miles, is 42·35 feet, or an average per mile of 1·41 foot. A cross-section here from the Isan to the Rind shows that the bed of the former is 5·44 feet below that of the Rind, and the latter river maintains its elevation above the Isan throughout the whole length of its course afterwards. The breadth of the canal channel is 69 feet, with a depth of water of six feet at high water. The berm is eight feet above the canal bed, and the upper bank is two feet above the berm. Altogether there are 24 miles of main canal, from which 54½ miles of *rájbahas*, 42 miles of minor *rájbahas*, and 42¼ miles of *gúls* or small channels are given off. The Cawnpore branch alone is now navigable, but it is intended to make the Etáwa branch also navigable to the Jumna.

Lower Ganges canal.

The Lower Ganges canal, taking its rise at Narora near Rajghát, in the Bulandshahr district, when completed, will alter the irrigation of the district considerably. Portions of it are now completed. It enters the Eta district near the village of Kumraua, a mile and a half to the south of the Búrh Ganga in parganah Pachlána; thence it passes in a southerly direction to Jhábar, where, in the twenty-sixth mile of the course of the canal from Narora, a branch line intended to irrigate the Káli-Ganges duáb is given off. The entire length of this branch from Jhábar to its termination in a ravine near Yakútganj is eighty miles. From Jhábar the Eta canal runs southwards and crosses the Káli half a mile up-stream above the Nadrai bridge on the Kásganj road to Rafipur, whence it takes a bend towards Sirsa Tibu in parganah Márahra, and passing through the villages of Jirsmi and Kasaun, crosses the Grand Trunk Road at Chhachena, and thence enters the Mainpuri district. A supply branch for the Cawnpore terminal branch of the main Ganges canal passes south from Rafipur through Tátárpur, Arthala and Kamsán to Bhandera, where it joins the canal. The Fatehgarh branch proceeds from Jhábar across the Háthras and Rohilkhand road, midway between Soron and Kásganj, and thence in a south-easterly direction between the Búrh Ganga and the Káli to Bilsarh, and through Lálpur into the Farukhabad district. As both the Cawnpore and Etáwa branches of the Ganges canal pass along the watershed of the country, and not across the lines of drainage, the ill-effects observed in other districts have not yet been experienced here, nor has the efflorescence of *reh* from over-saturation as yet deteriorated the land in any considerable degree.[1] The constant and regular supply of water has, however, induced cultivators to sow valuable crops, which without manure or fallow considerably exhaust the land, and are also said to render it unproductive unless irrigated. The principal loss occurring in this district from canals is from the damage caused by the occasional bursting of a *rájbaha*, but the benefits from the presence of the canal are so enormous that these incidental injuries are scarcely worthy of notice.

Communications.

Railway.

There is no railway passing through the district, but the town of Eta is accessible by rail from the equally distant railway stations on the East Indian line of Shikohabad, 35 miles off, between which and Eta there is a good straight metalled road; and Túndla, also 35 miles distant, which is connected by a raised and bridged road; of which eleven miles lying within the Eta district are metalled. The necessity for metalling the latter line throughout has been frequently urged on both Government and the local committees of

[1] Mr. Ridsdale, the settlement officer, only knew of two instances where several fields of good land had become unculturable by the recent efflorescence of *reh*, and these were near the Cawnpore branch of the canal.

the districts through which it passes, and there is now some hope that this work will be taken in hand. The road, if completed, would not only place Eta in direct communication with the military station of Agra, but would be the main line by which the traffic of Jalesar and other large towns along it would reach the railway. The Háthras station on the same line of railway is 39 miles from Eta by the Grand Trunk Road as far as Sikandra Rao in the Aligarh district, and thence by the Rohilkhand, Kásganj, and Háthras road.

Roads.

The district contains 101 miles of first-class metalled roads, 113⅓ miles of second-class raised and bridged but unmetalled roads, and about 327 miles of unraised and unbridged roads. Mere village roads and cart-tracks, which abound in the district, are not included in the above. Year by year portions of the third-class roads are taken up, re-aligned, raised and bridged, but a considerable time must elapse before the funds available will allow of the completion of this work. The principal metalled road in the district is the Grand Trunk Road (26 miles 4,299 feet), which runs in a north-westerly direction from Mainpuri to Aligarh, comprising the 250th to the 276th milestones from Allahabad, and costing for maintenance Rs. 5 per mile per month, or Rs. 1,600 per annum, and for renewal of four miles every year Rs. 4,400. There is one encamping-ground at the 254th mile, another close to Eta, and a third at Bhadwás near the Aligarh boundary. Next in importance is the Rohilkhand, Kásganj, and Háthras road running from Kachhla Ghát, on the banks of the Ganges, through Soron and Kásganj, south-west to Sikandra Rao in the Aligarh district, where it joins the Grand Trunk Road. The length of this road in the Eta district is 25 miles 1,620 feet. There are encamping-grounds at Nagla Dakheria, Bakner, and Soron Sarái. The Káli is crossed by a bridge at Nadrai, and the Búrh Ganga by two bridges near Soron. The importance of these two lines in a military and commercial point of view cannot be overrated. The traffic returns are given hereafter for all the main lines of road. Another metalled road 15½ miles in length connects Eta with Kásganj, joining the Rohilkhand and Háthras road some little distance below Nadrai, and maintained at an annual cost of Rs. 1,418: it crosses the Karon by a bridge. The Eta and Shikohabad road is metalled for 12¼ miles in this district at an average annual cost of Rs. 1,740. It crosses the Isan by a bridge. Next comes the Eta and Túndla road, which is metalled for 11¼ miles in this district, at an average annual cost for repairs of Rs. 800.

Minor roads.

The unmetalled raised roads in the district have been specially aligned with a view to meeting the wants of the numerous small trading villages with which the district is studded. The average cost of maintenance for the five years ending in 1872 has been Rs. 2,532 per annum. The third-class roads cost during the same period Rs. 816 a year. The position of Eta on the Grand Trunk Road, with good communications

between it and all the neighbouring districts, is favourable to commerce, and removes all fear of any difficulty in transporting food-grains in seasons of scarcity. The comparative cost of transmitting grain by rail, road and river is discussed in the notice of the Meerut district, and need not be further noticed here. The second-class roads are as follows :—

	Miles.	Feet.		Miles.	Feet.
Eta to Aliganj	33	0	Eta by Nidhauli (to boundary)	15	0
Aliganj circle road, ...	2	2,640	Márahra and Marahchi,	4	0
Eta to Patiáli, ...	22	0	Aspur to Sakít, ...	3	2,640
Patiáli to Dundwáraganj, ...	4	0	Kásganj to boundary, ...	3	2,640
Eta to Márahra, ...	12	0	Márahra to Nadrai, ...	4	1,200

There are thirty-nine third-class roads. The following table gives the distance from Eta of the principal towns in miles and furlongs :—

	Miles.	Furlongs.		Miles.	Furlongs.
Aliganj, ...	32	6	Kádirganj, ...	32	1
Kásganj, ...	18	7	Amápur, ...	12	0
Sakít, ...	10	0	Saháwar, ...	20	0
Dhumri, ...	17	0	Márahra, ...	13	4
Sirhpura, ...	14	0	Soron, ...	27	1
Patiáli, ...	22	1	Nidhauli, ...	10	4

Climate.

The absence of large marshes and the common occurrence of extensive *usar* plains, combined with the light and sandy character of the soil and the singular natural facilities for drainage, renders the climate of Eta particularly dry and healthy. At the same time these characters render it liable to sand and dust storms, which in the hot weather occur almost daily. The rains generally cease about the end of September, and by the middle of October the ground is dry enough to admit of camping out without the fear of fever. The cold weather lasts from about the beginning of November to the end of February. The bracing cold is particularly felt here during those months so as often to necessitate fires, and about Christmas and when the winter rains commence there is a piercing breeze which reminds one of a winter's day in Europe. The average rainfall for the years 1860-61 to 1870-71 of the whole district, according to seasons, was as follows :—

Period.	1860-61.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.
1st June to 30th September.	10·4	35·5	27·5	37·4	30·6	26·8	34·0	38·8	10·8	18·1	30·3
1st October to 31st January.	0·4	·2	1·7	·3	·3	·7	·2	3·5	·9	7·4	1·4
1st February to 31st May.	1·1	·1	...	·8	1·6	·2	3·1	2·4	1·2	1·8	2·4
Total, ...	11·9	35·8	29·2	38·5	32·5	27·7	37·3	44·7	12·9	27·3	34·1

PART II.

PRODUCTIONS OF THE DISTRICT.

Animal kingdom.

ETA has always been noted for its good shooting. Wild cattle are to be found in the Arjunpur jungles in parganah Sirhpura, though the numbers are yearly decreasing. Nílgái *(Portax pictus)* occur in most parts of the district, and the common antelope or black buck is found in herds on every large *usar* and *bhúr* plain. Wolves are found in the larger jungles and in the wilder parts of the south-east of the district. Hares and grey partridge abound, and black partridge are common in the Ganges *khádir* and along the Búrhganga. Sand-grouse frequent the *usar* plains, and in the cold weather every *jhíl* and large sheet of water is covered with all descriptions of pelicans, geese, ducks, teal, coots, and water-hens. The banks of the Búrh Ganga especially abound with all the larger species of game, partridges of both kinds, water-fowl and snipe. During 1870-71 the number of deaths from the attacks of wild animals and snake-bites was, from hydrophobia, 2; alligators, 2; snakes, 23. In 1872 the deaths were 30, in 1873 there were 23 deaths from the same causes, and, in 1874 there were 32 deaths. The usual sanctioned scale of rewards is in force, but rewards are only claimed for the destruction of wolves, and of an occasional leopard that finds its way here from the other side of the Ganges. A few persons drive a small trade in supplying wild-fowl for the Bareilly tealeries and in preparing antelope skins for the Cawnpore market, but the traffic is insignificant and hardly deserving notice.

Domestic cattle.

There is no particular breed of cattle in the district. The cattle used for agricultural purposes are the usual small, thin, wiry breed common to the duáb. As water is everywhere to be found close to the surface the necessity for a superior and strong breed of cattle does not exist. Bullocks employed for drawing water or ploughing cost from fifteen to thirty rupees a pair. Those used in country carts for the carriage of goods cost from thirty to sixty rupees a pair. Bullocks for carts for the conveyance of travellers cost from fifty to one hundred rupees a pair, and handsome trotting bullocks for the superior class of *raths* or native carriages cost from sixty to one hundred rupees a pair. The price of a common *tattu* (or pony) varies from ten to twenty rupees; the large pony, commonly used by zamíndárs, fetches from twenty to fifty rupees. A still larger one, commonly kept by the better class of proprietors, will cost from fifty to one hundred rupees, while the wealthier classes purchase their horses at the Batesar fair in the Agra district, and give from one to two hundred rupees. The common *tattu* (or pony) is bred in the district, still little has been done to improve the breed of cattle or horses up to the present time. The local officers consider that the district presents a fair field for the introduction of any practical scheme which might be adopted for the improvement of the breed of horses and cattle. The people are not slow to

appreciate the benefits which would follow the introduction of good breeds, nor are they too apathetic to take advantage of any opportunity given for improvement. A good Nagor bull from a Hariána cow and one from a Mysore cow were presented to the zamíndárs a few years ago, and produce good milch-cows, but, as a rule, they have been found too heavy for the small breed of agricultural cattle found in the district.

Food of cattle.

The food of cattle varies with the time of year and the crops in season. From *Kárttik* (October-November) to *Phálgun* (February) the stalks and leaves of *joár* and *bájra* known as *karbi*, and the chaff (*bhúsa*) of *moth* and *múng* are given as fodder. In *Bhádon* (August-September) the stalks of maize and *joár* are also given. At the end of the cold weather the refuse of the sugar-cane after the juice has been expressed and the leaves are made use of is given to buffaloes. From *Chait* (March) to *Asárh* (June) the chaff of wheat, barley, gram and *arhar* is chiefly used for the more valuable cattle, with an occasional feed of barley and *arhar* in the cold season, and cotton seed *(binaula)* in the rains; *khuli* (or oil-cake) is also given to milch-cattle, and grass at all seasons where procurable. Grass forms the principal food for horses, with *moth* and *múng* chaff during the rains, and in the cold weather barley and gram ground together. A common bullock will eat every day about ten sers of chaff, stalks and leaves chopped up together, besides grass, at a cost of about Rs. 18 a year. The superior descriptions of cattle get two to four sers of gram or *arhar* daily according to their size, value, and the means of the owner. A good horse gets from two to three sers of gram or barley a day, and a man on Rs. 2 a month is kept to look after him. The cost per annum varies with the amount of food, but a horse receiving two sers of gram a day does not cost less than Rs. 90 per annum for his keep.

Fish.

There is little fishing in this district, as there are few large lakes and rivers. Kahárs and Dhímars are the only castes that engage in fishing, and this they only follow as a casual resource at certain seasons. Fish is seldom brought to market, and then seldom sells for more than half an anna a pound, whilst first-class mutton fetches one anna and second-class mutton nine pies a pound. Brahmans, Khatris, Barhais, Bháts, Sonárs, Káyaths, and Baniyas alone abstain from the use of fish in this district. Sweep nets are used for catching fish in the Ganges and those parts of the Káli Nadi where deep water can be found. At times in the hot and cold seasons, when the water is low, the river is dammed up and swept with nets besides being used for irrigation. In the Búrh Ganga, which is a mere marsh with a slight current in the rains, the stream is dammed up after a few days' rain, and one opening is left where a wicker basket, *(kánch)* is placed, into which the fish fall, and from it there is no escape. Casting-nets with a mesh of one-third of an inch are also used in the shallower parts of the

Káli, and in the tanks and *jhíls*, in which during the rains numbers of small fry are taken. The ordinary hook and line is also everywhere used. The district has no low-lying lands or paddy-fields where fishing for the smaller species could be carried on. The principal kinds of fish caught during the cold and hot seasons for food are the *lánchi, bhúr, saur, sengh, kailiya, rohu, kadhu, kirhár, genr, kadha, nawam, sakra, kench, pattra, and anwári.*

Vegetable kingdom.

The crops most commonly grown in the district are wheat, barley, rice, peas, gram, *múng*, cotton, hemp, *til*, mustard, indigo, safflower, Indian-corn, *joár, bájra*, red pepper, potatoes, carrots, melons, radishes, sugar-cane, and poppy. The actual cultivated area during the year of measurement at the settlement which lasted from 1863 to 1872-73 was 619,329 acres, of which 332,985 acres were under *kharíf* crops and 286,344 acres were under *rabi*, as follows :—

Distribution of cultivated area at settlement.

Statement showing the acreage under the principal crops in each parganah.

Parganah.	*Kharif.*						*Rabi.*						Grand Total.
	Sugar-cane.	Cotton.	Fodder.	Indigo.	Other crops.	Total.	Wheat.	Barley.	Gram.	Tobacco.	Other crops.	Total.	
Tarái tract.													
Nidhpur, ...	3,291	6,222	6,534	349	12,287	28,683	18,505	4,102	709	102	1,823	25,241	53,924
Faizpur, ...	2,068	4,516	1,156	5	3,614	11,359	5,197	2,305	8	26	562	8,398	19,757
Aulái, ...	2,957	4,221	1,162	3	3,982	12,328	5,171	1,228	94	39	170	6,702	19,030
Central duáb.													
Pachlána, ...	890	1,067	994	116	7,003	10,070	2,585	2,860	1,132	37	486	7,100	17,170
Bilrám, ...	1,310	4,501	10,235	1,010	14,293	31,351	9,211	7,991	4,826	171	955	23,154	54,508
Soron, ...	941	2,388	1,340	12	8,160	12,841	2,923	2,569	902	213	223	6,830	19,671
Sahawar, ...	1,064	3,996	4,558	27,427	1,273	38,318	8,275	9,076	1,154	62	2,872	21,439	59,757
Sirhpura, ...	211	2,117	2,363	20,067	1,408	26,166	7,125	7,612	228	94	1,764	16,823	42,989
Patiáli, ...	591	2,412	1,547	802	10,965	16,317	3,674	3,750	747	73	2,022	10,266	26,583
Barna, ...	81	898	1,441	247	6,635	9,302	2,610	3,504	921	36	2,461	9,532	18,834
Azamnagar, ...	1,731	4,688	8,286	37,552	4,852	57,109	22,179	14,110	2,118	414	14,120	52,941	110,050
Káli tract.													
Sonhár, ...	551	2,057	2,479	213	3,603	8,903	1,280	1,151	670	82	2,471	5,654	14,557
Márahra, ...	523	9,530	13,434	815	6,419	30,721	21,888	15,098	2,680	150	5,178	44,994	75,715
Eta, ...	783	7,903	19,287	1,437	10,154	39,514	23,383	16,798	1,174	214	5,701	47,270	86,784
Total, ...	16,992	56,519	74,766	90,055	94,653	3,32,985	134,306	92,154	17,363	1,713	40,808	286,344	619,329
Percentage, ...	2·8	9·1	12·1	14·5	15·2	53·7	21·7	14·9	2·8	0·3	6·6	46·3	100

Produce per acre.

Mr. Hobart has given me the following estimate of the average produce per acre for each of the principal crops in an ordinary year :—

Crop.	Soil in which sown.	Produce per *kuchcha* bigha.	Produce per acre.	Crop.	Soil in which sown.	Produce per *kuchcha* bigha.	Produce per acre.
		Mds. srs.	Mds. srs.			Mds. srs.	Mds. srs.
Rice, common, ...	*Mattiyár, tarái,*	4 20	23 25	*Múng,* ...	*Bhúr,* ...	0 20	2 25
Rice, ...	Ditto, ...	3 20	18 15	*Moth,* ...	Do., ...	4 10	6 12½
Cotton (uncleaned)	*Dúmat,* ...	1 10	6 12½	*Rabi,* ...			
Ditto (cleaned), ...	Ditto, ...	0 17	2 9¼	Wheat, ...	*Dúmat,* ...	4 0	21 0
Arhar, ...	Ditto, ...	1 10	6 12½	Barley, ...	*Bhúr,* ...	0 10	1 12
Joár, ...	*Mattiyár,* ...	2 10	11 32½	Gram, ...	*Mattiyár,* ...	2 20	13 5
Másh, ...	Ditto, ...	0 20	2 25	Sarson, ...	*Dúmat,* ...	0 5	0 26
Til or kanjal, ...	Ditto, ...	0 5	0 26½	*Dua,* ...	*Mattiyrá,* ...	2 20	13 5
Bájra, ...	*Bhúr,* ...	1 20	7 35	Maize, ...	*Gauhání,* ...	4 0	21 0

Cotton, *arhar*, wheat, *sarson*, gram and *dua* or *tárá* are cultivated in irrigated soils; *bájra*, *máng*, *moth*, and barley on unirrigated soils. The oil-seeds are sown intermixed with other crops, and never alone.

Mode of husbandry.

The mode of agriculture varies little from that in practice in the neighbouring districts. Manure is generally used throughout the entire district, and one manuring is considered sufficient for two crops: thus, after Indian-corn has been cut, the ground will be manured and wheat or barley will be sown, and after them cotton or indigo, without any fresh manuring. For general crops from twenty-five to seventy-five maunds per bígha *khám* are spread according to the character of the crop: for sugar-cane, opium, tobacco, and vegetables one to two hundred maunds are required. Manure is not ordinarily an article of traffic, each cultivator saving and carting away his own pile, and those who are not cultivators allow their friends to remove the refuse around their houses. Where manure is sold the price varies from half a rupee to a rupee and a half per hundred maunds. The expense of carting one hundred maunds of manure a mile and spreading it, if a *cháugáwa* or four-bullock cart be used with two labourers, is about Re. 1-12.

Rotation of crops.

As a rule only one crop is taken from the ground each year. The principal exceptions are cotton, which is often succeeded by *chena*, *zíra*, tobacco or vegetables in *gauháni* lands; indigo, which is usually followed by wheat and barley; and Indian-corn and rice, which are sometimes immediately succeeded by tobacco, barley, and wheat. In *tarái* lands, where sugar-cane has been grown during the year, rice is usually grown next. Lands are still allowed to lie fallow, but not to such an extent as formerly. The fallow at the former settlement amounted to 82,816 acres, and now, though the cultivated area has increased by about 150,000 acres, the fallow is not one-fourth of what it was, which may perhaps be due to the gradual disappearance of the destructive weed *káns*.[1]

Irrigation.

Irrigation is generally and extensively had recourse to in all parts of the district, but increase in irrigation has not kept pace with the extension of cultivation. Since the former settlement the cultivated area has increased, as already noticed, very considerably. At that time the irrigated area comprised 224,174 acres, or 48 per cent of the cultivation. Taking the total area at 967,353 acres, the returns of 1872 show 186,292 acres as barren; 768,198 acres as culturable, of which 12,863 acres were held free of revenue; 1,30,594 acres were culturable waste; 19,774 acres were fallow of one year, and 617,830 acres were under cultivation

[1] A field lying fallow after the *rabí* crop is here called *narwa*, and after a *kharíf* crop *karel*; unculturable waste is known as *patpar*.

(*rabí*, 328,373 ; *kharíf*, 289,457). The irrigated area amounted to 191,606 acres, distributed as follows :—

	Rabí.	Kharíf.	Total.
Canal-irrigated by lift	6,190	3,286	9,476
Ditto flow	6,596	4,781	11,377
Total	12,786	8,067	20,853
Irrigated from other sources	135,194	63,653	198,847
Total	147,980	71,720	219,700
Deduct area cropped in both seasons ...	14,047	14,047	28,094
Net area irrigated	133,933	57,673	191,606

The following statement shows the canal-irrigation in each parganah for seven years :—

Year.	Bilrám.	Márahra.	Eta.	Sakít.	Sonhár.	Total.
1866-67—						
Kharíf, ...	170	2,428	684	63	...	3,345
Rabí, ...	801	8,568	4,636	1,996	660	16,661
Total, ...	971	10,996	5,320	2,059	660	20,006
1867-68—						
Kharíf, ...	208	1,726	890	290	42	3,156
Rabí, ...	838	8,348	3,495	2,548	521	15,810
Total, ...	1,106	10,074	4,385	2,838	563	18,966
1868-69—						
Kharíf, ...	831	6,824	2,648	1,849	133	12,285
Rabí, ...	978	13,733	5,129	2,723	904	23,467
Total, ...	1,809	20,557	7,777	4,572	1,037	35,752
1869-70—						
Kharíf, ...	763	7,729	1,911	1,494	144	12,041
Rabí, ...	802	9,940	3,503	3,003	507	17,755
Total, ...	1,565	17,669	5,414	4,497	651	29,796
1870-71—						
Kharíf, ...	424	6,759	1,586	1,237	145	10,151
Rabí, ...	710	10,230	3,461	3,357	548	18,306
Total, ...	1,134	16,989	5,047	4,594	693	28,457
1871-72—						
Kharíf, ...	563	6,897	2,152	1,896	208	11,716
Rabí, ...	783	8,021	3,042	2,852	165	14,863
Total, ...	1,346	14,918	5,194	4,748	373	26,579
1872-73—						
Kharíf, ...	457	5,257	1,434	1,218	67	8,433
Rabí, ...	724	9,062	2,470	2,896	623	15,775
Total, ...	1,181	14,319	3,904	4,114	690	24,208

The following statement shows the crops for which recourse is generally had to canal-irrigation :—

Crops.	1869-70.	1870-71.	1871-72.	1872-73.	Crops.	1869-70.	1870-71.	1871-72.	1872-73.
Gardens, ...	430	365	508	356	Other pulses, ...	25	60	34	23
Sugar-cane, ...	194	301	307	434	Fodder, ...	...	...	...	...
Wheat, ...	8,821	12,723	8,942	9,453	Cotton, ...	1,939	936	261	82
Barley, ...	7,308	5,245	5,414	5,308	Other fibres, ...	1	...	...	...
Rice, ...	...	423	415	177	Indigo, ...	7,933	7,861	10,288	7,355
Maize, ...	736	...	...	...	Other dyes, ...	...	...	...	6
Other cereals,	2,013	335	165	357	Drugs, ...	16	28	40	43
Gram, ...	380	175	205	614	Oil-seeds, ...	...	...	...	...

Depth of water from the surface.

The average depth at which water is found throughout the district is sixteen feet from the surface, varying from 22 feet in Sonhár to 8 feet in Nidhpur. The average depth of water in kuchcha wells is about 6 feet. The following statement shows the well statistics for the whole district as recorded during the settlement operations :—

Parganah.	Average depth		Parganah.	Average depth		Parganah.	Average depth.	
	To water.	Of water.		To water.	Of water.		To water.	Of water.
Nidhpur, ...	4·33	1·93	Soron, ...	14·79	3·74	Azamnagar, ...	13·15	4·89
Faizpur, ...	5·09	2·75	Sahâwar, ...	20·55	4·86	Sonhár, ...	14·23	5·34
Aulái, ...	4·78	2 26	Sirhpura, ...	16·76	4·22	Márahra, ...	10·34	8·53
Pachlána, ...	6·38	4·53	Patiáli, ...	9·55	3·71	Ditto *muáfi*, ...	12·74	6·39
Bilrám, ...	13·21	6·24	Barna, ...	11·63	3·17	Eta-Sakít, ...	17·12	7·65

The cost of well-irrigation varies very much, but may roughly be estimated at Re. 1-10 per acre for each watering. A pair of bullocks at a cattle-run can irrigate one acre in three days, whilst the Persian wheel requires six days, and the *dhenkli* or lever requires nine days. The area irrigable by a run at a *pukka* well, taking the statistics of the whole district, is about 5½ acres ; by a run at a *kuchcha* well is about 4 acres, and by a *dhenkli* is under 2 acres.

Well irrigation.

In the *tarái* tract irrigation is seldom had recourse to, though hand wells are occasionally used by the Káchhi and Murâo cultivators. The central duáb tract depends exclusively on wells, as there are no canals. Water is everywhere available and *kuchcha* wells

are dug for irrigation, but, owing to the sandy nature of the subsoil, they seldom last in most parts more than one season, though strengthened by coils of twigs and cylinders. The supply of water, too, is usually very scanty and only sufficient for one bullock-run. This is no doubt due to the water being collected from percolation above the spring level, for where that is reached the supply is usually ample. The general proportion of irrigation in this tract was 28 per cent. at the recent settlement. The water of the Káli is here, also, frequently dammed up for irrigation and raised to the level of the surrounding country by the *dhenkli* or lever, or else it is thrown up by the basket or *lenri*. In the tract to the south of the Káli the means of irrigation are plentiful and the proportion of the irrigated to the cultivated area reaches 63 per cent. *Kuchcha* wells reaching an ample supply cannot be dug everywhere, and for this reason *pukka* wells are more common, and 57 per cent. of the total irrigation is had from them.

Wells.

Wells in this district may be divided into two classes,—those that are carried down to the spring level and those that reach only to the percolation level. These wells may be again subdivided into *pukka* wells or wells constructed of burnt bricks or block kunkur, and kuchcha wells which have been simply dug out. *Pukka* wells are made with or without lime-mortar. The shape is generally round, but many old wells are to be found built in a hexagonal or octagonal shape. Besides ordinary *pukka* wells some wells are constructed with deep concave-shaped bricks fitting into each other at the ends and set edgewise one above the other; these wells are generally of very small diameter, and only just large enough to admit the leathern bucket. Another kind of well is made of broad flat bricks in the shape of the segment of a deep cylinder, and is usually of the size of ordinary masonary wells. Both these kinds of wells rest on wooden cylinders rising to the level of the water, the brick lining serving merely to prevent the falling in of loose soil. The cost of the former, exclusive of the expense of digging the well and setting the cylinder, is roughly reckoned by the cultivators at one rupee for 4½ feet of running depth of cylinder, that of the latter at 1½ feet per rupee. The former last from 15 to 20 years, and the latter, which are in more common use, last much longer. In Márahra a brick-built well with water sufficient for two runs costs Rs. 200, and a similar well built of kunkur costs Rs. 150.

Kuchcha wells.

Kuchcha wells differ much according as they are excavated in *mota* or hard soil or in sandy soil. Where hard stiff soil is met with a well of the circumference required is dug out, and carried down either to the spring level or a few feet below the water-bearing stratum. Such a well may last 15 or 20 years. In sandy tracts the usual method is to dig a wide hole about ten feet in diameter down to the water-bearing stratum, and then to sink the ordinary well about four feet wide, and line

it either with coils of twigs *(bira)* of *arhar* or stalks of *amsa* or *gandar*, or with a wattle cylinder *(budjhar)* constructed chiefly of *jhau* (tamarisk) and occasionally of a rough planking *(kothi)* of *dhák*. The latter kind of well is generally carried to the spring level. A *bira* well costs about Rs. 4 or 5, and lasts about one year; a *budjhar* well lasts two years; and a *kothi* well, costing Rs. 20, lasts ten years. The most frequent kind of well in sandy tracts is, however, a mere wide hole dug to the water-bearing surface, but such a well does not last for more than one year, and costs only Re. 1-8.

The modes of irrigation most commonly in use are:—

Modes of irrigation.

(1.) *Paira;* a large leathern bucket is fixed to the end of a rope, which is worked over a wheel. The rope is attached to the yoke of a pair of oxen, which are driven down a sloping pathway constructed near to the well, the driver sitting on the rope to give additional momentum to the oxen. In their course downwards the oxen draw up the bucket, which when they reach the end of the run is two or three feet above the mouth of the well, where it is caught by a person who draws it toward the shallow basin constructed to receive the water on the platform of the well. The driver then stops and turns the oxen so as to slacken the rope, when the bucket is dropped on to the basin where it is emptied, and the water runs off by the channels made for it to the field which is being irrigated. The oxen are then driven to the top of the run, the bucket is again dropped into the well and the operation repeated. Two men are required for this work; one to drive the cattle and the other to catch, empty, and return the bucket to the well, besides the *panmela* to distribute the water.

Paira.

Dhenkli.

(2.) *Dhenkli.*—This apparatus consists of a horizontal lever with a weight at one end and a bucket on the other, and is worked on a strong post which forms a fulcrum. The man working it generally stands at the mouth of the well, or, when the well is large, on a beam laid across it, and pulls down the rope till the bucket reaches the water; when filled the rope is let go, and the weight at the other end draws up the bucket. This machine is only used where the water is very close to the surface.

Persian wheel.

(3.) *Rhent, rahent,* or *rahat.*—A pulley well or a couple of small earthen pots attached to each other by a rope and worked over a wheel, the two pots alternately ascending and descending; this method is chiefly employed where the subsoil is sand and the water close to the surface. The last method, called *dál*, is chiefly made use of when water taken from tanks, jhíls, rivers, or canal channels for irrigation, has to be raised to a higher level. A basket made of bambus or, if durability is required, of leather is employed; to the basket two strings are joined on each side; these are held by

two persons, who station themselves one on each side of the basin from which the water is to be raised. A swinging motion is then given to the basket; water from the basin is caught up and thrown into a small reservoir above, from which it runs off to the field. When water has to be raised any considerable height, as in the cold weather from the river-bed to the top of its banks, a suitable spot, where a footing for the persons working the basket and deep water can be found, is chosen at a height of three or four feet above the water level. A small basin is then dug in the bank with a channel leading to a reservoir. Above the reservoir another small basin with a channel leading to another reservoir is constructed, and so on until the top of the bank is reached. At the water's edge and at each of the reservoirs two or four persons with baskets are stationed. Those at the water's edge commence throwing up the water into the basin above them, whence it runs into the first reservoir. As soon as this is sufficiently filled, the persons stationed there begin to work their basket, and send the water into the basin above them, and in this manner the water is thrown from one level to another until the basin at the top of the bank is reached, whence the water can be run off by channels to any spot where it may be required.

From canals.

In irrigation from canals, where the canal water is below the surface of the field, the *dál* or basket method is chiefly employed. Where the water is above the level of the field it is allowed to flow *(tor)* into it by channels, and is either thrown over the surface with a shovel or is allowed to flood the field. It has already been stated that the canals in the district are carried along the water-shed of the country and do not cross the lines of natural drainage, and as, in addition, the portion of the district through which they pass is of a high-lying and dry character, the health of the people cannot be said to have been injuriously affected, though the people themselves, even when residents of parganahs at a distance from the canals, assert that a large increase in fever is due to them. In the actual vicinity of the canals the spring-level of the country and the percolation-level in the wells has been slightly raised, but not to any such extent as to give cause for complaint. The most mischievous effect produced by the abundant supply of water obtainable from the canals has already been spoken of. At the same time, it should be said that there are others who assert that the exhaustion of the soil is due to the use of canal water, and the excessive percolation of water from the canals; but the balance of opinion is generally against the latter view, and in all probability, as far as this district is concerned, with reason. If the cultivators could be taught to have some regard to the future in their treatment of the cultivation, and if some means could be devised by the Canal Department to prevent the excessive and intentional waste of water which is always occurring, the canals would be regarded as productive, in this district at least, of only immense good.

The number of wells in the district, as ascertained at the recent settlement, was as follows:—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated by each run.	Depth to water.	Depth of water.
Pukka wells, ...	4,962	10,886	59,574	3 to 6 acres.	10·20	4·12
Kuchcha wells, ...	25,060	26,684	1,00,821	2 to 6 „	5·17	2·0
Dhenkli, ...	10,622	10,631	19,317	1½ to 3 „	4·14	3·5
Total, ...	40,644	48,203	1,79,712	3·72 acres.	5·20	3·12

Culturable waste.

In the tarái parganahs there is still a large area of culturable waste amounting to 44,069 acres, or 32 per cent. of the whole culturable area. A very large part of this land is little different from the outlying parts of the adjacent cultivated land, and has already since the new settlement been largely encroached upon. In the central duáb tract between the Búrh Ganga and the Káli the amount of culturable waste still remaining is not extensive, averaging in each parganah about 19 per cent. of the culturable area. It is principally either sandy waste or the remains of *dhák* jungle. The latter is generally worth the expense of reclamation, while the former, unless in good rainy seasons, is worth very little. In the rich lands to the south of the Káli the culturable waste is only 15 per cent. of the culturable area. Returns of the cultivated and culturable areas for 1848, 1853, 1865, and 1873 are given, from which it will be seen that during the last quarter of a century the increase of cultivation has been from 471,597 acres to 619,329 acres.

Parganah.	1848.					1853.				
	Total area in acres.	Cultivated.	Culturable.	Revenue-free.	Barren.	Total area in acres.	Cultivated.	Culturable.	Revenue-free.	Barren.
Pachlána, ...	25,459	13,472	7,020	160	4,807	25,455	16,560	4,041	169	4,685
Márahra, ...	128,482	60,967	10,050	10,361	47,104	129,327	67,228	8,135	8,133	45,831
Bilrám, ...	65,371	36,297	19,628	399	9,047	65,371	49,501	4,589	3,100	8,181
Soron, ...	25,586	13,707	7,485	700	3,694	25,586	17,452	1,832	659	5,643
Faizpur, ...	48,264	21,974	15,375	179	10,736	49,333	23,275	4,131	59	21,868
Auláí, ...	33,355	12,189	11,335	569	9,263	38,050	15,143	9,850	417	12,640
Nidhpur, ...	101,686	30,672	51,853	3,066	16,095	100,645	42,917	37,286	3,109	17,333
Azamuagar,	155,839	89,975	23,472	16,265	26,127	158,547	101,982	15,344	1,654	39,567
Patiáli, ...	41,072	22,964	11,089	4,345	2,674	41,535	26,615	8,721	81	6,118
Barna, ...	24,944	16,630	5,244	1,435	1,635	23,855	17,767	2,958	...	3,130
Sirhpura, ...	58,299	28,644	20,008	391	9,256	58,333	38,120	15,852	161	4,200
Sahá war-Karsána.	67,383	45,426	17,254	408	4,295	73,235	54,499	11,314	371	7,051
Sakít, ...	83,393	34,883	13,030	398	35,082	83,257	42,033	9,231	270	31,723
Eta, ...	74,572	33,539	4,656	564	35,813	76,316	36,438	5,355	401	34,122
Sonhár, ...	19,252	10,258	5,213	134	3,647	20,794	13,552	3,428	54	3,760
Total, ...	952,958	471,597	222,712	39,374	219,275	969,639	563,082	142,067	18,638	245,852

Parganah.	1865.					1873.				
	Total area in acres.	Cultivated.	Culturable.	Revenue-free.	Barren.	Total area in acres.	Cultivated.	Culturable waste,	Revenue-free.	Barren.
Pachlàna,...	21,008	15,602	4,694	225	487	25,637	17,170	5,883	...	2,584
Márahra, ...	84,246	65.422	4,036	8,065	6,723	128,023	75,715	11,415	502	40,391
Bilrám, ...	65,371	50,209	8,282	3,270	3,610	66,155	54,508	6,935	174	4,538
Soron, ...	25 586	17,851	3,923	820	2,992	26,223	19,671	4,001	386	2,165
Faizpur, ...	34 632	18,791	8,402	56	7,383	31,504	19,757	6,004	32	5,711
Aulái, ...	34,183	17,509	8,234	53	8,387	31,041	19,030	7,853	...	4,158
Nidhpur, ...	104,674	44,396	42,532	1,804	15,942	107,629	53,924	30,212	817	22,676
Azamnagar,	159,468	101,219	24,242	1,051	32,956	164,160	110,050	29,859	583	23,608
Patiáli, ...	41,553	24,731	11,318	137	5,317	41,762	26,583	11,747	134	3,298
Barna, ...	23,904	18,723	3,712	20	1,449	24,573	18,834	3,975	...	1,764
Sirhpura, ...	58,035	39,402	10,616	611	7,376	58,957	42,989	9,673	4	6,291
Sahawar Karsána.	67,284	56,286	7,784	628	2,586	74,531	59,757	8,180	...	6,594
Eta-Sakít,...	158,043	82,753	13,531	1,253	60,506	164,554	86,784	17,397	...	60,373
Sonhar, ...	20,881	14,243	2,943	150	3,545	21,926	14,557	3,737	...	3,632
Total, ...	898,838	567,137	154,249	18,195	159,259	966,615	619,329	156,871	2,632	187,783

Implements.

The implements in general use are the *hal* or plough, which is made of *babúl* in the uplands and of *rajár* in the lowlands; the *phaura* or broad hoe; *kasi* or narrow hoe; *khúrpa* or scraper; *hansiya* or sickle; *báns* or bambu seed distributor; *kúr*, through which the seed is dropped into the furrow; *patela* or roller. The ordinary leathern bucket, *dhenkli* or lever, and *rahat* or Persian wheel, are used in irrigation. The amount of capital represented by the implements and cattle required for one plough of land is about fifty rupees. The crops grown in *gauhán* lands, which are all irrigated as a rule, are cotton, indigo, tobacco, vegetables, melons, wheat, barley, sugar-cane,

Sowing, &c.

safflower, carrots, *zíra*, *ajwáin*, *sonf*, poppy, Indian-corn, and *joár*. In irrigated *dúmat* soil the crops grown are cotton, indigo, tobacco, Indian-corn, *joár*, wheat, barley, sugar-cane, *zíra*, *ajwáin*, gram and hemp. In irrigated *mattiyár* wheat, barley, gram, *masúr*, peas, melons, *joár* and rice; and in irrigated *bhúr* soil wheat, barley, gram, cotton, melons, indigo, and millets are grown. In unirrigated lands, in *dúmat* soil, *joár*, barley, gram, cotton, maize, and hemp are grown. In unirrigated *mattiyár* soil rice, barley, gram, and peas are grown. In unirrigated *bhúr* soil are grown *bájra*, barley, gram, *phúlsan*, *san*, *moth*, *múng*, *másh*, *lobiya*, *arhar*, &c. The number of mixed crops are considerable, *arhar*, *til*, *kulthi*, and *patsan* are sown with *joár*; *sarson* and *dúa* with wheat, barley, and gram. *Másh*, *múng*, and *lobiya* known as *masína* are sown with the millets as a rain crop. The castor plant is sown with sugar-cane and cotton.

Indigo, cotton, and opium are far more extensively cultivated than formerly.

Increased cultivation.

Sugar-cane cultivation appears to have decreased everywhere save in those few parts where canal-irrigation is available. The proportional distribution of wheat and barley stands much as it did twenty years ago. The introduction of the Lower Ganges canal will, as in Meerut, probably altogether change the agricultural condition of the district, and poor crops like *bájra* and *arhar* will give place to sugar-cane and cotton. The increased cultivation of tobacco, opium, and indigo has not been followed by a decrease in the area devoted to food-grains; on the contrary, owing to the great extension of cultivation, the production of food-grains has also increased considerably.

Sugar-cane.

Ten species of sugar-cane are grown in the district: the *dhor*, *chin*, *barokha*, *paunda*, *manga*, *digilchin*, *gegla*, *agaul*, *rakhra*, and *kála ganna*. The cane for seed is cut into four or five pieces and stored until wanted in a place called a *bijhara*. Mr. James writes:—"I saw in parganah Nidhpur a very curious arrangement for storing cane for seed. Just outside the village homestead was a square place, somewhat like a miniature cemetery divided off into twenty compartments or vaults. Each compartment has its respective owner, and here the cane is buried every year by the various sharers and taken up at seed-time. Each piece of cane so cut for seed is called a *painra*. It is sown in Mágh (January), and is ready for cutting in *Aghan* and *Pús* (November-December.) When just sprouted sugar-cane is called *kulha*; when a little taller it is known as *ikh* or *ikhári*, and when the knots on the cane *(poi)* become distinct and developed the cane is termed *ganna*, and when ready for cutting *gánda*." The cane is then cleaned *(chhol)* and gathered into bundles *(phándi)* of one hundred each. In this way they are carried to the *kolhu* (or press), where the cane is sliced into pieces *(gadíli)* about three inches long and placed in the press, which is made of *shísham* or *babúl* wood, and rarely of stone. The refuse or pressed cane is here known as *páta* or *páti*. The juice pours out into an earthen vessel *(bojha)* below and is then taken off to the *karáhi* (or boiler), where it is made into *gúr* or undrained raw-sugar. *Ráb* is made by putting the boiled juice into an earthen vessel called '*karsi*,' when after certain operations it becomes granulated *(rawa parjáta)*. The *ráb* is then placed in a bag and pressed and purified; the solid matter which remains in the bag after pressing is termed *choyanda*, and when dried is known as *khánd*, while the liquid which runs out of the bag is called *shíra*, and is used in making wine and in preparing tobacco for smoking. The scum which floats on the top during the process of boiling is called *laddoi*, and the whole juice when the boiling is just completed is known as *pág*. The first *bojha* of juice is usually distributed amongst the pressers, village carpenters and blacksmiths during a ceremony termed *rasyáwal* or *raswái*. The next festival is the distribution of the first *gúr*, called *jaláwan* by

Hindús and *sinni* by Musalmáns, when from two to five sers are given away. Sugar-pressing work is known as *bhel*, and the large balls of *gúr* are called *bhelis*. The large *bheli* weighing about seven sers and called *phúnka* is seldom made here.

Different names at different stages of growth.

Nearly all the crops have different names at different stages of their growth: thus, when young, the blades of wheat are called *kulha*, *poi*, *súi*; when older, *khúnd*, and when the pod of the ear appears, *kánthi*; when the ear begins to appear it is described as *kuthiyána* or *galetha*, and when the ear is half in pod and half out as *kandhela*. When the ear is all out it is said to *chhatna*, and when the grain becomes developed, *nibauriya*; when half ripe *bhadera*, and when fully ripe *jhúra*. When wheat is stored up on the threshing-floor a cultivator says *gehun pairi hai*. The grain and chaff (*bhúsa*) piled up after treading (*dáin*) is called *siliya*. This mingled grain and *bhúsa* is then winnowed, and the pile of grain, still with whole ears and chaff scattered through it, which remains after the winnowing is called *gajaura*. This pile has to undergo a second treading which is called *khur dáin*, after which the grain is clean. The more common preparations from wheat are *báti*, *seo*, *phír-mál*, *púya*, *práta*, and *lapsi*. The terms for all the staple crops are similarly copious. The principal varieties grown in Eta are *katha*, a very hard red wheat; *ratua*; *munriya*, a beardless wheat; *súha*, a bearded wheat resembling the preceding; and *bádsháhi*, a very long-eared variety.

Value of an acre of wheat.

Mr. Hobart gives the following estimate of the value of a *kuchcha* bígha and an acre of wheat sown in good *dúmat* soil. *Til* and *sarson* are usually sown in lines through it, and their produce must enter into the calculation. The cost of sowing one *kuchcha bígha* is about Rs. 6-5, *viz.*, rent, Rs. 2-4; seed, 8 annas; ploughing, 2 annas; sowing, 2 annas; watering, Rs. 2; weeding, 2 annas; cutting, 3 annas; and threshing, one rupee. The produce will be four maunds of grain, which at 20½ sers per rupee is worth Rs. 7-12-6, and ten maunds of chaff, which are worth Rs. 3, leaving a net profit of Rs. 4-7-6 per *kuchcha bígha*. The oil-seeds, *sarson* and *til* cost almost nothing for labour, and the produce may be set down at ten sers, worth 8½ annas, making a total profit of five rupees. There are 5¼ *kuchcha bíghas* in an acre, therefore the net profit from an acre of wheat will be Rs. 26-4.

Barley.

According to native classification there are three kinds of barley grown in the district, *jai* or oats, *bádsháhi* and *tikuriha* or *tikurári*, so called from its long beard, known here as *tikúr*. The words denoting the progressive growth of wheat apply equally to barley. At the time of harvest this and other similar grains are known as *bauri*, when parched and are eaten as *charban*.

Bájra.

Bájra, also called *lahrra*, comprises two species known as *bájra* and *bájri*. When very young *bájra* is here called *ikúya*; when the ears appear, *gulhat hoti*

hai, also *khet gulíha raha*, or *khet kuthiya raha hai*. Of *joár* there are several species; the *jogiya* or red variety; the *dupaka*, which has always two flat grains in each shell; the *doliya*, with a somewhat flat grain; *sufeda*, *uletiya* also called *kuwáriya*, which ripens in about ten weeks and is ready for cutting about *Kuár; dadhmogar*, *chakeya*, *mithua* and *básmati*, which last is seldom grown. The ear of *joár* is called *bhunta*. The only species of gram grown are called *channa* and *channi*. When the plant appears above the ground it is called *iksua*, and when the flower appears *patpari ho rahi hai*, and when the grain appears, *nibona* or *gheghara ho rahi hai*. The species of peas grown are called *tora*, *kasa*, *bara*, and *safed*. When the plant first appears it is termed *ikwa;* when the pod appears they say *choiya ho rahi hai*, and when the pod is fully formed it is called *phali*. The species of *urd* grown here are the *kála*, *kachchiy* and *chikra*. There are two species of *múng*, the *súa pankhi* and *múgarra;* two of *arhar*, the *siyáh* and *safed;* two of *moth*, the *moth* proper and *mothela*. *Lobiya* is the Persian form of *ramás*, and *ramás* is here usually called *rausa*. All the last five grains are spoken of when sprouting as *dúla* or *dewala*. Green flowering *moth*, *úrd*, and *múng*, before the formation of the pods, are spoken of as *pál*. Of *til* there are two kinds, *til* proper with a black seed, and *tili* with a white seed. The seed-pod is here called *katra*. Cotton or *kapás* is here usually called *ban:* the flower is called *púriya;* the pod before bursting is known as *gúla*, and the open pod as *tent*. The pod-case, when the cotton has been picked, is called *jhurkusi*. Only two species of cotton are grown, the *narmma* and the *desi*.

Rice.

It is a common saying in the district that there are as many varieties of rice as there are clans of Rajpúts :—

'Jitne baran Thákuron ke hain,
To itne dhánon ke milen.'

Twenty-one different kinds are commonly grown, while there are several varieties cultivated from imported seed. The commonest are *ratansár*, a red rice; *súa pankhi*, a long-eared variety; *suhánsa*, a red long-grained species; *dilbaksha*, a very small white-grained rice; *lobiya*, a red rice; *jhinmár*, a very superior, light-coloured grain; *máli*, a large yellow grain; *saundhi*, a red rice; *sáthi*, a blackish rice; *pusái*, a wild rice; *nahán*, also called *naurangi*; *uswás*, also called *bádámi; hansráj*, a superior sort; *biranj*, a white rice; *pránpokh*, a very choice, long-grained species; *tikuriha*, long-bearded, red rice; *jhabdi*, which makes excellent *khíl; syámjíra*, a small grained rice; *gajhar*, seldom grown; *benta*, a brown rice; and *jhalera*, a red rice. When ready for cutting *dhán* is termed *jhenta*. There are two kinds of Indian-corn: the *jogiya* or red maize, and the *sunahra* or golden maize. The ear is sometimes called *butiya* and sometimes *andiya*. *Kodo* is commonly grown, but *sáma*, *chena*, and *kurthi* are seldom seen. Fenugreek and fennel are common, as also spinach and a sort

of French bean *(sem)*. Cummin seed and melons are extensively grown, but one of the most valuable crops classed as vegetables is tobacco, of which two sorts are grown, the *katki* or *dhatúriya*, sown in *Asárh* and gathered in *Phálgun*, and the *dhakka* or *desi*, sown in *Aghan* and gathered in *Jeth*. The small shoots that appear on the plant at times after the breaking off of the head are called *kánya*. The tobacco crop is infected by the *súndi*, which gets into and eats out the inside of the tobacco stalk, and the *chanchana*, which burrows into the ribs of the leaves. The diseases that affect tobacco in the Meerut district are the *dibiya* or *dehya*, *súndi*, *vyáya*, or blistering of the leaf from the prevalence of east winds, and *hadda*, or the white stem which grows out sometimes at the root and throws the plant far out in the soil. The seed capsule is here called *bonda* or *bonra*.

Tobacco.

The district is subject to both blights and droughts. The insects that ravage the crops are the locusts *(tirí* or *tánri)*, which often come at all seasons. Attempts are made to drive them off by lighting large smoking fires, and making a loud noise with drums and cymbals. *Durkhi* is an insect which appears when there is excessive dryness and lack of rain. It particularly affects indigo, tobacco, mustard and wheat, and is destroyed by rain or irrigation. The white-ant *(dímak)* is also very destructive to the growing crops. Two species of an insect known as *máhún*, one green and the other blackish-red, come with an east wind and disappear with the west wind. *Makoha* is a red insect about an inch long that, in excessively dry weather, attacks *bájra joár*, sugar-cane, and *shakrkand*. *Gareri* is a very small insect of a whitish colour, about as big as a grain of rice, which ravages *joár* and *bájra*. *Sehi* is a small black insect that at times does great harm to wheat. *Bhaunri* is a very small insect, which in excessively dry weather attacks *joár* and *bájra*. *Chempa* is a small dark coloured insect resembling the *máhún*, which injures *arhar* and tobacco. *Súndi* is a white insect about as big as a grain of rice which ravages *joár* and *bájra*. *Sánwal* and *kukohi* are produced by the prevalence of east winds and excessive rain and afflict wheat and barley in the ear. *Tara*, a very small green insect, occasionally ravages wheat. *Khapariya* is a very small white insect that sometimes damages rice. Much damage is also done by the attacks of deer, *nílgai* (or *rojh* as it is called here), moles *(kora)*, and mice.

Blights and droughts.

The characteristic appearance of the blight known as *seún* is that while the stalk and ear are apparently healthy the ear will be found to contain little or no grain. *Ratwa* is the red blight in wheat; *agaya* attacks rice; *ukhta* is withering from excessive dryness; *kandwa* resembles the smut in barley. Other blights are produced by the sharp west wind *(bahara)*; by frost *(tusár)*; by hail and by floods near the Ganges.

Blights.

Famines.

The famine of 1783-84, known as the *chalísa*, and that of 1803 are remembered as having been very severely felt in this district.[1] During the season of 1837-38 famine was rife in this district in common with the entire province. Relief operations were had recourse to, and even then hundreds of poor creatures died from starvation and exposure. The cattle died in thousands, and the district received a blow to its advancement which it took many years to recover. Cotton and indigo especially suffered, and the price of all seeds rose some one hundred per cent. Violence was had resort to by the people to induce the grain-dealers to open their stores, and though the native and European community subscribed large sums for the relief of those who from sex, age, or infirmity were unable to work, while Government provided labour for the able-bodied, distress was deeply felt all through the district by all classes. An eye-witness (Captain Wroughton) thus describes the district in November, 1837:—"Eta is in one general state. All the cultivation is dependant on irrigation, and as this division had some rain, grass for fodder is procurable, and the cattle, in consequence, are able to work at the wells, which have been kept constantly going. The same holds good of Sakít, except that grass is not so plentiful. In Sirhpura, the water being nearer the surface, the irrigation cultivation is twenty-five per cent. above average seasons. The attention of the ryots having been confined to this description of tillage, the small quantity of rain did not permit them to prepare their *kháki* lands. Fodder is pretty abundant here compared with the adjacent parganahs, and as this parganah borders on the *tarái*, the means of supporting the cattle is not unobtainable."

Famine of 1860-61.

The next great famine is that of 1860-61, now generally known as the *akál satserá*, or 'seven ser famine.' The people were driven to eat wild vegetables and fruits and to extract food even from grass seeds. Cattle were fed on leaves, and multitudes died. The chief local cause was the want of irrigation, and, perhaps, the indolence of the large Thákur population contributed to make bad worse. The total average rainfall throughout the district up to the third week of September, 1860, was but 8·44 inches, and the severity of the famine may be judged from the fact that the Agra Committee allotted Rs. 53,000 for this district, three times as large an amount as was granted to Farukhabad and nearly twelve times as much as the grant Etáwa was considered to require. The selling price of the principal food-grains for this period is given in the notice of the neighbouring district of Farukhabad.

Scarcity of 1868-69.

In 1868-69 Eta was visited with drought and scarcity, but not by famine. It seems to have made no great impression on the native mind, and is known by no special name. The *kharíf* crop almost entirely failed owing to the six-weeks drought that succeeded the rains

[1] Mr. Newnham's account of the famine of 1803 is given at p. 34 of Mr. Girdlestone's Famine Report.

in July and yielded hardly one-fourth the average. The September rains barely touched the north of the district, and the cultivators became very industrious in digging common earthen wells where the soil allowed of it, and in preparing for the cold-weather crops. These gave a return estimated at seven-twelfths of an average crop. Mr. Henvey writes :—"Though the high prices were maintained to the end of 1869, the people, being mostly agricultural, did not suffer so acutely as the inhabitants of neighbouring districts." Wheat, which usually rules the market, was selling at 13 sers for the rupee in the first week of October, 1869, and this was the highest price prevalent during the scarcity. Famine rates are probably reached in this district when wheat sells at less than 12 sers for the rupee, and then Government relief operations become necessary. The following table gives the price of the principal food-grains for the last week in each month during the season of scarcity in this district:—

Months.	Wheat.		Barley.		Gram.		Bájra.		Joár.		Rice.	
	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.	S.	C.
1868, July, ...	25	0	36	0	...		...		...		...	
„ August, ...	22	8	34	8	...		...		...		...	
„ September, ...	18	4	18	0	...		...		...		...	
„ October, ...	15	8	15	8	...		...		...		...	
„ November, ...	14	0	14	0	...		...		...		...	
„ December, ...	12	2	13	12	...		...		...		...	
1869, January, ...	12	8	12	8	...		...		...		...	
„ February, ...	14	0	17	8	14	8	15	0	15	0	10	0
„ March, ...	13	12	22	0	13	4	15	0	15	0	10	0
„ April, ...	14	0	16	0	14	0	...		...		9	0
„ May, ...	14	0	18	0	13	8	...		...		10	0
„ June, ...	14	0	17	0	13	4	...		...		10	0
„ July, ...	12	8	15	2	12	2	...		...		10	0
„ August, ...	11	8	14	9	10	8	...		...		9	0
„ September, ...	12	7	16	7	11	1	...		...		8	0
„ October, ...	10	14	14	8	9	14	16	0	...		10	0
„ November, ...	11	0	15	0	9	12	20	0	22	8	10	0
„ December, ...	9	2	16	0	9	2	16	2	16	10	12	0
1870, January, ...	8	14	14	10	8	14	17	6	19	12	10	10
„ February, ...	10	0	18	0	10	0	20	4	22	8	11	0
„ March, ...	11	0	26	0	13	0	22	0	23	12	11	8

Building materials.

There are no stone quarries in the district; good cut stone required for building is brought from Agra. Block kunkur, a very good substitute for stone, is found throughout the district, generally in the uplands, and is used for buildings, bridges, wells and the like. In former times it was used for the more ornamental parts of buildings, as is shown by the many carved remains of pillars, façades and other architectural ornaments lying about the old *kheras* (or mounds) which mark the sites of old cities. The average cost of first-class well-burned bricks, $10'' \times 5'' \times 2\frac{1}{2}''$, is Rs. 10 per thousand. Lime burned from *bichúa* kunkur with cowdung and other refuse costs about Rs. 10 for 100 maunds ; 100 cubic feet of kunkur burned with

35 maunds of refuse yields about 125 cubic feet of lime, which weigh 100 maunds. The cost of burning varies at from Rs. 6 to 8 per 100 maunds. Kunkur for metalling roads and block kunkur costs Re. 1 per 100 cubic feet for digging and stacking at the quarry. The cost of carriage per 100 cubic feet is eight annas per mile. Consolidation costs one rupee per 100 cubic feet, so that metalling a road 12 feet wide and 6 inches deep costs Rs. 3 per 100 cubic feet, or Rs. 950 per mile, where the kunkur can be quarried within two miles of the road. The ordinary royalty to the owner of the quarry is one anna per 100 cubic feet. *Shísham* for timber is scarce, and costs about Rs. 2 per cubic foot; *nim*, *mahúa*, and *jáman* are tolerably plentiful and sell for Re. 1-8 per cubic foot. Mango and tamarind are common, but are only used for inferior work, and cost about Re. 1-4 per cubic foot. Imported sál timber costs Rs. 3 per cubic foot.

PART III.

POPULATION OF THE DISTRICT.

Population.

PREVIOUS to 1845 the attempts at enumerating the people have not been recorded, and the census of 1848 has been included in the returns of the districts from which the parganahs forming Eta have been taken; the same arrangement was continued in 1853. The following table, extracted from the returns for those years, gives the population divided according to religion and occupation:—

Parganah.	Hindus.				Muhammadans and others not Hindus.				Total.		Population per square mile, 1853.
	1848.		1853.		1848.		1853.				
	Agriculturists.	Non-agriculturists.	Agriculturists.	Non-agriculturists.	Agriculturists.	Non-agriculturists.	Agriculturists.	Non-agriculturists.	1848.	1853.	
From Fatehgarh.											
Azamnagar, ...	53,753	12,285	75,364	14,580	2,722	3,081	4,848	3,650	71,841	98,442	397
Patiáli, ...	10,872	1,875	16,751	4,765	2,249	1,246	3,655	3,088	16242	28,259	435
Barna, ...	7,239	3,393	11,349	1,442	915	1,433	301	220	12,980	13,312	450
From Budaun.											
Bilrám, ...	22,351	11,879	26,978	17,462	2,383	3,763	2,698	5,602	40,376	52,740	516
Soron, ...	9,024	10,952	12,541	10,452	445	874	539	1,198	21,295	24,730	618
Faizpur Badariya,	14,555	6,000	19,378	7,695	1,050	831	1,708	1,008	22,436	29,789	386
Aulái, ...	10,133	4,109	14,195	3,782	405	558	637	650	15,205	19,264	324
Nidhpur, ...	24,034	5,815	35,821	6,841	1,513	1,411	2,105	2,003	32,773	46,770	297
From Mainpuri.											
Sirhpura, ...	17,905	3,525	26,310	3,419	490	540	957	466	22,460	31,152	342
Saháwar-Karsána,	29,605	10,405	38,210	7,493	3,979	3,126	3,324	2,539	47,115	51,566	450
Sakít, ...	28,152	12,792	37,638	10,033	996	1,830	1,481	1,626	43,770	50,778	390
Eta, ...	24,345	11,940	37,107	11,976	440	965	1,017	1,701	37,690	51,801	434
Sonhár, ...	7,825	1,150	10,257	1,658	65	135	108	187	9,175	12,208	376
From Aligarh.											
Pachlána, ...	4,777	2,171	9,056	3,267	151	194	221	470	7,293	13,014	327
Márahra ...	24,588	15,099	50,797	33,547	1,069	4,868	1,649	7,038	45,624	93,031	460
Total, ..	289,158	113,390	421,752	138,412	18,872	24,855	25,46	31,446	46,275	16,856	407

The general result of the census of 1865 may be shown as follows, giving 437 souls to the square mile :—

Census of 1865.

Religion.	Agricultural.					Non-agricultural.					
	Males.		Females.		Total.	Males.		Females.		Total.	Grand total.
	Adults.	Boys.	Adults.	Girls.		Adults	Boys.	Adults	Girls.		
Hindús, ...	122,159	73,888	98,895	52,075	347,012	73,054	42,786	63,456	31,892	211,188	558,200
Musalmáns and others.	8,511	5,380	7,269	3,965	25,125	10,004	6,510	9,564	4,948	31,026	56,151
Total, ...	130,670	79,263	106,164	56,040	372,137	83,058	49,296	73,020	36,840	242,214	614,351

The following statement distributes the population amongst the same great classes of agriculturists and non-agriculturists according to the enumeration of 1872 :—

Religion.	Landowners.		Agriculturists.		Non-agriculturists.		Total.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Hindús, ...	12,626	10,241	210,863	172,818	124,026	105,575	347,515	288,634
Musalmáns, ...	1,726	1,868	10,485	9,671	22,991	20,537	35,202	32,076
Christians, ...	16	19	...	...	13	10	29	29
Total, ...	14,368	12,128	221,348	182,489	147,030	126,122	382,746	320,739

The next statement gives the distribution by parganahs at the census of 1872 :—

Parganah.	Hindús.				Muhammadans and others not Hindu.				Total.		Population to the square mile.
	Up to 15 years.		Adults.		Up to 15 years.		Adults.		Male.	Female.	
	Male.	Female	Male.	Female.	Male.	Female.	Male.	Female.			
Eta, ...	13,151	10,557	19,729	15,889	794	662	1,478	1,032	35,152	28,140	485
Sakít, ...	12,923	10,451	18,649	15,643	775	756	1,227	1,149	33,574	28,004	
Márahra, ...	22,240	17,720	30,881	26,648	2,226	2,915	2,911	3,060	58,258	49,443	538
Sonhár, ...	3,077	2,474	4,472	3,680	73	45	87	71	7,709	6,270	411
Aulái, ...	3,705	2,904	5,818	4,488	210	151	407	235	10,140	7,778	373
Pachlána, ...	3,124	2,475	4,273	3,609	162	137	261	190	7,820	6,411	356
Soron, ..	5,525	4,494	8,415	7,607	454	410	879	569	15,273	13,080	692
Faizpur, ...	4,778	3,963	7,000	6,049	548	479	817	666	13,143	11,157	496
Saháwar, ...	8,396	6,995	11,642	10,224	1,556	1,382	2,120	2,118	23,714	20,719	499
Karsána, ...	2,900	2,502	4,209	3,547	183	138	221	232	7,513	6,419	
Sirhpura, ...	7,726	6,168	10,982	8,942	314	254	490	379	19,512	15,743	383
Bilrám, ...	11,994	9,637	16,860	14,633	2,140	1,814	2,991	2,844	33,985	28,928	612
Barna, ...	3,330	2,755	4,890	4,116	152	115	194	176	8,566	7,162	413
Patiáli, ...	5,593	4,410	7,741	6,807	1,652	1,446	2,037	2,299	17,023	14,962	477
Azamnagar,	22,668	17,961	32,745	27,978	2,191	1,760	2,970	3,057	60,574	50,756	433
Nidhpur, ...	11,432	9,419	16,647	13,884	1,130	979	1,581	1,485	30,790	25,767	334
Total, ...	142,562	114,885	204,953	173,749	14,560	12,543	20,671	19,562	382,746	320,739	465

In 1872 there were 2,620 villages in the district, containing 73,132 enclosures and 136,864 houses. These numbers give 1·7 villages to each square mile, 269 inhabitants to each village, 48 enclosures to each square mile, and nine souls to each enclosure. There are 90 houses in each square mile, and an average of

5·1 persons to each house. Of the houses 7,890 are built with skilled labour and were inhabited by 44,253 persons, or 6·3 per cent. of the total population, while 659,232 persons, or 93·7 per cent. of the total population, occupied 128,974 houses of the inferior sort. There were 1,559 villages having less than 200 inhabitants; 753 with from 200 to 500; 245 with from 500 to 1,000; 43 with from 1,000 to 2,000; seven with from 2,000 to 3,000; five with from 3,000 to 5,000, and eight towns having more than 5,000 inhabitants, *viz.*, Eta (8,044), Márahra (9,214), Soron (11,182), Saháwar (5,156), Sakít (5,415), Dundwáraganj (5,414), Aliganj (7,912), and Kásganj (15,764). The total number of Hindu males is 347,515, or 54·6 per cent. of the entire Hindu population; Hindu females number 288,634 souls, or 45·4 per cent. Musalmán males number 35,202, or 52·3 per cent. of the whole Musalmán population, and Musalmán females are 47·7 per cent. The percentage of Hindús on the total population is 90·4, and of Musalmáns is 9·6 per cent., or 9 Hindús for every Musalmán. The percentage of males on the total population is 54·4, and of females is 45·6, the divisional percentages being 54·6 and 45·4 respectively.

Infirmities.

Statistics relating to infirmities were collected for the first time in 1872. The results for this district is that there are 57 insane persons (19 females), or ·8 per 10,000 inhabitants; 100 idiots (27 females), or 1·4 per 10,000; 197 deaf and dumb (79 females), or 2·8 per 10,000; 2,319 blind (1,093 females), or 32·9 per 10,000; and 387 lepers (41 females), or 5·5 per 10,000. The statistics relating to age were also collected for the first time in 1872, and exhibit the following results for this district. The table gives the number of Hindús and Musalmáns according to sex at different ages, with the percentage on the total population of the same religion. The columns referring to the total population discard the difference of religion, but retain the sex distinction:—

Ages.

Ages.	*Hindús.*				*Musalmáns.*				*Total population.*			
	Males.	Percentage on total Hindús.	Females.	Percentage on total Hindús.	Males.	Percentage on total Musalmáns.	Females.	Percentage on total Musalmáns.	Males.	Percentage on total population.	Females.	Percentage on total population.
Up to 1 year, ...	18,873	5·4	17,718	6·1	1,847	5·2	1,831	5·7	20,720	5·4	19,550	6·0
Between 1 and 6, ..	50,994	14·6	46,185	16·0	5,071	14·4	4,912	15·2	56,072	14·6	51,106	15·9
„ 6 „ 12,...	52,455	15 0	36,877	12·7	5,548	15·7	4,196	3·0	58,007	15·2	41,076	12·8
„ 12 „ 20,...	63,293	18·2	50,965	17·6	6,385	18·1	5,685	17·7	69,684	18 2	56,652	17·6
„ 20 „ 30,...	61,256	17·6	53,965	18·6	6,434	18·2	6,076	18·9	67,6·7	17·7	60,049	18·7
„ 30 „ 40,...	44,257	12·7	36,266	12·5	4,497	12·7	3,992	12·4	48,757	12·7	40,262	12·5
„ 40 „ 50,...	29,558	8·5	23,726	8·2	2,787	7·9	2.730	8·5	32,346	8·4	26,457	8·2
„ 50 „ 60,...	17 499	5·0	14,571	5·0	1,681	4·7	1,645	5·1	19,131	5·	16,216	5·0
Above 60 years, ...	9,380	2·6	8,361	2·8	952	2·7	1,009	3·1	10,332	2·7	9,371	2·9

The proportion of Hindu males under twelve to the total Hindu population is 35·2 per cent., and of Hindu females is 34·9 per cent.; amongst Musalmáns the percentages are 35·4 and 34·1 respectively. Taking the quinquennial periods up to fifteen years of age, or 0 to 5, 6 to 10, and 11 to 15, the percentage of both sexes to the total population is 18·6, 12·2, and 9·7 per cent. respectively; or taking females alone, the returns show 19·6, 11·7, and 8·4 per cent., or with males alone, 17·7, 12·7, and 10·7 per cent. The percentage calculated separately on the Hindu and Muhammadan population are almost identical, showing for Hindús in the third period 9·6 for both sexes; 10·7 for males and 8·4 females; and for Musalmáns, 9·9, 11·0, and 8·8 per cent. respectively. Again, taking the percentage on the total population of the same sex and religion, we find the percentage of Hindu males between 10 and 13 is 6·1 per cent., and of Hindu females is 4·5; whilst Musalmán males show 6·2 per cent. and Musalmán females show 4·7 per cent. Then taking the figures for the ages between 10 and 20, the percentages for Hindús are 23·1 and 21·2, and for Musalmáns are 23·2 and 21·5; and for the ages 13 to 20, the figures for Hindús are 17·0 and 16·7 per cent., and for Musalmáns are 17·0 and 16·8 per cent. It will be seen from this that the proportion borne by males between 10 and 20 and by females for the same term of life to the total number of their respective sexes generally approximates very closely, but in the three years between 10 and 13 the females fall considerably below the proportion borne by boys of the same age to the total male population. This defect is not fully made up in the subsequent seven years, and Mr. Plowden writes :—" It must also be kept in view that according to ordinary laws—and there is no reason to suppose India is exceptional in this case—the females should go on increasing in numbers over males at the same term of life throughout all the years of life after the period I have taken. We find, then, throughout the province a difference of 137 in the Hindús and of 141 among the Muhammadans in the term 10 to 13, in the proportions borne by males of that age to total males and by females of that age to total females. In the period 13 to 20 the Hindús have gained back 37, and the Muhammadans 36, of this difference, leaving a considerable balance still unaccounted for. My impression, after a very careful study of these figures and those in other tables, is entirely against the assumption I have started with, *viz.*, that the number of the females have been accurately given though their ages have been misstated. I incline altogether to the other view, that there is a portion of the females between 10 and 15, or perhaps between 8 and 15, who have escaped the enumerators, and that the actual disproportion between the sexes, though it probably exists to some extent—to what extent it is impossible to say—is not so great as it has hitherto been portrayed. Further, I think there is very good ground for the conclusion that the disparity does exist, and is mainly caused by female infanticide. Whether there are so many more male births than female births

to account for any portion of the disparity we are not at present in a position to assert."

Castes. Hindús.

Distributing the Hindu population amongst the four great conventional classes, we find 60,691 Brahmans (27,180 females); 57,025 Rajpúts (24,247 females); 13,056 Baniyas (6,077 females); and amongst the other castes of the census returns are entered 505,383 persons, of whom 231,133 are females. The Brahmans belong for the most part to the great Kanaujiya subdivision, which numbers 52,818 members, and here occupies the place of the Gaurs in the Meerut division. Most of them belong to the Sanádh tribe. Tradition says that Ráma, on his return from Lanka, assembled a large number of Brahmans at the great Rudáyan tank, near Sháhpur Tahla, in parganah Azamnagar, to perform a '*Sanáha yug*' or sacrifice. At the conclusion of the ceremony he distributed amongst them grants of land and money, and hence the name 'Sanádh,' either from the ceremony in which they participated, or from the Sanskrit root '*san*,' to obtain as a gratuity. There is a curious resemblance between this story and the account given of themselves by the Tagas of Meerut and the Nagars of Bulandshahr. Most of the Sanádhs in this district represent themselves as the descendants of the Brahmans of Ráma's days; a few, belonging to the Dandotiya *al*, say that they came from the Gwalior territory, where the Emperor Akbar had given them a *chaurási* (84) of villages on the banks of the Chambal. These villages, known as the Dandotghár chaurási, are said to be in the possession of Sanádhs to the present day. The Bhateli Brahmans are an offshoot of the Sanádhs. The Kanaujiyas possess proprietary rights in 186 villages scattered very evenly over the whole district.[1] Joshis, though only entered as four in number in the census returns, are found in great numbers in parganah Barna. They say that after the capture of Khor by the Musalmáns, Dhír Sáh, Ráthor, drove out the Bhars, an aboriginal tribe at that time dominant in parganahs Azamnagar, Barna, and Sonhár, and on the occasion of his daughter's wedding he presented a *báwani* (52) of the Bhar villages in parganah Barna to his pandit, Pánde Rám, Joshi, with the title of Chaudhri. The appellation of Chaudhri is still borne by Pánde Rám's descendants. Of the 52 villages once held by them only ten are now in their possession. The Bháts, entered as 96 in number, are really over 3,000. They are divided into three classes—the Mágadh, Bandiján, and Sút. The Bandijáns are the most numerous and are divided into seven *als*—the Gajbhúm Garhwál, Keliya Kanauj, Mahápat Tirásni, Athsela Etáwa, Bardhiya Budaon, Barh-paga Etáwa, and Bhatra Bhongám. The Bháts are employed as bards, and like Náis, as go-betweens in matrimonial matters.

Brahmans.

[1] In compiling the statement of proprietary rights, where any caste or clan possesses one-tenth of a village, it is recorded as holding rights in that village, while the possessors of less than a one-tenth share are omitted altogether from the calculations.

They are proprietors in two villages, and are also found as cultivators and bankers. These Bháts are the offspring of mixed marriages, which are subdivided into four classes:—(1) *Analomaja*, or the offspring of a high-caste father and a low-caste mother, amongst whom are placed the Bháts, Bhagatwas, Mahábrahmans, Málís, and Joshis, or Bhadrís; (2) *Pratilomaja*, or the offspring of a high-caste mother and a low-caste father, such as Náis, Kahárs, Lodhas, Káchhis, Barhais, Lohárs, Ahírs, Sonárs, and Tamolis; (3) *Baran Sankar*, or the offspring of the intermarriage of the above two classes, such as Bhúnjas, Gararíyas, Báris, Kumhárs, Korís, Telís, Dhobis, Chamárs, Khatíks, Aheríyas, Bhangís, &c.; and (4) *Antaján-antaja* or the offspring of the third class and pure Sudras. Such is the fanciful classification in use amongst the Hindús. Mathuriya Chaubes, though not specified in the census returns, are found in parganahs Eta and Saháwar-Karsána. They have rights in ten villages including the parent village of Pharauli. The census shows Gaurs (1,864), Maithils (231), Bhadrís (21), Gujrátis (90), and Sarasúts (75), while nearly 5,000 are entered without specification.

Rajpúts.

Rajpúts are comparatively very numerous in Eta, and amongst them Chauháns show 16,918 members; Solankhis, 8,977; Ráthors, 7,775; Katiyas, 3,397; Gaurs, 3,162; Gaurá-hars, 2,617; Bais, 2,259; Pundírs, 1,890; Tuárs, 1,789; Badgújars, 1,398; Jádons, 868, and Gahlots, 666. The general history of the Chauháns will be found under the Mainpuri district, and the local history under the account of the families of the Rajas of Rajor and Eta. Chauháns give their daughters in marriage to Ráthors, Bhadauriyas, and Pundírs, and receive in marriage the daughters of Solankhis, Tomars, and Gaurs. They still hold proprietary rights in 169 villages, of which 127 are in the Eta tahsíl, and the remainder are in parganah Patiáli. Next in importance come the Ráthors, who are chiefly to be found in parganahs Azamnagar and Sonhár. Their local history is told hereafter under the notice of the Rámpur Rajas.

Chauháns, Ráthors.

Solankhis.

Next to these are the Solankhis, or Chálukhyas as they are called in Rajputána. They still hold proprietary rights in 75 villages, chiefly in parganahs Sirhpura, Saháwar-Karsána, and Soron. They say that they originally came from Páli in the west, and afterwards resided for a time at Tánk Tori, commonly known as "Tánk Nawáb Amír Khán." Some one thousand years ago they set out from Tánk under Raja Máldeo Surmáni, also called Raja Sonmatti, and his son Kalyán Mal, and proceeded towards the Ganges. They took possession of all the country around the sacred city of Soron, which was then in ruins, and selecting a spot near the old site, Raja Sonmatti built a new town, which he called Sonron or Soron. This does not agree with the Brahmanical account, which derives the name from the Sanskrit Sukara Kshetra, the ancient name of the place. Raja Sonmatti

divided his followers into three parties, one of which remained in Soron, a second went to Utarna, and a third occupied Sirsai, near Amápur. The ruins at Utarna attest the truth of the tradition that it was formerly a much more important place than it now is. From these settlements they spread all over the country, and until very recent times were the most important Rajpút clan in the north-east of the district. There were four great houses of Solankhis in the district up to the time that the English got possession of the country; they were: (1) the Lakhmipur family, which received most of its property by imperial grants during the reign of Aurangzeb; (2) the Mohanpur family founded by Ráo Mandán Singh, but much of the vast property acquired by him was squandered by his son, Tej Singh, and the last great head of this house was Ráo Karan Khán, a convert to Islám; (3) the Shámpur-Jalílpur house, the head of which was long known as Raja Solankhiyán, but this family has long since gone to ruin; (4) the Járái family, of which a few members, in miserable circumstances, may still be found in Jalálpur Palra in parganah Sonhár. The Mohanpur or Musalmán branch of the family owned 27 villages which were fraudulently bought up by one Wiláyat Ali, a tahsíldár, for the sum of Rs. 5,000, at a sale for arrears of revenue that had accrued after a bad kharíf harvest; and amongst these villages was Mohanpur, the principal seat of the family. After a time, Wiláyat Ali was in turn sold up, and the entire property passed into the hands of the Afgháns of Bhíkampur and Datauli, in the Aligarh district, for a sum of Rs. 24,000. These villages are now worth lakhs of rupees. The descendants of Ráo Karan Khán are now in extremely impoverished circumstances, but continue to reside in their fine old mansion at Mohanpur. The Solankhis give their daughters in marriage to the Chauháns and Bhadauriyas and receive daughters from Katyás, Tomars, Ráthors, Báchhals, Bais, Katyárs, Gaurs, Pundírs, Badgujars, and the Chauháns of the Jirsmai eight villages. Every third year Bháts from Tánk Tori visit the Solankhis in this district. Infanticide prevails to a great extent amongst the Solankhis as amongst most of the older Rajpút tribes. In 29 villages, out of a minor population of 894 children, there is only 29·6 per cent. of girls. The chief reason for the offence is the difficulty of obtaining husbands of a suitable clan and rank, and a laudable desire on their parts to keep unsullied the ancient name of their house.

Bais and others.

The Bais have proprietary rights in 25 villages, of which 20 are situated in parganah Nidhpur. They claim to be true Tilokchandi Bais who came here from Dundia khera, in the time of Ala-ud-dín Ghori, under one Nidh Singh of Sikandarpur Bais. He founded Nidhpur, which is now a mere khera.

Dhákras.

The Dhákaras or Dhákras possess proprietary rights in two villages in parganah Nidhpur and in one village in parganah Márahra. In Nidhpur they are found in Rikhara, Ghataura, Sundaráyan, and Mahauli. They

variously trace their origin to the districts of Agra, Muttra, and Etáwa. The widow of the last Raja of Eta belongs to this clan. Badgújars possess proprietary rights in five villages in parganahs Eta-Sakít and Márahra. In this district they divide themselves into three classes: (1) those descended from the Anúpshahr Badgújars; (2) those sprung from the colonists of Mathur-Bareli; and (3) those tracing their origin to the Badgújars of Fatehpur Síkri. These last call themselves Sikarwárs. By marrying into the Chauhán family of Achalpur in parganah Márahra, some of them were induced to settle on the banks of the Káli nadi, and these eventually took up their abode in Mohanpur, where a portion of them, in the first year of British rule, embraced Islám as *chelas* of the Farukhabad Nawáb. These converts, now a very wealthy community, still pay every possible respect to Hindu customs at birth and marriage festivals. They live on terms of the closest intimacy with their Hindu clansmen, and are as proud as they of being Badgújar Thákurs. The Gauráhars, who possess proprietary rights in 46 villages, are chiefly found in Faizpur Badariya, Soron, Pachlána, and Bilrám. A small cultivating community of the same clan occupy Hasanpur near Piwári in parganah Márahra. They seem to know very little about themselves, and some of them trace their origin to Kainúr, some place in the west, whence they came to serve the Dehli emperors, who settled them in Ghúranpur in parganah Soron. They give their daughters to Chauháns and Pundírs, and take in marriage the daughters of Bais, Katiyás, Ráthors, Gahlots, Báchhals, and Badgújars.

Badgújars.

Gaurahars.

Tomars possess rights in 31 villages, 16 of which are in parganah Eta-Sakít. The Eta colony claims descent from the fourth son of Anang Pál, and say that they came from Aysa in pargana Ahnau, in the Gwalior territory, some two hundred years ago to Nandgaon, a hamlet of Jirsmai. At that time the Bhattis held Loya-Bádsháhpur. The Tomars turned them out and established themselves there. After this they say that they acquired a *báwani* of villages in the neighbourhood, amongst which were Loya Bádsháhpur, Nagla Dhímar, Pawáns, Bághwála, Kílármau, Dhárakpur, Ahmadabad, &c. The other Tomars are found in parganahs Nidhpur, Sirhpura, Saháwar-Karsána, and Pachlána, and these trace their origin direct from Dehli. A small community of Tomars is also to be found in Saádatnagar in parganah Azamnagar. The Ahnau Tomars of Loya-Bádsháhpur, Dhímar, Pawáns, Bághwála and Kílármau bear the honorary title of *mukaddam*. The Janghára are found in Kheriya and Arthara in parganah Eta, in parganah Azamnagar, and in Nardauli in parganah Nidhpur. They hold rights in six villages, five of which are in the Eta parganah. The Janghára were closely connected with the Chauháns of Eta and Márahra, and came here about two hundred years ago. They, also, bear the title of *mukaddam*.

Tomars.

Janghára.

Jádons.

The Jádons have rights in 54 villages, and amongst the land-owning portion of the clan the most important families are those of Awa-Mísa in the Agra district and Rustamgarh in this district. Both belong to the Brijbási *al* of the great Jádon clan, some account of whom is given under the Muttra district. Though unacknowledged by the pure Jádons of Karáuli and Biána, they claim descent from a Jádava family who under the guidance of Bijai Pál, Raja of Biána, fled to and settled in Muttra, and thus gave rise to a Brijbási subdivision. From this spurious sept arose two other divisions:—(1) That called after Sohan Pál, who, about 550 years ago, founded Súna in parganah Jalesar in the Agra district. His descendants are said to be 7,000 in number and to possess proprietary rights in 250 villages. Of this family comes Thákur Dás, the large zamíndár of Rustamgarh: (2) the branch called after Bijai Singh, the founder of the Awa-Mísa family. There are not above thirty houses of Bijai Singh's descendants. All these Jádons have acquired their villages in this district since the advent of the British rule, and are as much money-lenders and usurers as landholders. The Awa Raja's villages lie in parganahs Márahra, Eta, Sonhár, Azamnagar, Barna, Patiáli, and Soron, and almost all the villages of the Rustamgarh estate are in parganah Márahra.

Raghubansis.

Raghubansis are found only in Nidhpur, where they hold four villages, the largest of which is Kusol. They say that they came from Ajudhiya with Kusha, son of Ráma, who founded Kusol and called it after his own name. Kusol became the parent of forty-two villages *(beálsi)*, all of which acknowledged the authority of Raja Ishri Chand of Kusol, at the time of Shaháb-ud-dín Ghori's invasion. Ishri Chand was succeeded by Súraj Mall, and he by Drig Pál. Harchand, the son of Drig Pál, had two sons, Tiyás and Maháráj, who were on terms of bitter enmity with each other, but on the death of their father a reconciliation took place, and the estate was equally divided between them. All the villages that fell to Tiyás are now on the Budaon side of the Ganges, and of those which fell to Maháráj, Kusol, Khizrpur, Bastar, Sikandarpur, Khajúra, Khiloni, Gajaura, and Meoni may be mentioned. The Raghubansis are a fine intelligent race, and professing to be *bhagats*, usually wear the red *tilak* on their foreheads.

Kachhwáhas.

The Kachhwáhas possess proprietary rights in sixteen villages, ten of which lie in parganah Eta, four in Márahra, and two in Azamnagar. The Azamnagar Kachhwáhas say that when Akbar quarrelled with his great minister, Bahrám Khán, he was joined by five Kachhwáha brothers from Láhár, in Jodhpur, who did good service in his cause. One day, whilst riding in Akbar's train towards Farukhabad, they passed five fine villages, Tamrora, Akbarpur, and Sikandarpur in parganah Azamnagar, and Jagatpur and Wár Khera in parganah Bhongaon, in the Mainpuri district, and Akbar called up

each of the brothers and presented him in turn with one of the villages. Lál Sahái and Kesho Rái, descendants of the Akbarpur grantee, had their village divided into two pattis as they now exist, shortly after the introduction of British rule.

Pundírs.

The Pundírs or Purírs possess proprietary rights in twenty villages in Parganah Bilrám. A few are found in parganah Márahra, where they hold two villages. They say that they came from near Hardwár in the Saháranpur district, under their Raja Damar Singh, and established themselves in Gambhíra in parganah Akrabad of the Aligarh district, which was called Bijaigarh after Bijai, the brother of Damar Singh. Damar Singh died without issue, but the descendants of his brother are still landholders in Aligarh.[1] The Eta Pundírs are a colony of the Bijaigarh settlement and hold a good position. They intermarry with the highest Rajpút clans. The other Rajpút clans, here known as Thákurs, are of little local importance. Gahlots possess rights in two villages, Panwárs hold one village in Azamnagar, a few Báchhals occur in Nidhpur, and Jaiswárs, who trace their origin to Jaisalmer and Jagner, possess four villages in Azamnagar. Kont Rajpúts were formely very powerful in Aulái and Nidhpur, but after the Musalmán occupation many of them changed their faith and have since become absorbed in the Musalmán population. Tahlas, too, were a very troublesome clan, holding several villages in Nidhpur, near which the present town of Kádirganj is situated. In Azamnagar they owned Sháhpur-Tahla. The clan seems now to be extinct.

Baniyas.

Amongst the Baniya population the most numerous are the Agarwáls (2,424); Bárahsainis (2,148), Saraugis (3,243), Chausainis (1,079), and Kurwárs (2,392). The Agarwáls possess proprietary rights in thirty-seven villages, pretty evenly distributed over the entire district. They are immigrants from Agra, Etáwa, and Dehli, and rank higher than the other Baniyas in the district. Bárahsainis hold rights in two villages only and say that they came from Muttra. A spurious branch of this subdivision called Chausaini exists, and to it belongs Mathura Dás, a wealthy merchant of Kádirganj, who did good service to the British during the mutiny. He is of the Mathura *al*. The Saraugis are a wealthy class in Eta and Sakít, and possess rights in fifteen villages. Those in Eta are of the Padmávati *al*, and state that their original home was the old Buddhist town of Atranji, which contains the immense *khera* (mound) noticed hereafter. The Sakít Saraugis are of the Bhanchu *al* and settled there centuries ago under one Lála Madhukar. They are also found in the neighbouring village of Huraudi, and many of them are patwárís. At the census of 1872 Mahájans show 18,348 individuals. Brahmans Thákurs and pure Baniyas will have nothing whatever to do with them

[1] Gazetteer II., 443.

in matters connected with eating, drinking, and smoking. There are four subdivisions of them: (1) Máhor, (2) Gulahri, (3) Tínwála Kalár, and (4) Sátwála. The business of the Tínwála Kalárs is the distillation and vend of spirits, and the other *als* do not associate with them. The Mahájans possess proprietary rights in thirty-seven villages evenly distributed over the whole district. Other divisions of Baniyas are the Ajudhiyabási, Baranwál, Dhusar, Dasa, Jaiswár, Lohiya, Mahesri, Kashmiri, and Rautgi.

Other castes.

The following is a list of the other castes according to the census of 1872 that are found in Eta:—

Ahar	24	Gújar	41	Malláh	23
Aheriya	960	Habúra	153	Manihár	4
Ahír	76,754	Hajjám	12,653	Marahla	6
Badhak	12	Jachak	7	Mochi	90
Baheliya	578	Jaga	9	Muráo	9,780
Bahurúpia ...	1	Ját	302	Nat	1,310
Barnbáta	10	Káchhi	54,215	Nunera	4,126
Banjára	1,053	Kahár	23,104	Orh	108
Bánsphor	8	Kalál	3,200	Pási	57
Barhai	13,947	Kanjar	252	Patwa	214
Baheriya	77	Káyath	9,393	Ráin	10
Bári	327	Khági	13	Rasdhári	13
Bhagtia, ...	181	Khákrob	12,000	Saikalgar	5
Bharbhúnja ...	2,523	Khatík	1,520	Sonár	3,525
Bhát	12	Khatri	81	Tamoli	485
Bohra	163	Khishtpaz... ...	22	Tawáif	12
Chik	751	Kisán	8,765	Teli	10,508
Chamár	86,635	Koli	12,575	Thathera	16
Chhípi	314	Kumhár	6,178	Bairágí	780
Chobdár	92	Kúrmi	322	Fakír	7
Darzi	3,136	Lakhera	34	Goshám	1,914
Dhánuk	3,951	Lodha	73,873	Jogi	1,149
Dhobi	11,048	Lohár	1,728	Sádh	7
Dhúna	2,912	Mahájan	18,348	Sarbhangí	2
Gararíya	25,195	Miumár	45	Tyágji	25
Ghosi	260	Máli	922	Bangáli	12

Ahírs.

Tradition points out the Ahírs as the great landowning tribe in this district from the sixth to the tenth century. They were obliged to give way before the immigrant tribes of Thákurs, who, driven from their seats in the west and north, spread themselves over the Central Duáb in search of livelihood by conquest. The Ahírs still possess proprietary rights in 82 villages divided amongst the two great subdivisions: Ghosís (61) and Kamariyas (21). Elliot's classification[1] of the Ahírs does not appear to hold good in this district. They are all either Ghosís or Kamariyas, and the name Kamariya is not that of a mere *got*, but of a large tribe which includes within it several *gots*, such as the Sembarphúla, Bhogita, Diswár, Mujharauwa, Jhinwariya and Barothe. Kor, properly Kurr, is neither a tribe nor a *got*, but a synonymous term for a Kamariya. Amongst the *gots* of the Ghosís are the Bilahniya, Diswár (found in both tribes), Ráwat, Barausiya and Phátak.

[1] Beames' Elliot, I, 2.

Again the Ghosís, whom Mr. Sherring speaks[1] of in conjunction with the Gaddis, are not Ahírs, but a distinct race found living in the same village with Ahírs of the Ghosi *got* and utterly debarred from the society of their fellow-villagers. The Ahírs are very ignorant as to their antecedents, but a tradition still survives amongst them that they once possessed a tract of country towards Gujarát which was called Abhíra-desa, and that they were dispossessed, after a great battle, by the Pándava Arjuna. They were then scattered, and many of them came and settled in Muttra. Arjuna and Krishna were contemporaries, and all accounts agree that the latter was brought up in the house of Nanda, the Ahír, at Gokul. However, once arrived in Muttra, they gradually spread eastward through Oudh and the Benares Division, and until the irruption of the Musalmáns and the great movements of the Rajpút tribes possessed large estates in the Central Duáb.

Testimony to the correctness of the local tradition.

The tradition of the Ahírs regarding the western origin of their tribe is curiously borne out by the older Sanskrit writings and the records of the European geographers. In the Vishnu Purána, Sudras, Abhíras, Daradas and Kasmíras are classed together.[2] The Sudras and Abhíras are almost always mentioned together as if conterminous, and are placed in the west or north-west towards the Indus. The Sudras are the Sudrakai of Strabo and the Sudraci of Pliny, who occupied the limit of Alexander's eastern conquests. In another place the Vishnu Purána has—[3] "in the extreme west are the Sauráshtras, Súras, Abhíras, &c.," and Sauráshtra was the old name of Gujarát. The Eta local legend is therefore borne out by competent authority. Lassen, in his Indian Antiquities,[4] states that Ptolemy makes mention of only three separate provinces of the Indo-Skythian kingdom, *viz.*,—Syrastrene, Patalene, and Abiria. The first can be identified with the peninsula of Gujarát, the second with the Indus delta or Sindh, and the third with the country to the north along the Indus. In the name Abiria, Ptolemy followed the author of the Periplus of the Erythrœan sea, and places the province of Abiria north of the first bifurcation of the Indus and northwards the frontier extended to the Panchanada or the Panjáb. The capital of the Indoskythic monarchy was situated in Abiria in the time of the author of the Periplus, who calls it Minagora. Ptolemy gives the name Binagora, and Lassen places it in the vicinity of the present Ahmadpur. There can be no question but that the Abhíras were a powerful tribe several centuries before Christ.

In Eta, the Ahírs claim to have held Patiáli, Aliganj, and Sakít, and they account for the name Patiáli in this wise; that Patiya, an Ahírin, used to carry curds to the favourite Ráni of the Raja of the place, who in a generous mood one day gave her the land on which Patiáli was subsequently built and called after

[1] Hindu Castes, 334. [2] Hall's V. P., II, 184 [3] *Ibid*, 133. [4] Indische Alterthumskunde, III, 142.

her. Again the Magheli Ahírs have a tradition that they were once proprietors of Sakít, and to this day they lay their '*akhat*' at marriage festivals in memory of their old home there. It is admitted on all hands that until lately the site of Aliganj was in the possession of Ahírs. In later times Ahírs held a considerable talúka in parganah Barna, with Katingra as head-quarters, but, owing to the trouble they gave to the Collector of the land-revenue, they were dispossessed by the Nawábs of Farukhabad. Since the introduction of the British rule they are gradually recovering their importance by the purchase of proprietary rights at private and public sales. The two tribes of Ahírs in Eta have no tradition as to the cause of their separation. The Ghosís claim pre-eminence for themselves, and say that they are mentioned in the sacred books under the name of Ghoshas, whilst the Kamariyas are nowhere alluded to. They smoke from the same *hukka*, but cannot eat *kuchcha-khána* or cooked food together, but only *pukka-khána*, such as *puris* and the like. In both tribes each *got* is in theory equal in dignity. The social habits of Ahírs are much the same as those of other Sudras. The younger brother appropriates his deceased brother's wife, and his offspring by her is legitimate. This form of marriage is called a '*dharona*.' Ahírs in villages despise as effeminate Ahírs who live in towns, and, as a rule, refuse to intermarry with them. Elliot gives only a few out of the 800 or 1,000 *gots* existing amongst the Ahírs, but sufficient to give some idea of the names in use.

Káyaths.

Káyaths form an important caste and possess rights in 246 villages. Of the twelve great *gots* of this caste the Saksena and Kulasreshta are the most numerous. There are, also, a few Sribástabs and but one family of Máthurs. The Saksenas say that their original home was the old city of Sankisa, which they made over to the Brahmans after going through the solemn declaration known as '*sankalap*.' They, subsequently, acquired a *chaurási* (84) of villages from which they named their eighty-four *als*. The *als* over and above the eighty-four have derived their names from distinguished persons or noted actions of Saksenas. Amongst the Saksenas, the Káyaths of Sakít are the most noted. The Kulasreshtas or Kulsarishts trace their origin to Ajudhiya and claim twelve villages in Eta, now known as 'the twelve kheras'; one of these, Járkhera, lies near Eta. They have twelve *als* named after the twelve kheras, and the members of each *al* cannot intermarry with each other. Raja Dilsukh Rái of Eta is a Kulsarisht Káyath. The Sribástabs are principally descendants of a *bakshi* and a *díwán* of Pirthi Singh, a former Raja of Eta, and have respectively the honorary appellations of *bakshi* and *díwán*.

Lodhas.

The Lodhas are a very numerous clan and possess proprietary rights in twenty-three villages, of which thirteen are in parganah Eta. They have seven *gots* in this district:—(1)

Karhar; (2), Lakheya; (3) Banyán; (4) Sankatajariya; (5) Paturiya; (6) Mathuriya, and (7) Khági. The Paturiyas are found all over the district, but are most numerous in parganahs Eta and Márahra. They are frequently lessees of small villages, and were formerly, in this capacity, the sole managers of the estate of the old Rajas of Eta: hence the title '*mukaddam*' which they arrogate to themselves. The Khágis, oftener called Kisáns, are most numerous in parganahs Sonhár and Barna, where their principal occupation is the manufacture of ropes and gunny bags *(tát)*. Most of the Lodhas point to Atranji Khera as their home. Many of them now follow the occupation of village bankers.

Káchhis. Káchhis possess rights in eight villages. They are subdivided into Hardiya, Kanaujiya, and Saksena. The Kanaujiyas are found in parganahs Eta and Sonhár. The Saksenas, also called Báramáshís from keeping their fields in cultivation all the year round, are the best off and possess the most land as proprietors. They are frequently found as lessees of villages. Across the Ganges and in the north of the district they are called Muráos. The Hardiya Káchhis, so called from their cultivating *hardi* or *haldi* (turmeric), are found chiefly in the Eta and Aliganj tahsíls. Their wives wear glass armlets to distinguish themselves from the Saksena women, who wear *churis* made of lac. The three classes of Káchhis do not associate or intermarry with one another. The Chamárs form the mass of the rural labouring population and possess no rights in land. There are two great

Chamárs. subdivisions, the Jatwas and the Ahrbárs. The latter are considered an inferior and illegitimate class, with whom the Jatwas will neither eat nor intermarry. Chamárs are often called Pharaits by the villagers. Garariyas are chiefly cultivators, but possess no rights in land. They are subdivided into Níkhars and Dhergars. The few Játs are immigrants from Bharatpur, who act as servants to bankers. They

Játs and Gújars. once possessed some villages as far south as parganah Azamnagar, where they held the village of Sahori. The Gújars, also, held large estates in Nidhpur, but now have no rights. Kahárs, often called Dhímars, are divided into the Bithmí, which is the most numerous, and the Turáya clans. They hold no rights in land and are occupied as general cultivators of *singháras* or water-caltrops, water-carriers, palki-bearers and fishermen.

Barhais or carpenters are divided into three classes: (1) Ujhádon-Brahman,

Barhais. (2) Dhímar-Máhor, and (3) Kháti. The first class wear the sacred thread *(janeo)* and regard themselves as superior to all the rest. They point to Muttra as their original home and sometimes call themselves Mathuriyas. The second is an inferior class, as their name denotes. The Khátís say that they were originally Janghára Rajpúts. The three classes neither eat nor intermarry with each other.

Darzis.

The Darzis say that they were originally Sribástab Káyaths who came from Dundia Khera. They are divided into four *gots:* (1) Ráthor; (2) Mathuriya; (3) Máhor, and (4) Saksena. The first two are found mostly in large villages and towns and are most numerous in parganahs Eta-Sakit and Márahra. The Saksenas chiefly reside in the eastern portion of the district, and the Máhors, who are also called 'Chamarsújyás,' are an inferior class found everywhere, and are debarred from intercourse with the others. The Ráthor Darzís are divided into *als*, on which basis they contract their marriages. None of the four classes intermarry with each other.

Sonárs, Náis.

Sonárs or goldsmiths are very numerous. In the Eta tahsíl they are divided into twelve *gots* which contain 484 *als*. The *gots* are the Jhabariya, Chandbariya, Gadariya, Chamarkate, Bilsarhiya, Rangele, Tenguriya, Taliya, Mújwa, Gulahre, Kuriya, and Dabgar. They hold rights in two villages. Náis or barbers divide themselves into four classes: (1) Mathuriya; (2) Gola; (3) Sríbás and Ban Bheru. The last is of the least importance. Many of them are cultivators and many have become Musalmáns. Telís or oil-pressers belong mostly to the Ráthor subdivision.

Telis, Kolis.

They are well off and frequently are the village bankers. Márwári Bohras came here from Bikanír about a century ago. Koris or Kolís are chiefly weavers, though some are engaged in agriculture. They are divided into three classes in the Eta tahsíli :—(1) Sankhwár, (2) Máhor, and (3) Kassi. The Dhánuks or Katarhás, so called from their common occupation of making reed-mats, form a considerable number of the village-watchmen. The skilled labourers known as Beldárs belong chiefly to the Jatwa subdivision of the Chamár caste, whilst the Bhurjís are of the Katiya subdivision. The Chiks are Hindu goat-butchers. The Kumhárs are divided into Bardhiyas and Gadherís, names derived from '*bard*' (a bullock) and '*gadha*' (an ass), the animals employed by them. Tamolís are divided into Chaurasyás, who prepare *pán*, and Katyárs who sell it. The Lál-begi subdivision of the sweeper caste is most numerous; the men act as watchmen and the women as midwives. The Dhobís have two classes, the Dariya and Kaithiya.

Musalmáns.

Musalmáns are distributed amongst Shaikhs, who number 23,608 males and 21,597 females; Patháns with 10,045 males and 8,973 females; 1,831 Sayyids and 584 Mughals. They hold rights in 235 villages; Shaikhs in 84, Patháns in 59, Sayyids in 46, Mughals in 2, and converted Hindús in 44. As elsewhere the classification of Shaikhs and Patháns is incorrect. Generally all converted Rajpúts assume the title 'Khán' and Pathán nationality, and other converted Hindús are classed amongst Shaikhs. The principal Sayyid landholders are the Pírzádah family of

Márahra. The Kambohs of Márahra are included amongst Shaikhs. The Mughals are scattered throughout the district and are of little social importance. The Bhíkampur Patháns of the Aligarh district hold the twenty-seven villages in Mohanpur formerly owned by the Musalmán Solankhi, Ráo Karan Khán. The Toya Patháns of the 'bani Isráil' race now residing in Sarái Aghat came from Kábul in the reign of Sháhjahán and settled first at Mau-Rashídabad in the Farukhabad district, and subsequently changed their head-quarters to Sarái Aghat. Patháns of the Batanni Khail were settled at Saháwar by Ala-ud-dín Ghori after a battle near the spot in which Malik Táj-ud-dín was killed. These Patháns lost much of their estates on account of rebellion in 1857. There are other Patháns of the Kákarzái Khail at Khitoli and other villages near Saháwar. Some Niyázzái Patháns reside near Kádirganj and hold considerable possessions in its neighbourhood. The Chaudhri family of Bilrám is the most important of the Nau-Muslim families.

Christians.

Christians hold rights in forty-three villages, all that remains of the past estates once held by the Gardner family and the villages held by the firm of Maxwell and Co.

Occupations.

The district is a purely agricultural one, and the large number of persons recorded at the census of 1872 as pursuing occupations unconnected with the cultivation of the soil is hardly correct. Many of those entered as tradesmen are such only in name and depend upon the soil in one way or another for the greater portion of their livelihood. The entire population has been nominally distributed amongst six classes,—the professional, domestic, commercial, agricultural, industrial and indefinite and unproductive class, with the following results for all male adults (not less than fifteen years of age). The first or professional class embraces all Government servants and persons following the learned professions, literature, arts, and sciences, and numbered 3,220 male adults, amongst whom are included 1,648 *purohits* or family priests, 425 pandits, 80 physicians, 201 singers, and 533 drummers and dancers. The second class numbered 20,324, including 12,702 servants, 2,336 water-carriers, 2,489 barbers, and 1,959 washermen. The third class numbered 8,351, including 1,135 shop-keepers, 1,796 petty dealers, 1,030 money-lenders, 562 bankers, 587 cloth merchants, and 1,213 carriers. The fourth class numbered 144,859 and included 9,487 proprietors and 134,559 cultivators of the soil. The fifth class numbered 27,737, and comprised 2,345 carpenters, 5,944 weavers, 1,110 tailors, 1,352 cotton-cleaners, 800 grain-parchers, 1,028 confectioners, 1,618 oil-makers, 1,867 potters, 1,016 workers in the precious metals, and 2,900 flour-sellers, many of whom are also engaged in cultivating the land. The sixth class numbered 31,429 male adults, amongst whom are 26,769 labourers and 4,637 beggars. The total male adult population thus classified

numbered 235,920 souls, and fully two-thirds of these are dependent upon the soil for their livelihood.

Chaudhri and kánúngo.

The offices of chaudhri and kánúngo were first established by Sher Sháh in 1542 A.D. The former was abolished on the occupation of the country by the British. These offices were hereditary, and the holder for the time could only be removed by the emperor's order. Their duties were to receive and guarantee the correctness of the patwáris' papers and to report to the karorís and amils on all matters connected with the lands in their parganahs. They were remunerated generally by a grant of one or two villages free of revenue, and the zamíndárs were required to pay them a cess of two per cent. on their revenue-roll under the name '*ori*', and for each harvest one rupee per village, called '*bhent*.' The fees that might be levied were entered in the *sanad* of appointment. At the cession the villages were resumed and the fees known as *ori* and *bhent* were abolished, and in lieu of them a fixed salary was given to the kánúngos.

Customs.

The system of panchávats does not differ from that in force in the other districts of the Duáb, and therefore does not call for any particular notice here. There are no local institutions of any note, and the chaudhris or heads of trades are similar to those in other districts. Each trade in each town has its own head elected by the members of the trade, and in some cases the office descends from father to son. They are not officially recognized, but their services are made use of on all occasions both by the district officers and private individuals.

Food.

The amount and cost of food varies with the position of each individual member of the community. A fairly prosperous labourer during Bhádon and Kuár eats roasted Indian-corn or cakes made of Indian-corn meal or *manruwa*, or of both mixed together. In Kartik *bájra* and *moth* serve the same purposes; from Aghan to Phálgun *joár*, *bájra*, *moth*, and *múng* are substituted. From the cutting of the cold-weather crops until Sáwan, barley, gram, and peas are chiefly eaten. The two latter are parched before being eaten, or cakes are made of barley or all three pounded together. In Jeth and Asárh *channa* is also used with these cakes. Various wild plants, as well as the tender leaves and bulbs of cultivated plants, such as gram, *pálak*, *ghuiyán*, *methi*, *bathua*, *gawár*, *sarson*, &c., are eaten as a relish known as *ság*. This is made by cooking the vegetable with oil or *ghí* and red chilis and salt. From Bhádon to Phálgun the varities of yam and similar bulbiferous plants are most in request for *ság*; followed later on by carrots, radishes, and potatoes. From Phálgun to Sáwan the seeds of *arhar* split as *dál*, with *baigans* and *kaddús* as vegetables, and unripe mangoes as a flavouring agent, are much used. The fruits most commonly eaten by this class are, in Bhádon, *kachra* and *phút*, and from Kárttik to Púsh, *ber* and *jharber*, species of *Zizyphus*.

Large *ber* fruits, *jáman* berries, mangoes and *nim* berries are all eaten in their seasons. A labourer, as a rule, has only one meal daily, and that at mid-day, when he will eat a ser or two pounds. Should any portion remain, he eats it in the evening after work, or should he be well off something extra is prepared. On an average, the food of a labourer does not cost more than one anna a day. Petty shop-keepers and ordinary proprietors of land do not fare much better, the difference being more one of quantity than quality. Well-to-do proprietors and money-lenders eat cakes made of wheaten flour, though sometimes *joár* or *bájra* is preferred, and they use more *ghi* or clarified butter than oil in cooking. The seeds of *arhar*, *múng* and *másh* with vegetables made up into a hundred savoury dishes to vary the repast. Some castes as Brahmans and Baniyas do not eat onions or turnips from some fancied resemblance to flesh in their construction. The food of this class differs in quantity, quality and variety from that of the other classes, but such is the simplicity of their tastes that even here the average daily expenditure per head, in a respectable household for food, does not exceed two to three annas. Musalmáns of the better class, in addition to food-grains, eat meat daily and often rice, which is not much eaten by the Hindús of Eta. Musalmáns eat flesh of all kinds except pork; Thákurs and Káyaths eat goats, sheep, and pigeons. Baniyas, Brahmans, and Saraugis or Jains eat no meat. To Chamárs and Bhangís or sweepers, all kinds of meat are lawful, and the Thákurs along the rivers eat the flesh of the wild-pig.

Habitations.

Houses in this district are generally built of mud, the size and accommodation depending upon the means of the owner. Most of the houses are of an oblong shape, having a court-yard in the centre with rooms all round except where the principal entrance *(sadr darwáza)* stands. The walls are usually from 1½ to 2 feet thick and from 12 to 20 feet high. The outer walls have often a slight incline inwards. The roofs are generally flat, beams of mango wood or *jáman* being laid on the top of the walls and covered over with boards, pieces of wood or coils of *arhar* stalks, which are again coated with a thick layer of well-kneaded earth which is thoroughly beaten in by wooden mallets. A roof so made will keep off the heat of the sun, resist the rains, and last for upwards of 20 years. Spouts of wood are made to drain off the water and the walls are often protected by matting made of *arhar* stalks or *jhán* (tamarisk.) A house built in this manner and having a court-yard 50 feet square with rooms all round, costs about Rs. 250. Large substantial houses of this kind look like a fort, and when joined on together form a wall around a village which gives it the appearance of being fortified. The grey dull colour of the walls and their sameness with the flat roofs present a by no means pleasing prospect to the eye. In towns and large villages the same plan is followed, but brick-built houses are more common.

Amongst the poorer classes a gabled roof of thatch is preferred as less expensive. Tiled roofs are seldom seen; the cost of making tiles and the repairs necessary owing to continuous dust-storms and destruction by hail, as well as the necessity that exists for a layer of thatch beneath the tiles in order to ward off the heat of the sun, preclude their use.

Houses of worship.

The Hindu temples are commonly built in two styles. The one is a square building surmounted by a dome rising altogether to 20 or 25 feet, and with one door facing east or north: such a building costs from Rs. 600 to Rs. 700, and is common near towns or large villages. The other kind is most frequently found in villages and consists of a square building to about half its height, whence it tapers on all four sides to a point. Such a building 15 feet square at the base and eight feet high costs about Rs. 1,500, and, as a rule, is highly ornamented with carved stone.

Mosques.

Musalmán places of worship known as *masjids* are commonly constructed either in the form of a room with three openings and a court-yard in front, or built of earth with a flat or tiled roof worth from Rs. 60 to 80, or of masonry with a domed roof and a parapet carried all round to conceal the roof. This latter style of building, containing with its court-yard 30′ × 12′ × 12′ high, costs from Rs. 800 to Rs. 900. Another common style is where the roof is vaulted along the whole length of the room with sometimes two miniature minarets at each end and three ornaments on the roof at equal distances. Such a building 30′ × 15′ × 15′ high would cost Rs. 2,000. The third style is where the roof is surmounted by a minaret at either end, or sometimes two. This occurs in the case of the more costly works, and a building of this kind 35′ × 15′ × 35′ high is estimated to cost about Rs. 12,000. The following statement gives the number of enclosures and houses built with skilled and unskilled labour from the census of 1872:—

	Hindús.	Musalmáns.	Christians.	Total.
Number of enclosures	65,273	7,852	7	73,132
Ditto of houses built with skilled labour	6,804	1,082	4	7,890
Ditto built with unskilled labour ...	116,742	12,228	4	128,974
Total number of houses ...	123,546	13,310	8	136,864

Religion.

There is a small community of Christians at Soron, but the total number in the district was only 58 in 1872. The Brahma Samáj is as yet unknown, and the Musalmáns are not making any progress among the people. There are a few Wahábis in the district, but they are not of any note, nor do they form an influential sect among the Muhammadan population, who seem to be as well off in all respects as the corresponding classes among the Hindús.

Language.

There are no peculiar dialects spoken in the district, but the people have a peculiar habit of alternately raising and lowering their voices while speaking which gives a curious semi-chaunting sound to their conversation. The use amongst the common people of '*o*' for '*a*,' and '*e*' for '*i*' in words of one syllables is much affected : thus, *raho* for *raha*, and *rahe* for *rahi*. A few of the more common words are given below, from which it will be seen how far the vocabulary differs from that in use in other districts :—

English.	Hindi.	English.	Hindi.
Husband	*Khasam.*	Husband's younger brother's wife.	*Deoráni.*
Wife	*Joru, bayar, lugái.*	Sister's husband ...	*Bahinoi.*
Father	*Báp.*	Brother's son ...	*Bhatija.*
Mother	*Má, mátári.*	Sister's son... ...	*Bhanja.*
Son	*Betá.*	Father-in-law ...	*Susur.*
Daughter	*Betí, bitiyá.*	Mother-in-law ...	*Sás.*
Son's son	*Pota, náti.*	Father's sister ...	*Phuphi.*
Daughter's son ...	*Deotá.*	Mother's sister ...	*Mausi.*
Daughter-in-law ...	*Bahu.*	Cousin by father's sister,	*Phuphera bhái.*
Son-in-law	*Dámád, jamai, mihmán.*	Ditto by mother's sister,	*Mausera bhái.*
Son's son's wife ...	*Nát bahu, put bahu.*	Father's brother ...	*Chácha, káka, táu.*
Brother	*Bhái.*	Cousin by father's brother.	*Chachera bhái.*
Sister	*Bahin.*	Cousin by mother's brother.	*Mamera bhái.*
Husband's elder brother,	*Jeth.*	Father's father ...	*Dádá.*
Brother's wife ...	*Bháujái, bháuaj.*	Mother's father ...	*Náná.*
Wife's sister ...	*Sáli*	Son or daughter's father-in-law.	*Samdhi.*
Husband's elder brother's wife	*Jethâni.*	Eleven ...	*Gyárah.*
Husband's younger brother.	*Dewar.*	Two thousand ...	*Duo hazár.*

Education.

Education in this district is under the supervision of the Inspector of the second or Agra circle in concert with the local committee, of which the deputy collector is *ex-officio* president. The parganahs forming the district while in their parent districts formed portions of the experimental districts entrusted to Mr. H. S. Reid in 1850, and are included in those districts in the statistical returns of 1848. The zila school is a fine building erected at the cost of Raja Dilsukh Rái and opened in 1867. The number of boarders is now increased by the admission of the stipendiary pupils from the municipality towns. The tahsíli schools, established in 1850, are three in number, at Kásganj, Eta, and Aliganj. The village or halkabandi schools were established in 1856, the female schools in 1866, and the Anglo-vernacular school at Kásganj in 1865. Education is becoming extremely popular amongst the people, and some of the village schools are models of excellence. The Nágari character is most used, but Persian teachers are found in nearly all the large towns. Among Hindús the disputations known as *prishnottár* are popular. They take place at most festivals in Soron, Patiáli, Kásganj, and Eta, but the great assembly known as the *sabha*

is held at Soron during the Márg Siri festival in the month of Aghan. At that time Hindús from all parts of India are present, and all the most learned pandits are eager to display their skill before the assembled thousands. Musalmán efforts in this direction are weak, the only one being the assembly held at the dargáh of Sháh Barkat-ulla at Márahra, where a Maulvi, supported by public charity, reads and explains the Korán at certain festivals, especially during the month of Ramazán. There is but one printing press in the district, and that is in Eta itself. It belongs to a native, and prints in both the Nágari and Persian characters. The following table gives the educational statistics for 1860-61 and 1870-71 :—

	Class of school.	1860-61.			1870-71.							
		No. of schools.	No. of pupils.	Cost.	No. of schools.	No. of pupils. Hindús.	Musalmán.	Others.	Average daily attendance.	Cost per head.	Proportion borne by State.	Total charges.
				Rs.						Rs. a.	Rs. a.	
Government.	Zila (inferior),	...	...	...	1	54	7	1	54	41 6	39 5	2,358
	Tahsíli ...	4	382	1,290	3	132	40	...	161	6 11	5 4	1,163
	Halkabandi ...	116	2,278	7,534	68	2,062	229	...	2,006	3 2	...	7,229
Aided.	Female ...	...	...	...	11	247	...	...	210	3 3	3 3	792
	Anglo-vernacular.	...	...	...	1	23	4	...	19	37 15	15 0	759
Unaided.	Indigenous ...	89	817	5,364	82	653	501	...	867	6 13	...	7,922
	Total ...	209	3,477	14,188	166	3,171	781	1	3,317	...	...	20,523

Statistics for 1874-75.

	Class of schools.	Number of schools.	Number of pupils Hindús.	Musalmáns.	Others.	Average daily attendance.	Cost per head	Proportion borne by State.	Total charges.
							Rs. a.	Rs. a.	
Government.	Zila (inferior) ...	1	83	11	1	83·74	42 15	39 2	3,558
	Tahsíli and parganah.	6	308	108	...	384·55	4 13	4 9	1,853
	Halkabandi ...	84	2,606	189	...	2,407 99	3 14	...	9,458
	Female ...	12	290	26	...	258·66	4 9	4 9	1,145
	Municipal ...	4	113	61	...	163·19	3 8	...	578
Aided ...	Anglo-vernacular...	3	100	28	...	111·00	13 13	5 0	1,540
Unaided ...	Indigenous ...	74	612	443	...	921·00	5 6	...	4,856
	Total ...	184	4,112	866	1	4330 13	...	...	22,988

Post-office.

The post-office statistics for two years in the last decade are shown in the following table: —

	Receipts.						*Charges.*					
Year.	Miscellaneous savings, fines.	Passengers and parcels.	Deposits, guarantee funds, family funds.	Remittances.	Postage.	Total receipts.	Charges, fixed and contingent salaries, &c.	Mail services.	Remittances.	Other charges, refunds, advances for printing.	Cash balances.	Total charges.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1865-66,	12	...	...	2,557	2,849	5,418	2,359	76	2,951	...	32	5,418
1870-71,	147	...	842	7,644	4,064	12,697	5,193	3,355	3,983	18	148	12,697

The following table gives the numbers of letters, newspapers, parcels, and books received and despatched during 1861-62, 1865-66, and 1870-71 :—

	1861-62.				1865-66.				1870-71.			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.
Received ...	37,481	2,165	750	11	56,266	3,468	795	382	91,669	6,098	635	1,522
Despatched,	39,386	44	128	41	47,264	468	278	40	111,540	1,457	423	464

There are seven imperial post-offices in the district, *viz.*, Eta, Aliganj, Kásganj, Márahra, Patiáli, Sakít, and Soron, and seven district post-offices, *viz.*, Amápur, Dhumri, Dundwáraganj, Kádirganj, Nidhauli, Saháwar, and Sirhpura.

Police.

The chaukidárs or village watchmen are organised under Act XVI. of 1873 and in 1874 numbered 1,321, or one to every 456 inhabitants. There are 2,673 inhabited villages in the district. There are also 70 road chaukidars, and of both village and road chaukidárs the Magistrate speaks in high terms. The sanctioned cost is Rs. 47,976 per annum, which is met from the provincial budget. The regular police enrolled under Act V. of 1861, during the same year, numbered 528 men of all ranks. Their cost was Rs. 68,631, of which Rs. 56,442 were debited to provincial funds. The proportion of police to area is one to every 2·65 square miles, and to population is one to every 1,332 inhabitants. The following

statement shows the crime calendar for a series of years and the results of police action in the detection of crime and the prosecution of offenders :—

	Cases cognizable by the police.					*Value of property.*		*Cases.*			*Persons.*			
Year.	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Stolen.	Recovered.	Total cognizable	Under inquiry.	Prosecuted to conviction.	Brought to trial.	Convicted and committed.	Acquitted.	Proportion of convictions to persons tried.
						Rs.	Rs.							
1865	11	3	4	483	90:	23,092	4,366	2,'14	481	269	896	492	374	56·0
1867	5	...	6	239	874	15,661	4,624	1,898	608	276	881	601	227	68·4
1868	11	...	11	230	741	16,179	5,359	1,867	788	338	803	525	217	65·4
1870	8	1	19	533	787	13,529	3,621	2,098	899	365	882	724	158	82·1
1871	8	1	12	1,200	777	17,735	6,532	2,400	1,072	444	1,234	827	407	67 0
1872	5	...	5	1,170	573	15,183	11,533	2,040	1,960	487	1,005	833	162	82·8
1873	11	3	6	1,135	495	12,999	8,632	2,020	2,020	547	1,080	849	107	78·6
1874	11	5	2	878	554	13,175	10,112	1,994	1,994	711	1,280	1,045	101	81·6

In this small district, with a Joint Magistrate only in charge, the criminal work is quite as heavy and the responsibilities as great as in most of the regular districts. The police administration, during 1871 at least, may fairly be pronounced successful. There are eight first-class police-stations, *viz.*, Eta, Aliganj, Patiáli, Kásganj, Soron, Sirhpura, Márahra, and Sakít; five second-class stations, *viz.*, Dhumri, Maláwan Nidhauli, Kádirganj, Saháwar and Amapur; and eight outposts, *viz.*, Sarái Aghat, Mohanpura, Mánpur, Nagariya, Básimdhara or Basundhra, Pilwa, Sindhauli, and Dharauli. Mounted constables as patrols are stationed at Aspur and Bhadwás.

Infanticide.

The rules of repression framed under Act VIII. of 1870 for the prevention of female infanticide were introduced into 96 villages of the Eta district on the 1st June, 1871. These villages were inhabited by Ráthors (26), Solankhis (22), Chauháns (29), Pundírs (5), Kachhwáhas (2), Katiyas (4), Gaurs (2), Jádons (2), and by Dhákaras, Katyárs, Gaurahars, and Raghubansis in one village each. Subsequently in December, 1871, all Chauháns were proclaimed. The results of these measures during 1872-73 were the completion of the registers for 113 villages having a population of 14,577, and the birth amongst the suspected clans of 280 boys and 309 girls, showing a birth-rate of 40·3 per thousand per annum; 60 boys and 72 girls under one year of age died during the year. Further revisions took place during 1873-74 which reduced the population suspected to 12,779 souls in 121 villages. During 1874-75 the Ahírs of the Kamariya and Ghosi stocks have been added to the proclaimed list in 111 villages, and special rules have been drawn up for their supervision. Attention was first directed to them by the fact of their having been found guilty in the neighbouring districts of

Farukhabad and Mainpuri, and on inquiry it was found that the proportion of girls to the total minor population was smaller even than amongst Rajpúts, and the statistics exhibit a widespread prevalence of the crime amongst almost all the Ahírs in the district.

Jails.

There is but one jail in the district, the statistics of which are as follows. The average number of prisoners in the jail in 1860 was 117; in 1870 was 210. The ratio per cent. of this average number to the population, as shown in the census of 1865 (614,351), was in 1860, ·019, and in 1870, ·034. The number of prisoners admitted in 1860 was 1,525, and in 1870 was 901, of whom 12 were females. The number of persons discharged in 1870 was 748. In 1870 there were 92 admissions into hospital, giving a ratio of admissions to average strength of 44·07. One prisoner died, or ·47 of the average strength The cost per prisoner per annum in 1870 was—for rations, Rs. 17-6-5; clothing, Rs. 2-11-0; fixed establishment, Rs. 12-7-8; contingent guards, Rs. 6-11-7; police guards, Rs. 2-12-3; and additions and repairs, Rs. 7-12-2, or a total of Rs. 49-13-1. The total manufactures during the same year amounted to Rs. 1,017-3-0 and the average earnings of each prisoner to Rs. 4-13-4. In 1870 the Muhammadan prisoners numbered 71 and the Hindu 498. There were 5 prisoners under 16 years of age, 767 between 16 and 40, 121 between 40 and 60, and 8 above 60. The occupations of the majority were agriculturists, 512; labourers, 87; and those with no occupation, 239.

Fiscal history.

It would be a profitless task to collect together the details of the earlier settlements, scattered as they are over the records of the four districts of Farukhabad, Budaon, Aligarh, and Mainpuri. But it seems as well to give the results of the previous fiscal operations as far as possible. The following statement shows the assessments of each parganah at each settlement as far as can be ascertained:—

Parganah.	Land-revenue of						Parganah.	Land-revenue of							
	First.	Second.	Third.	Regulation IX., 1833.	Tauzi.	New, 1871-72.		First.	Second.	Third.	Regulation IX., 1833.	Tauzi.	New, 1871-72.	Tauzi.	New, 1871-72.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bilrám...	42,856	47,999	68,554	51,242	51,251	68,860	Sonhár ...	12,793	12,793	12,591	16,879	13,088	15,90	...	...
Pachlána,	11,492	24,302	17,442	18,978	18,876	23,680	Eta ..	35,261	35,491	39,491	68,486	77,514	1,84,300	...	...
Soron ...	22,608	19,847	22,201	21,070	21,094	25,980	Sahít ...	61,664	62,163	75,078	75,842	69,919		...	...
Ulái ...	21,783	22,433	22,437	25,087	25,520	32,640	Nidhpur,	72,274	71,119	77,966	59,338	59,260	71,400	...	...
Faizpur,	42,866	42,352	47,576	34,633	32,027	31,110	Azamna-	98,786	1,02,981	1,04,338	1,09,591	1,06,893	1,45,105	...	...
Sahâwar,	46,629	46,674	46,993	46,465	47,341	85,020	gar.				Fourtl	Fifth	Sixth	Tauzi	New.
Karsána,	15,820	15,418	15,853	17,303	15,821		Mâraha...	1,02,234	1,02,203	1,01,764	1,08,328	1,10,36	1,18,841	1,17,333	1,51,020
Sirhpura,	39,916	40,213	43,519	39,436	35,095	53,000	Barna ...	15,906	15,73	15,661	15,900	18,331	...	16,329	18,210
							Patiáli ...	27,427	27,432	28,871	29,782	30,132	29,297	25,100	22,995

These figures differ in some slight particulars from those given by the settlement officers, but the discrepancies are small and chiefly due from my taking a different year of account. The entry under the head of *tauzi* shows the revenue as it stood at the commencement of the present settlement and expiry of the past assessment. The settlement of parganahs Sirhpura, Karsána, Sakít, and Eta was made in 1840, under Regulation IX. of 1833, by Mr. G. F. Edmondstone whilst those parganahs were in the Mainpuri district. A very full and interesting account of the state of those parganahs and his mode of assessment, with the soil capabilities and suggestions for the improvement of the district by irrigation, will be found in his printed report.[1] The drought of 1245 *fasli* fell with peculiar force on the parganahs to the north of the Káli, and they had not recovered from it when the drought of 1250-51 commenced. Mr. Edmonstone gives a very unattractive picture of his parganahs: a poor sandy soil, indebted landholders, scanty irrigation and bad seasons, all combined to render a reduction of the demand necessary in Sirhpura, whilst a small increase was taken in the other parganahs, thus:—

	Karsána.	Sahéwar	Eta.	Sakít	Sirhpura.	Total
	Rs.	Rs.	Rs.	Rs	Rs.	Rs
Former revenue ...	13,747	49,887	65 586	72,283	44,044	2,48,549
Revenue of 1840 ...	17,561	50,272	68,486	75,842	39,436	2,51,597

Parganahs Márahra and Pachlána were settled under the supervision of Mr. Rose in the Aligarh district[2] in 1839. Here also the famine had been felt, and immediate remissions were granted in Márahra amounting to Rs. 12,554, as well as a progressive revenue. When the assessment reached its maximum it was calculated to give an increase of Rs. 10,901. In Pachlána an increase of Rs. 704 was alone attempted; for, as remarked by Mr. Rose, "an increase of assessment in these *bhúr* or unirrigated estates will always be attended with great risk, for the labour of bringing the crops to maturity is so great, and a remunerating return so uncertain, that nothing but the lowest rent-rates will induce the cultivators to remain in their villages, and particularly now, when the recent depopulation of the country has thrown so much good land out of cultivation." Parganahs Sonhár, Azamnagar, Patiáli, and Barna were settled by Mr. Robinson in the Farukhabad district in 1837. Here also the account of the state of the parganahs was very unfavourable. The landholders and cultivators were turbulent, idle and extravagant, the soil was poor and sandy, and the population was scattered and inadequate,

[1] II., Set. Rep., 103, which gives the demand, receipts, and balances from 1225 to 1244 *fasli*.
[2] I., Set. Rep., 376.

but as the previous assessments were exceedingly light and lenient, they were left practically unchanged. Indeed, in reviewing the settlements, the Commissioner was obliged to remark that "moderation has been the prevailing feature in these settlements, and where the assessment has been raised, the enhancement has prudently fallen short of the sum which might apparently have been demanded." Parganahs Soron, Bilrám, Aulái, Faizpur-Badariya, and Nidhpur were assessed by Mr. Timins in the Budaon district, and here also the assessments were very light and apparently easy to meet; but all seem to have broken down during the famine of 1250-51 *fasli* (1842-44 A.D.), and the revision of the assessment was undertaken in the latter year by Mr. Wynyard for the Farukhabad parganahs and by Mr. Cocks for the remainder of the district. A process similar to a regular settlement was gone through, though little except the results has been recorded. There are no materials from which one can judge of the necessity for the revision, nor do the grounds for that proceeding appear from its records. It may, however, be set down as ascertained that with the exception of the cases of a few scattered villages, the assessments were not unreasonbly severe, and that the settlement broke down, not from its intrinsic severity, but from a series of calamitous seasons of scarcity from drought which culminated in the famine of 1837-38.

The present settlement.

The first steps towards the existing settlement were taken in October, 1863, and thus from first to last nine and a half years have been spent in its completion. The delay was undoubtedly due to the old system of making the settlement through the district officer, whose hands were already full with his ordinary administrative work as magistrate and collector. In addition, the preceding settlements of the various parganahs did not lapse simultaneously, and this was taken as a further reason for leaving the work in the hands of the district authorities. Measurements commenced in the Aliganj tahsíl in the cold weather of 1863 under the superintendence of Mr. H. A. Harrison, who was succeeded by Mr. C. Daniell in 1864. In the cold weather of 1864 measurements commenced in the Kásganj tahsíl, and in June, 1865, Mr. Daniell handed over charge of the district and the settlement to Mr. C. H. Crosthwaite, who found the measurements of nine parganahs, comprising the Aliganj tahsíl, and all the parganahs of Kásganj except Pachlána and Sirhpura, completed but untested. He tested and corrected the measurements of all these parganahs; inspected for assessment Bilrám, Patiáli, Sonhár, Barna, Faizpur, and Aulái, and assessed parganahs Patiáli, Bilrám, and Sonhár, having an area of 203 square miles. Mr. Crosthwaite was obliged to take furlough to England, and was succeeded in August, 1868, by Mr. J. S. Porter, who re-inspected and assessed Faizpur, Aulái, and Barna, which had been left unfinished by Mr. Crosthwaite, and besides these, parganahs Pachlána, Soron, Nidhpur, and Márahra, having a total area of 585 square miles. Mr. Porter

was succeeded in June, 1870, by Mr. Ridsdale, who by the end of 1872 completed the assessment of the remaining parganahs of Azamnagar, Sahâwar-Karsâna, Sirhpura, and Eta-Sakít. The following statement shows the date of the expiration of the old settlement and the date from which the new assessments have come into force :—

Parganah.	Date of expiry of old settlement.	Date from which new settlement came into force.
Azamnagar, ...	30th June, 1865, ...	30th June, 1872.
Barna, ...	Ditto, ...	30th June, 1870.
Patiáli, ...	Ditto, ...	30th June, 1866.
Sonhár, ...	30th June, 1866, ...	30th June, 1869.
Bilrám, ...	Ditto, ...	Ditto.
Faizpur-Badariya, ...	Ditto, ...	30th June, 1871.
Nidhpur, ...	Ditto, ...	30th June, 1870.
Auláí, ...	Ditto, ...	30th June, 1871.
Soron, ...	Ditto, ...	30th June, 1870.
Márahra, ...	30th June, 1868, ...	Ditto.
Pachlána, ...	Ditto, ..	Ditto.
Eta-Sakít, ...	30th June, 1870, ..	30th June, 1873.
Sahâwar-Karsána, ...	Ditto, ...	30th June, 1872.
Sirhpura, ...	Ditto, ...	30th June, 1873.

The following statement gives the official return of the demands, collections, and balances from 1860-61 to 1873-74 :—

Year.	Demands.	Collections.	Balances.	Particulars of Balance.				Percentage of balance on demand.
				Real.			Nominal.	
				In train of liquidation.	Doubtful.	Irrecoverable.		
1.	2.	3.	4.	5.	6.	7.	8.	9.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1860-61, ...	7,20,683	7,05,662	15,021	12,948	670	...	1,403	2·08
1861-62, ...	7,34,405	7,27,893	6,512	5,558	946	...	8	89
1862-63, ...	7,33,678	7,25,141	8,537	7,391	...	...	1,146	1 16
1863-64, ...	7,33,894	7,30,148	3,746	1,616	138	...	1,992	·51
1864-65, ...	7,34,398	7,30,759	3,639	1,758	...	...	1,881	·49
1865-66, ...	7,32,716	7,30,743	1,973	1,697	...	..	276	·27
1866-67, ...	7,32,631	7,29,219	3,412	397	3,015	...	...	·47
1867-68, ...	7,32,362	7,29,484	2,878	...	...	...	2,878	·38
1668-69, ...	7,32,312	7,28,536	3,776	...	...	...	3,776	·52
1869-70, ...	7,35,761	7,27,896	7,865	...	...	...	7,865	1·06
1870-71, ...	7,45,641	7,38,906	6,735	...	...	...	6,735	·90
1872-73, ...	8,34,652	8,32,919	1,733	134	...	25	1,574	·02
1873-74, ...	8,81,652	8,73,197	8,455	1,390	...	...	7,065	·16

There were Rs. 2,023 outstanding at the beginning of the year 1873-74, of which Rs. 134 were collected and Rs. 719 were remitted and removed from the acounts, leaving a balance of Rs. 1,174 on account of old outstandings. The total Government land-revenue for 1874-75 is Rs. 8,24,095, the increase being due to the new settlement.

Leading families.

The Raja of Rajor is a Chauhán Rajpút claiming descent from Prithiráj, the last Hindu Raja of Dehli, who perished in battle with Shaháb-ud-dín Ghori in 1193 A.D.[1] According to the local chronicles Dattak Deo was the head of a Chauhán colony in Ajmer and had two sons, Someshvara and Kánh Ráo. The former attacked and conquered the country of Gujrát and was the father of Prithiráj. History and inscriptions make Visala Deva or Bisal Deo the father of Someshvara and the conqueror of Dehli from Anang Pál, Tomar, in 1151 A.D. It would appear that the Tomar ruler was allowed to remain in possession of Dehli as he gave his daughter in marriage to Someshvara, and the issue of their union was Prithi or Prithiráj, subsequently adopted as his heir by Anang Pál. Chand, the Chauhán bard, celebrates the abduction of Jaichandra's daughter from Kanauj, the great Chandel war, and the wars of the Chauháns with the Musalmáns in his *Prithviráj ráesa*. The local chronicles differ so much from the accounts given by Elphinstone, Cunningham and others that I record them in order to show how much the traditions have been altered even in a family professing direct descent from the great Chauhán. The present Raja of Rajor states that Prithiráj ascended the throne of Dehli when only eight years of age, and that he six times defeated the troops of Ala-ud-dín Ghori. The seventh time he was himself defeated and carried captive to Damascus, where his eyes were put out. One day, Ala-ud-dín Ghori was firing arrows into a bank of earth, and a Bhát who was looking on smiled. The king asked why he smiled. He said—"You are praised for being able to drive arrows into a bank of sand; my king can drive an arrow through seven plates of iron laid side by side." The king replied :—"The eyes of Prithiráj are now of no use, but he has the use of his hands still, and we will see if he can do as you say," and, thereupon, he ordered the prisoner to be brought before him. When Prithiráj appeared, seven plates of iron were put up at some distance and a bow and arrows were given to the blind old warrior. The king then directed him to fire at the iron plates, on which Prithiráj, hearing the king's voice, fired in that direction and transfixed Ala-ud-din with his arrow, but was immediately cut down with his Bhát follower by the king's attendants. This is clearly an invention of the Chauhán Bháts or bards to cover the disgrace attaching to the overthrow of their master's power.

Raja of Rajor.

[1] This account of the Chauháns of Rajor has been procured from the Raja of Rajor, who excuses its meagreness on the ground that most of his family records were destroyed during the mutiny. I have since compared it with a genealogical list obtained from another member of the family, and, where possible, with ascertained facts recorded in inscriptions and by the Musalmán historians. There are several legends in the account evidently devised by the family bards to, in some measure, hide the disgrace of defeat and conquest, but on the whole the general tenor of the story may be accepted to be as nearly correct as any traditional account is ever likely to be. I have to acknowledge Mr. Leupolt's valuable assistance throughout these family notices

Their chronology too is at fault, for they make Ríni (Rabi) Mal, as successor of Prithiráj, to ascend the throne of Dehli in 514 *hijri* (1118 A. D.), while Bahrám of Ghazni reigned and Ala-ud-dín had not risen into power. The death of Ala-ud-dín is given by Elphinstone as having occurred in 1156 A. D. The Rajor chronicles assign to the reigns of the four successors of Prithiráj a total of 75 years 5 months and 20 days, bringing the reign of the last (Jai Mal) down to 1193 A.D. Jai Mal is said to have had two sons, Sákha Deo and Khandi Ráo. Sákha Deo was known as Rái Pithaura, and here we get irretrievably confused, for according to most other accounts Prithiráj and Rái Pithaura were one and the same person.[1] It is said that the hereditary minister, one Udai Kunwar, intrigued against the sons of Jai Mal, who fled to Hánsi, while Udai set himself up at Dehli, and the city remained in his possession until one Jashu, an old cavalry soldier who had served Udai's father, fled to Ghazni and became a slave of Muizz-ud-dín. After a time, Jashu became a Musalmán with the title of Kutb-ud-dín, and invading Dehli, killed Udai and took possession of the country. History, however, tells us that Kutb-ud-dín was a Túrki slave, who, after the defeat of Prithiráj, was left in charge of all the acquisitions of the Ghorians in India. The Rajor chronicles then describe an attack made by Muizz-ud-dín, evidently the patron of Kutb-ud dín, on the Chauhán brothers at Hánsi, in which he was unsuccessful, but returning 23 years later in 602 *hijri* (1205 A.D.) fought a great battle at Dádár, where both brothers were killed. Sákha Deo was then succeeded by his son Bhojráj, who became Raja of Hánsi and fought with one Sultán Attib, who was killed. Bhojráj then attacked Ajmer, of which Shaikh Muin-ud-dín Chishti, the great Indian saint, was the governor. In the battle that ensued the Shaikh was killed, but such dreadful portents showed themselves that Bhojráj abandoned Ajmer and settled at Nímrána.

Successors of Prithiráj

Awadh Ran Deo, third in descent from Sákha Deo, had two sons, Lákhan Singh and Brahm Deo. Suddhrám Deo was son of Brahm Deo, and his son Chandra Sen founded the Chandwár *Ráj* and took the title of Ráo.[2] Lákhan Singh's son was Sangat Deo, who had twenty-one sons by his two wives. Dhíraráj and others were sons of the chief wife, and Láhají, Bánarjí and others were the sons of the second wife. Disputes soon arose between the two families. Dhíraráj therefore emigrated to Bilrám. Jaichand and Gorakh Ráo[3] accompanied.

Settlement of the Chauháns in Nímrána, Chandwár, and Bilrám.

[1] It should be mentioned, however, that several received lists give the reigns as above and separate Prithiráj and Pithaura. Bháts from Nímrána visit Eta every third year. [2] The chronicle relates that on the destruction of Chandwár by Tughlik Sháh, son of Fateh Khán and grandson of Fíroz Sháh, the residence of the Chauháns was removed to Chandrakot by Sáwant Sen, son of Chandra Sen. [3] The genealogy of Gorakh Ráo is thus given : Dattak Deo, Kánh Ráo, Jait Ráo, Sámant Deo, Naráyan Deo, Mangal Deo, Hamid Deo, Deodatt Ráo, Bashai Ráo, Bikram, Nar Singh, Bír Singh, Hindi, Hímar, Gorakh Ráo.

Dhíraráj and fourth in descent came Sákit Deo, the founder of Sakít. Sákit Deo drove out the Dor Rajpúts and took Rajor from the Brahmans, where he built a fort. Bálbír, fifth in descent from Gorakh Ráo, went to Etáwa[1] and settled first at Etáwa, and then at Partápner, where his descendants still reside. Jaichand went to Márahra and his descendants now inhabit Khera Basundara. Sákit Deo was succeeded by Benipál Deo, and he by Bhupál Deo, who had two sons, Yaháni Sahái and Udaicharan. Udaicharan went to Bhongaon, and his descendants became chiefs of Mainpuri. Yaháni Sahái was succeeded by Puran Sahái, Gambhír Sahái, Dalíp Sahái, Sundar Sahái, and Medini Sahái, who were Rajas of Bilrám, Sakít, Málgaon, and Rajor. In 894 *hijri* (1488 A D.) Bahlol Lodi attacked Sakít, and afterwards proceeding to Málgaon fought a battle with the Chauháns of that place in which he was wounded and soon afterwards died there. Niámat-ullah merely says that Bahlol fell sick on his way to Dehli, in the neighbourhood of Maláwi in the Sakít territory, on account of the excessive heat. His successor, Sikandar Lodi, sent a force under Ibráhím Sháh against Bilrám, and a great battle was fought near Atrauli in which Ibráhím was killed. Ráo Khán, a son of Ibráhím, was then sent against the Chauháns and defeated them at Bilrám, where Medini Sahái and some of his brothers were killed, while Bhupál fled to Sakít and others of the family submitted to the conquerors and became Musalmáns. From these are sprung the Thákur Nau-muslims found in Bilrám and its vicinity. They still bear the honorific apellation of Chaudhri then conferred upon them, though they are often nicknamed *Adhwariyas* by their co-religionists, the Patháns and Mughals.

Origin of Partápner and Mainpuri Chauháns.

When the army of Ibráhím Sháh Lodi passed through Eta on its way to Jaunpur to chastise the presumption of Jalál Khán, it was attacked by Sawant Sen, son of Bhupál Sahái, close to Sakít. The Chauháns were driven off with the loss of their leader, and Sakít was taken possession of and handed over to a colony of Bahota Musalmáns. On this, Sawant Sen's family fled to Bhadáwar, and in Bábar's time Chakr Sen, son of Anant Sen and grandson of Sawant Sen, was recalled and invested with his old fiefs of Sakít and Rajor or Rajawar. After the restoration, chief followed chief lineally: thus, Chakr Sen, Chandra Sen, Bikramajít, Kalyán Sahái, Partáp Sahái, Udai Sahái, Lachhmi Naráyan, and Hari Singh. The last was famous for his prowess and was in great favour with Aurangzeb, in whose employment he won many battles. Farrukhsiyar gave him many high offices and Muhammad Sháh still further favoured him. He was succeeded by his son Kunwar Ráj Singh, in whose time the country was given up to intestine commotions of every kind. During this period of anarchy and confusion the

Eventually returns to Rajor.

[1] The Etáwa chronicles make Sumer Sáh the head of the Chauhán immigration there.

Nawáb of Farukhabad obtained possession of Sakít, which then became lost for ever to the Chauháns. Ráj Singh was followed by Amrao Singh, he by Datta Singh, and he by Daulat Singh, who had two sons, Ishri and Drigpál; the latter succeeded his father and was followed by his son Khushál Singh, the present head of the Rajor family.

Chauháns of Bilrám.

After Bilrám was sacked by Ráo Khán, it was again rebuilt where it now stands by Bilrám Singh. Amongst his descendants were Híra Singh and Mán Singh. Mán Singh attacked the Gondal tribe, who were then dominant in the tract now comprised in the north of Márahra. He defeated them, destroyed their village, and raised on its site the town of Márahra. Híra Singh, the second brother, had five sons, who founded Tilokpur, Prithipur, Kaprahta, Bhadwás, Dhaulesar,[1] Garhiya Margáen, Basimdhara or Basundara, Nidhauli kalán, Jhinwar and Gahethu in parganah Márahra. These villages are still known as the "*panchbháya-ke-gaon*," or villages of the five brothers. Amongst Bilrám Singh's descendants, too, was Jagat Singh, who founded Jirsmi. He had two sons: (1) Sumer Singh, whose descendants are found still in Jirsmi, Nagla Pawal, Nagla Farid, and Rár in parganah Sakít; and (2) Partáp Singh, who settled in Gházipur Páhor. Partáp's son was Sangrám Singh, the founder of Eta, and who was known, after his forcible conversion to Islám, as Sangi Khán. The Rajas of Eta always received the *tíka* or forehead mark on installation from the hands of the representative of the Jirsmi family. This branch has always been poor and held but eight villages: Jirsmi, Neorai, Rár, Marthala, Milauli, Mahúwal, Barauli, and Barhena, but now only portions of Jirsmi and Rár and Rár khás remain to them. The eight villages are well known as the "Áthgaon Chauhánán."

The Jirsmi Thákurs.

Jahán Khán.

The Chauhán families to the east of the district trace their origin to one Jahán Singh, known in Musalmán histories as Jahán Khán. He came from the Mainpuri district with his four sons: (1) Hansráj, who founded Pársári in parganah Patiáli; (2) Ratan Singh, who founded Gorha in parganah Patiáli and Khára in parganah Barna; (3) Parbat Singh, who founded Bhainsrasi and Bakarhai in Patiáli; and (4) Bhagwant Singh, who founded Nagariya, Khairiya, Gangupura and Dhumri in parganah Barna and Bahota and Narthar in parganah Patiáli. They hold twenty-seven villages, and out of these 16 are proclaimed under the Infanticide Act. Large mud forts belonging to the Chauháns are still found in Eta, Phuphotu, Sakít, Rajor, Kaprahta, Dhanga, Dhaulesar, Gahethu, and Basimdhara or Basundara.

Former Rajas of Eta.

The family of the late Raja of Eta is also of Chauhán descent. His ancestors settled in Bilrám, whence one of the family, by name Partáp Singh, emigrated to the banks of the Isan and

[1] The Chauháns of Márahra speak of a Chauhán *chaurási* of Eta and Dhaulesar, but they cannot point out the villages.

founded there the village called Gházipur Páhor. Eta itself was founded by Sangrám Singh, son of Partáp Singh, who built a mud fort there and established his authority over the neighbouring villages.[1] He was not allowed to remain in independence for any length of time, for having incurred the displeasure of an amil of the Nawáb of Farukhabad, the Nawáb himself attacked Eta, and though at first unsuccessful, eventually defeated the Chauháns and captured the fort. Sangrám Singh was taken prisoner and was forcibly converted to Islám under the name of Sangi Khán. When his clansmen knew of the dishonour that had been put upon their chief they obliged him to retire from the *gaddi*, which was occupied by his son Kishan Singh, who was followed by Jagat Singh, and he by Prithiráj Singh, the same who built the tomb at Eta in honour of the Chauhán hero Prithiráj. Prithiráj Singh was attacked by Nawáb Sábit Khán in 1780 A.D., was taken prisoner, and, like his great-grandfather, was transmuted into a Musalmán by order of the conqueror. He, too, abandoned the *gaddi* and was succeeded by his son Rudra Singh. Himmat Singh,[2] son of Rudra Singh, was Raja of Eta at the cession and owned also taluka Himmatnagar Bajhera in parganah Márahra He was allowed to engage for most of the villages found in his possession and was succeeded in 1812 by his son Megh Singh. The settlements were continued with the latter, who was succeeded by Damar Singh. During Megh Singh's time the *nankár* allowances for portions of taluka Himmatnagar were withdrawn and the villages were settled with the resident proprietary bodies. In 1857 Damar Singh joined the rebels and his estates were confiscated. He died before the close of the disturbances, and of his large estates only eleven villages, the dowry of his wife, a lady of the Dhákara clan, now remain to the family.[3] His widow resides in Himmatnagar and has adopted Prithiráj, the son of her daughter, as her heir. The Raja of Eta never took rank with the Rajas of Rajor and Bilrám in consequence of his descent from a younger branch, as well as because of the dishonour cast on the family by the conversion of several of its members to Muhammadanism.

Raja of Rámpur.

The Rámpur family also trace their descent from one of the most ancient princely lines of Northern India. The present Raja, Rám Chandra Singh, claims to be thirty-ninth in descent from the last Ráthor Raja of Kanauj and representative of the dynasty that commenced with Chandra Deva in 1050 A.D., and supplanted the Tomars. Chandra Deva was succeeded by his son Madana Pála, of whom we have an inscription bearing date 1097 A.D.; also of his grandson Govinda Chandra, bearing

[1] Sangrám Singh's descendants are found in the villages of Dhanga-Bijori, Chamkari and Banthal-Kutbpur, and still bear the honorific appellation of "*ujáliya.*" [2] He died in 1811 A.D. [3] Even before the mutiny much of the taluka that remained to the Raja had fallen into other hands, the Jádon of Awa Mísa, in the Muttra district, having succeeded in annexing four villages. See parganah Eta-Sakít and village Himmatnagar Bajhera hereafter for further particulars of the assessments on the Raja's talukas; also I, Set. Rep., 338; 11 *ibid*, 121.

date 1120 A.D.; we also know Govinda's grandson lived between 1172 and 1177 A.D. The last Ráthor Raja, Jaichandra, fell in action against Muhammad Ghori in 1191 A.D. The Rámpur Raja is descended from Jaipál, the second son of Jaichandra.[1] From the eldest son comes the Jodhpur and Bikanír Rajas, the former being the head of the entire clan both in Eta and Rajputána. Prajanpál, the sixth in descent from Jaichandra, left Kanauj and established himself at Khor, where the family remained for several generations in possession of 1,600 villages. There Jaideo Singh, the fifteenth in descent from Jaichandra, was attacked by Shams-ud-dín Altamsh. "The siege of Khor had lasted twelve years, still the Musalmáns could make no impression on the Ráthors, when a fakír named Mír Azíz-ullah Makkái suggested that a large herd of cows should be driven up to the gates, behind which the imperial troops might advance in safety. The ruse was practised, and Jaideo Singh, seeing that he could not repulse the enemy without endangering the lives of the sacred animals in their front, retired from the city with his people by another gate." Altamsh, then destroyed Khor, and with the materials built a new town which he called Shamsabad.[2] Karan, a descendant of Jaideo or Jaisukhdeo Singh, on the dispersion of the family, went to Budaon and established himself in Usaith; and the third in descent from Karan Singh, Raja Partáp Rudr, having assisted the Nawáb of Farukhabad in a contest with the Rohillas, received a grant of twenty-seven villages in the neighbourhood of Bilásgarh, now called Bilsarh, in parganah Azamnagar, at a small annual *nazarána*. In these twenty-seven villages were included the three estates which alone now remain in possession of the family. The ruins at Bilsarh still attest the splendour in which the family lived. In the time of Hardeo Singh,[3] one Puran Mall, Brahman, sat in '*dharna*' at his door, and on finding his request not complied with committed suicide. Full of remorse, Hardeo Singh resolved to leave Bilsarh, but died before he could carry out his intention. His son Raja Bháu then removed the family to the present village of Pahra, and his son Rám Sahái again fixed the head-quarters of the *jágír* in the neighbouring township of Rámpur where they still remain. It was Jaideo Singh who drove the Bhars out of all Azamnagar except Bhargáen towards Barna, Sonhár, and Kuráoli. The Musalmáns of Bhargáen, who now style themselves Bhattís, are the sole remnants of this race now left in the district. Jaideo Singh enraged at the Panwárs of Kusári asking his daughter in marriage sent a force against them under his Káyath díwán, Partít Rái, who defeated the Panwárs and received a *jágír* from their villages with the title of Kusáriya, still borne by his descendants. At the time

[1] Some lists make Jaipál the eldest son. [2] In 1414 A.D., according to the *Tárikh-i-Mubárak Sháhi*, Khúr was occupied by the infidels and was known under that name, and that was under the Sayyid dynasty. Altamsh died in 1236 A.D. The *Túzak-i-Bábari* speaks of it by the name Shamsabad, as well as the chroniclers of the Lodi dynasty, and the name appears to have been changed some time in the fifteenth century, not the thirteenth as the local tradition makes out. [3] Corresponds to the Brasingh (?) of the lists.

of the cession of the Nawáb's territory to the British, Raja Nawal Singh was still in possession of the twenty-seven villages granted by the Nawáb of Farukhabad, one of them, Rámpur, being held in *jágír* by the Raja. In the course of the earlier settlement, owing to the neglect or bad management of the Raja, combined with a want of acquaintance with the new revenue system introduced by the British, the Raja's proprietary rights in all, except the three estates he now owns, were either not asserted or ignored or disallowed: consequently in the settlement under Regulation IX. of 1833 only the same three estates were confirmed to him. The Rámpur Raja now holds three villages in this district—Rámpur Pahra, Sikandarpur Salbáhan, and Chauki Atanpur, and three villages in the Mainpuri district, one of which is mortgaged. All these villages yield a net profit of about Rs. 5,037 per annum. Government has recently allowed the Raja to hold Rámpur Pahra, the parent village, at a fixed *nazarána* or quit-rent of Rs. 733, in consideration of the ancient greatness of the family and the indebtedness of its present representative. A loan of Rs. 25,000 at five per cent. has also been granted to extricate the Raja from his present difficulties on the security of his estates, and on condition of his giving them up to be managed by the Collector under the Court of Wards until the debt be extinguished. The family is the acknowledged head of the Ráthors in these Provinces.

The following list shows the descent of the Jodhpur, Bikanír and Rámpur Rajas from Jaichandra according to the Eta chroniclers:—

JAICHANDRA.

Bardár.	2. Jaipál,	17. Brasinghdeo.	32. Gulálsahái.
Setrám.	3. Kanakjai.	18. Surat Singh.	33. Gokul Singh.
Siají.	4. Mahandrapál.	19. Gaj Singh.	34. Bhawani Singh.
Asthángí.	5. Surpál	20. Bhúp Singh.	35. Bakhtáwar Singh.
Dhuhargí.	6. Prajanpál.	21. Prithi Singh.	36. Hindu Singh.
Rámpál.	7. Abhaipál.	22. Ugar Singh.	37. Nawal Singh.
Kánhrjí.	8. Kalián Singh.	23. Karan Singh.	38. Chhatar Singh,
Jalan Singh.	9. Harirdhaur.	24. Prithiráj.	39. Rámchandra Singh. (Rámpur).
Biranjí.	10. Luntkank.	25. Dharmángad.	
Chandují.	11. Ajít Singh.	26. Partáp Rudr.	
Ránmalji.	12. Samhar Singh,	27. Brasinghdeo.	
Jodhaji.	13. Bírbrahm Singh.	28. Bhán Singh.	
Sujají (Jodhpur) &c. Bíkají (Bikanír)	14. Harsinghdeo.	29. Rámsahái.	
Lúnkaran.	15. Jaisinghdeo.	30. Bírsahái.	
Jetsi (1526 A.D.) &c.	16. Nihangdeo.	31. Kíratsahái.	

Besides the Rámpur family there are two other branches of the old family of Ráthors in the Central Duáb: those known as the Dhír Sáh ki *sákha* and the Khimsipur Ráo family. The latter is of pure descent and is settled in parganah Shamsabad, in the Farukhabad district. Lakhmi Sen, a cadet of this branch, founded eight villages in parganah Azamnagar of this district--Kharsuliya, Nayagaon, Mangadpur, Pratáppur, Tusaiya-Malúk, Dhatingra, Paháripur, and Kalúa Tilpur. The Sákha Dhír Sáh is found in Azamnagar, Sonhár, and in Kuráoli in the Mainpuri district. Dhír Sáh, after the capture of Khor, advanced with his Ráthors through Azamnagar into Barna, driving the Bhars before him out of the latter parganah. On the marriage of his daughter, as stated elsewhere, he gave a *báwani* (52) of villages in the neighbourhood of Barna to his pandit, Pánde Rám. On his death, his sons Húgal Deo and Mal Deo pushed on into parganah Sonhár and expelled the Bhars, who only offered some little resistance to their progress. At the same time others marched southwards to Kuráoli, where they established themselves. Húgal Deo's descendants are still considerable landholders in Sonhár. One branch of them is known as the Mahúa Khera Chaudhris, but this distinction is of recent origin. They held but one village, Rámnagar, until the close of the last century, when they obtained the lease of two others, Nawáda and Ayár, from the Bangash Nawáb of Farukhabad. One of the family, Hindu Singh, distinguished himself on behalf of the British in the war with Holkar, and, in recognition of his services, two villages (Mahúa Khera and Muhammadpur) were given him in farm, and subsequently he obtained them as proprietor. This branch has since acquired one-half of Sonhár khás by purchase. The Ráthors of the parganah still talk of their "*Sonhár ke beális gaon*" and "*Maláwan ke áthgaon*'," though they now hold proprietary rights in only 23 villages in that neighbourhood. The Kuráoli branch of the Dhír Sáh *Sákha* is represented by Raja Lachhman Singh of Sujrai, the centre of the well-known Sujrai chaurási. Dhír Sák was never married, and his children were the offspring of low-caste concubines: hence the Rámpur branch will neither eat nor drink with them. A branch of the Dhír Sáh *Sákha*, of which Thákur Sawant Tilak and Khargjít Singh are the representatives, is settled in Sarauth in the south of parganah Azamnagar and possesses some villages there. The ruined forts of the Ráthors are found in considerable numbers in the south of the district. The largest is that of Garhiya Sílam. The fort of Sonhár itself was built by a Bangash tahsíldár and never belonged to the Ráthors.

Other branches of the Ráthors.

The Katiya, Katiha or Katya Thákurs possess proprietary rights in 34 villages in this district. They claim connection with the Chauháns, and say that Katya is only the name of their *al* or subdivision. This, however, is denied by the Chauháns, who admit no

Katiya Thákurs.

connection with them. They say that they came from Nímrána, in the time of the Ráthor Rajas of Khor, in three bodies. The first took service with the Ráthors and settled in Lohári Khera in parganah Azamnagar, whence they spread over the neighbouring villages; the second expelled the Musalmán Konts from Aulái and occupied that parganah, where they are still to be found at Sháhbázpur; and the third body crossed the Ganges and settled in Pilwáwára in the Sháhjahánpur district. The Azamnagar Katiyas eventually acquired a *báwani* of villages, and they have a tradition amongst themselves that the Bhatti Musalmáns of Bhargáen were once their elephant-keepers. In the time of Muhammad Khán, Bangash, some of these Katiyas became Musalmáns, with Kesri Singh of Angreya at their head. Kesri Singh took the name of Khán Bahádur Khán and became amil of Azamnagar under the Nawáb. He founded Aliganj, where his tomb still exists. His son Bakht Buland Khán was proprietor of taluka Jaithra, paying a revenue of Rs. 6,626 a year on twenty-three villages. Taluka Bhargáen was settled with Sudhán Singh for Rs. 10,211, and taluka Angreya, comprising thirty-two villages, with his son for Rs. 19,817. When Azamnagar came into the possession of the British, the talukas were broken up and were settled with the original proprietors, and the Angreya family is now in very poor circumstances. To this day Azamnagar is known amongst the people as "zila Katiya." The Katiyas give their daughters to Pundírs, Gauráhars, Tomars, Solankhis and Sikarwárs, and receive in marriage the daughters of Bais, Gaurs, Báchhals, Dhákaras, and Janghára. The Katiyas are connected with the Katyárs, and they tell a curious story as to how they became separate clans. They say:—"We were a sept of Chauháns, and the Raja of Jalandhar, near Nímrána, in whose country we lived, wished all his subjects to bow to him. None of our people ever feared any one but the deity, and we refused to prostrate ourselves before the Raja. One day he invited us to a banquet, and in the middle of the passage, at the end of which the Raja was seated, were suspended several naked swords of surpassing sharpness. We still disdained to bend our necks and were cut by the swords in advancing: hence our names 'Katiyas.' The Katyárs stooped and so bowed to the Raja: hence their name, "*is liye ki unhon ne kat jáne se ár lí.*" Both clans came together to serve the Rajas of Khor, and it is because the Katyárs were dishonoured by bowing contrary to custom, that at the *Dasahra*, when the Raja of Rámpur holds his little court, he first receives the *nazars* of the Katiyas and then those of the Katyárs. Up to the present time the Katiyás do not intermarry with the Katyárs, nor the Katyárs with the Katiyas, though they eat and drink together. The Katyárs do not intermarry with the Chauháns except under rare circumstances, and then the Katiyas say it is because both contracting parties are utterly forgetful of their honour. The Katyárs only number 336 members, who possess proprietary rights in fifteen villages, all situated in parganah

Azamnagar. Their original settlements were in the villages of Azamnagar, Akbarpur Kot, and Kudesa.

Gaur Rajpúts.

Gaur Rajpúts are found in Barhola and Sanauri and other villages lying to the south-east of the Nidhpur parganah. They say that they came from Gadda Gách Chakol in Rohilkhand under three leaders, Sangman or Sinhman, Sári and Bári, to bathe in the Ganges near Barhola, which was then inhabited by Rawal or Kont Musalmáns and Brahmans. The Musalmáns were oppressing the Brahmans, who called in the Gaurs to aid them. Finding the Muhammadans intoxicated during the *Diwáli*, the Gaurs attacked them and slaughtered the whole assembly, men, women and children, and took possession of their villages. Sári Singh settled in Sarauli, thirty miles west of Farukhabad, where his descendants still hold twenty-four villages. Bári Singh went to Bírpur, five miles north of Sarauli, where his descendants occupy a *chaurási* (84) of villages. Sangman remained at Barhola, where he gave the Brahmans one hundred bíghas of land each free of rent. A curious custom still exists in commemoration of the assistance the Brahmans rendered in giving information of the time when the Gaurs should attack the drunken Konts. Whenever a marriage is contracted in Barhola, the Brahmans are entitled to a fee from the Gaurs known as the "*Khera patti ka hak*." Sáli Singh, son of Sangman, had two sons: Sakána, who peopled Rajola Raja, Rahwára, Ranahti and Ráni Dámar; and Bahári, who stayed in Barhola. Kadáli, the second son of Sangman, had also two sons: Rámsukh, who occupied Sanauri; and Hasu, whose descendants hold nine villages in Farukhabad. Bahári had three sons: Amjári of Nagla Bíru; Dhárak of Bakashai; and Mungli, who remained at Barhola. The last had five sons, from whom and their descendants the *tolas* or wards of Barhola are named. For their services in the mutiny the Gaurs of Barhola received the village of Bhargáen in reward.

Rajá Dilsukh Rai.

The family of Raja Dilsukh Rai, a Káyath of the Kulsarisht *got*, whose liberality towards the local institutions of Eta is so well known, is of comparatively obscure origin. His father was farmer of eight villages, but lost them through speculation, and was compelled to leave the district to earn his livelihood. In 1813-14 A.D. he obtained employment on Rs. 300 a month in Sindia's service, which he held for many years. His son Dilsukh Rái entered Colonel Gardner's service as a land-agent and remained there until the death of Mr. W. James Gardner. He then invested his savings in the manufacture of indigo and progressed so as to be able to buy up a number of villages. In 1857 he rendered all the aid in his power to the British authorities and was rewarded with a *khillat* of Rs. 5,000 and estates paying a revenue of Rs. 15,000 a year, with the title of Raja Bahádur. He is now an Honorary Magistrate and one of the most

wealthy landholders in the district, and has devoted much of his income to schools, dispensaries, and other useful public objects.

Sayyids of Márahra.

The Sayyids of Márahra belong to the same family as those of Bilgrám in Oudh and Bárha in the Muzaffarnagar district.[1] The tradition connected with their arrival in India is, in all the main points, the same as that given by the Sayyids of Jánsath. The Márahra Sayyids say that their family originally settled at Daramwat near Madína, and removed thence to Wásit near Baghdád. S. Abul Farah emigrated from Wásit to Ghazni with his four eldest sons :—(1) S. Abul Faráz, (the S. Abul Fazl of the Muzaffarnagar tradition) ; (2) S. Abul Fazáil ; (3) S. Daúd, and (4) S. Muizz-ud-dín (the S. Najm-ud-dín Husain of the Muzaffarnagar tradition), but in what year is not known. Thence the three elder sons emigrated to India, where the emperor gave Tihanpur, now in the Patiáli state, to S. Dáúd, Chhatbanúr to S. Abul Faráz, and Kúndli to S. Abul Fazáil. A descendant of Abul Faráz named S. Muhammad Ghaus in 614 *hijri* (1218 A. D.,) with the assistance of some Musalmán soldiers, expelled Raja Srí from Bilgrám and settled there. S. Abdul Jalíl, a descendant of the Bilgrám Sayyids, came to Márahra in 1017 *hijri* (1608 A.D.), where the kánúngo, one Chaudhri Muhammad Khán, became his disciple and gave him some ground on which to build a house. He is said to have died there in 1661 A.D., and was buried in the ground near his house, where his tomb is known as that of the Mír Sáhib and is much resorted to. His son S. Sháh Ghaus succeeded him and died at Bilgrám in 1701 A.D. He was succeeded by Sháh Barkat-ullah, who built the Pemnagar Saráí in 1722 A.D., and was buried there in 1746 A.D. Shujáat Khán, an officer in the service of Nawáb Muhammad Khán, Bangash, of Farukhabad, built a handsome tomb over the grave of Barkat-ullah, which is still in existence. The shrine is endowed with a grant of twelve villages revenue-free to provide for its maintenance. S. Sháh Barkat-ullah had two sons : Sháh Al-i-Muhammad, the head of the branch known as the *barú sirkár* ; and Sháh Najábat-ullah, the head of the *chota sirkár*, or junior branch. The former died in Márahra in 1768 A.D., leaving two sons, Sháh Hamza and Sháh Hakkáni. The former died in 1802 A.D., leaving three sons : Al-i-Ahmad, known as the Achcha Sáhib, Sháh Al-i-Barkat or Suthra Sáhib, and Al-i-Husain or Sachcha Sáhib. Al-i-Ahmad died childless. Al-i-Husain settled in Kuat, in parganah Dilwar, in the Sháhabad district of Oudh, where his father-in-law, Núr-ul-Husain, Bilgrámi, had a *jágír*. He died in 1839 A.D. and was buried there. His sons, S. Muhammad Saíd and S. Muhammad Taki, died there. Al-i-Barkat died at Márahra in 1855 A.D. He left two sons :

[1] See Gazetteer, III. The date for the settlement in Bilgrám may be set down as the middle of the fourteenth century, the same as the settlement in Bárha, which was due to the same cause.

Al-i-Imám or Jumana Miyán and Al-i-Rasúl or Majle Miyán. Al-i-Imám had three sons: Aulád Husain, Ibn Imám, and Al-i-Muhammad. Al-i-Rasúl is now the leading representative of this branch of the family. Sháh Barkat-ullah's son, Sháh Najábat-ullah, died in 1794 A. D. He left two sons, S. Imám Sháh Gadha and S. Makbúl Alam, called Sháh Sondha. The former died in 1809 A.D. leaving two sons, Barkat Baksh, known as Bhikári Sáhib, and Hazrat Baksh, called Fakír Sáhib. The latter died in 1843 A.D, leaving one son, Muhammad Amír Sáhib, who died in 1873 A.D. Sháh Sondha died in 1817 A.D., leaving a son, S. Alam, known as Piyári Sáhib, who died in 1821 A.D., leaving two sons, S. Sultán Alam and S. Sáhib Alam. The former died childless in 1857 A. D., and the latter died in 1872, leaving three sons, S. Alam, S. Sháh Alam, and S. Makbúl Alam.[1] Since 1852, the affairs of the dargáh are managed by a committee of which the leading Sayyids are members. The first revenue-free grant that they received was that of two villages in parganah Bilrám bestowed upon Barkat-ullah by Muhammad Sháh in 1729 A.D. In 1772 the Bangash Nawáb granted them twelve villages in parganah Márahra, and in 1782 Sháh Alam gave in *altamgha* ten villages more, four of which lay in Bilrám and six in Márahra.

Afgháns of Sarái Aghat.

Bháí Khán Toya was a descendant of the Khail Jahád tribe, and in the time of Shahjahán came from Kábul to Rashídabad near to Sarái Aghat, and settled in muhalla Chauk. Three sons survived him, Khizr Khán, Muhammad Khán, and Rasúl Khán, who founded three villages: Walipur, six miles west of Rashídabad; Khimani, twelve miles to the south-east, and Sarái Aghat. Subsequently Khimani fell to Muhammad Khán, Walipur to Khizr Khán, and Sarái Aghat to Rasúl Khán. Walipur was given in *jágír* by the Nawáb of Farukhabad to his wife, who dispossessed Khizr Khán's family, allowing them only fifty bighas in lieu of their proprietary rights, which they have never since succeeded in recovering. The greater portion of Sarái Aghat still remains with the descendants of Rasúl Khán, though in the time of Aurangzeb it was given in *jágír* to Nawáb Ilham-ullah Khán, son of Rashíd Khán, the justiciary of Mirza Amír Beg, governor of Kanauj, and was settled in 1701 A.D. The following tree shows the descendants of Bháí Khán, the founder of the Sarái Aghat family.

[1] The following gives the genealogy from Muhammad Rasúl to Al-i-Rasúl:—Muhammad, Fatima married to Hazrat Ali, Imám Husain, Imám Timal-ab-dín (Shahíd), Isa Saíd, Muhammad, Ali, Husain, Ali, Faid Sikandar, Amr, Saíd, Aliya, Husain, Daúd, Alu Faramasti, Abul Faráz, Abul Farah, Husain, Ali, Muhammad Sograh, Muhammad, Amír Husain, Násir Husain, Kásim, Kamál Sháh, Bará, Mahru Sháh, Muhammad, Kutb-ud-dín, Ibráhím, Abdul Wáhid, Abdul Jalíl, Ghaus Barkat-ullah, Al-i-Muhammad, Hamza, Al-i-Barkatand Al-i-Rasúl.

All these names have the affix 'Ulla Khán.'

Pathán proprietors of Kádirganj.

Ghulám Nabi Niyázzái and his family are influential Pathán proprietors in Kádirganj, an important town lying close to the Ganges in the north-eastern corner of the district. The family chronicles relate that Kádirganj was formerly in the possession of Kont Musalmáns, who were driven out by a predatory band of Tahla Rajpúts. The new owners lived by the plunder of boats passing up and down the river, and complaints were continually made to the Nawáb of Farukhabad regarding them, but with no result, until at length an account of their depredations reached Muhammad Sháh, the emperor of Dehli, who ordered Akl Khán, son of Bákal Khán, and Shujáat Khán, residents of Farukhabad, to proceed and chastise the plunderers. They arrived at Kádirganj and attacked the Rajpúts in their fort, then known as Chila Chaun, and completely defeated them, putting all prisoners to death without distinction of sex or age. Shujáat Khan remained there and built a strong fort of block kunkur on the site of the Rajpúts' fort, in which he erected a shrine, in memory of Abdul Kádir Jiláni, a saint and ancestor of his, in whose honour also he named the new town Kádirganj. The emperor was so pleased with Shujáat Khán's success and the arrangements made by him for the protection of traffic and travellers that he ordered that the revenue of 128 villages should be assigned to the Patháns to meet the expenditure for troops and the religious services of the shrine. A grant was also made to Shujáat Khán of Kádirganj itself, free of revenue. Sháh Alam continued to favour the family and gave them several villages in Farukhabad, so that at one time they held upwards of two hundred. Shujáat Khán took his patron's side in the war between the Nawáb of Farukhabad and the Rohillas, and fell in the battle of Dari. He lies buried within the fort. In the confusion that ensued many of the zamíndárs of the villages assigned to Shujáat Khán reasserted their rights, and on the cession to the British, proprietary rights were confirmed to the family only in Kádirganj and a few villages in its neighbourhood. The tree from Bákal Khán is as follows :— Akl Khán, Wáhid Khán, Bahádur Khán, Wali Khán, Ghulám Kádir Khán. The last had three sons : Ghulám Nabi Khán, Ghulám Rasúl Khán, and Gulsher Khán, the last of whom has a son, Kádir Sher Khán, and Ghulám Rasúl Khán has a son, Ali Sher Khán.

Nau-muslims.

Zain-ul-abdín Khán, Chaudhri, a Nau-muslim of the Chauhán clan of Rajpúts, held large possessions around Bilrám, but, owing to extravagance and mismanagement, most of his villages have passed into the hands of Chaudhri Muhammad Mansúr Khán of the same family. Ráo Mandan Singh, a convert from the Solankhi tribe, was proprietor of Mohanpur when it fell into the hands of the Farukhabad Nawábs, and to retain possession of their lands the family became Musalmáns. A long course of extravagance has also led to the alienation of most of the ancestral property of this family for default in the payment of the Government revenue. The Mohanpur estate

was sold by auction in 1210 *fasli* (1803 A.D.) and was purchased by one of the court officials, from whom Daúd Khán, the representative of an Afghan family long settled in the Aligarh district, purchased it in 1843. It is now in the possession of Hádiyár Khán, the grandson of Daúd Khán, and the descendants of the Ráo of Mohanpur possess but half of one village. Hulás Singh, a Brahman of Nadrai, is the son of Bhim Singh, a distinguished officer of Colonel Gardner's regiment. He enriched himself in the wars and left some good villages to his son. His statue, carved in Jaipur marble, is to be seen at Nadrai, as well as an immense bell, a trophy from the Burmese war of 1823, presented to him by his Colonel.

The Badgújar Musalmáns of Mohanpur.

Diláwar Khán, an influential resident of Mohanpur, belongs to the Badgújar clan of Rajputs, so well known in Bulandshahr, Aligarh, Muttra, and Bareilly.[1] Portions of the clan also settled at Fatehpur Síkri in the Agra district, and were called, from their place of residence, Sikarwar Badgújars. Narpat Singh, an ancestor of Diláwar Khán, married into a Chauhán family in Achalpal in this district, and took up his residence there, but afterwards removed to Mohanpur in 1803. The same year a son of Mohan Singh became a convert to Islám under the name of Muhammad Fath Mamúr Khán, and through the influence of the Nawáb of Farukhabad was received with great favour. His son, Muhammad Diláwar Khán, is now a large landholder in this district, but is considerably involved in debt. He has issue, Rahím Sher Khan.

The Gardner family.

The largest landholders in the district, in recent times, were the Gardner family, founded by Colonel Gardner, a cadet of a noble family, who ran away from home and entered the Marhatta service, in which he highly distinguished and enriched himself. In the war with Nepál in 1815, when the incompetence of our generals was bringing disgrace on the British name, Colonel Gardner was offered command of the force destined to occupy Kumaon. In this expedition he was completely successful, reducing Almora, and in conjunction with his brother, the Hon'ble E. Gardner, putting an end to the war. He married a daughter of the royal family of Kachh (Cutch), and establishing himself at Chhaoni in this district, lived in princely splendour. By gift, purchase, or as farmer Colonel Gardner held a large portion of Eta, and was succeeded by his son, W. James Gardner, who ran away with a daughter of the king of Dehli, to whom he was subsequently married and who is still alive. Mr. W. Gardner died at Chhaoni on the 14th June, 1845, and was buried in the marble mausoleum there, beside his father. He

[1] According to local tradition the Badgújars came from Ajúdhiya in Oudh to Saháwar and then settled in Bakhorgarh, whence they migrated to Anúpshahr and Barauli, driving out the Mewatis or Meos. From these places they spread over the surrounding districts. See under Bulandshahr, Gazetteer, III, 59.

left issue, Sulaiman Shikoh, commonly known as Muná Sahib; James, *alias* Hínga Sahib; William Lennis; Sikandar Shikoh, and Jahángír Samuel; but his own extravagance and the dissensions that arose among his children regarding the distribution of his property, combined with the utmost prodigality in his establishments, have alienated the noble possessions once belonging to the family. For ten and a half years preceding the mutiny the estates were mortgaged to a Farukhabad banker, and have since, in a great measure, passed away from the family. Ráni Damar, belonging to Kámrán Shikoh, son of Sikandar Shikoh, is now under the Court of Wards.

Tenures of land.

The tenures of land in this district are those common to the rest of the Duáb, *zamíndári*, *bháyachára* and imperfect *pattidári*. By the last is understood a tenure which, to a certain extent, combines the characteristic features of the first two, and is subject, in different estates, to various modifications. Its distinguishing peculiarity is that a large proportion of the lands is held in severalty and the rest remains undivided: that while the exclusive right of each proprietor to the proceeds of his separate land is the same as in a bháyachára village, the profits resulting from the undivided land are partitioned among the sharers by account as in a pure zamíndári holding. In other instances where the proprietors' seer is comparatively limited, the most common practice is to apply the whole (or such portion as is necessary) of the collections from the cultivators for the common lands to the payment of the Government revenue and to appropriate the produce of the seer lands as profit, or when these collections are insufficient to satisfy the Government demand, the remainder is realized by a *báchh* (or *dhára* as it is called in this part of the country) on the proprietary seer. There are endless modifications and differences, which it is equally useless and impossible to enumerate. The following statement shows the numbers of each class as found at the recent settlement, giving for the whole district 978 *zamíndári* estates, 162 perfect *pattidári*, 356 imperfect *pattidári*, and only 3 *bháyachára* estates:—

Parganah.	Zamíndári.	Perfect pattidári.	Imperfect pattidári.	Parganah.	Zamíndári.	Perfect pattidári.	Imperfect pattidári.	Bháyachára.
Nidhpur	56	15	43	Saháwar Karsána...	108	19	11	...
Faizpur	45	6	6	Patiáli	37	11	26	...
Aulái	18	11	7	Barna	16	3	16	...
Pachláua ...	23	2	13	Azamnagar ...	107	30	87	2
Bilrám	82	12	21	Sonhár	16	11	7	...
Soron	22	10	11	Márahra	154	6	21	...
Sirhpura... ...	75	7	35	Eta Sakít... ...	219	19	52	1

Caste and relative strength of the proprietary community.

Thákurs of the Gaur, Bais and Solankhi clans are still the prevailing castes among the proprietors. To the west, in the duáb between the old Ganges and the Káli, Thákurs still hold ground; Gaur and Bais in Bilrám, Pachlána, and Soron; Solankhis in Saháwar-Karsána and Sirhpura, and Katiyas, Katyárs and Ráthors in Azamnagar. They have now been largely dispossessed, but they still preponderate in four parganahs, Bilrám, Pachlána, Sirhpura and Azamnagar. Of the rest, Brahmans hold the greater part of Soron and Barna, and Musalmáns, principally two wealthy talukadárs, own the bulk of Saháwar-Karsána. To the south of the Káli, Chauháns originally owned all Eta-Sakít and Márahra and Ráthors owned Sonhár. In spite of frequent transfers these clans still preponderate, usually however without minute subdivision of property, numerous communities being quite exceptional. The following table gives the number and caste of the proprietors and the area held by each caste in each parganah:—

Parganah.	*Thákur.*		*Brahman.*		*Káyath.*		*Baniya.*		*Mahájan.*		*Káchhi, Kahár.*	
	Number.	Area in acres.	Number.	Area.	Number.	Area.	Number.	Area.	Number.	Area.	Number.	Area.
Nidhpur, ...	923	74,068	234	6,762	279	10,520	9	805	63	3 907	...	...
Faizpur, ...	103	8,619	7	2,471	46	1,880	6	571	2	235	1	98
Aulái, ...	86	12,770	47	995	84	7,036	9	2,901	4	2,514	52	1,732
Pachlána, ...	98	16,391	1	496	13	1,496	1	212	...	...	...	
Bilrám, ...	218	13,042	30	3,118	19	3,497	16	4,649	3	286	...	...
Soron, ...	253	9,047	144	11,133	44	3,090	5	1,098	...	...	1	26
Saháwar, ...	187	9,510	366	7,961	62	5,108	32	3,054	6	630	8	292
Sirhpura, ...	429	24,782	247	6,275	40	3,400	23	2,569	23	5,847	...	...
Patiali, ...	330	15,925	5	4,181	258	14,646	...	...	9	1,558	...	...
Barna, ...	87	4,493	240	7,716	29	4,753	...	...	...	...	...	...
Azamnagar,	2,235	91,022	674	20,054	111	12 641	6	1,389	35	3,734	32	567
Sonhár, ...	169	15,910	18	1,044	47	3,943	8	320	1	62	...	...
Márahra, ...	790	59,915	88	7,385	18	8,784	139	14,455	7	795	12	1,312
Eta-Sakít, ...	675	57,309	195	23,191	46	41,671	25	5,072	...	...	...	...
Grand Total,	6,583	402,803	2,296	102,782	1,046	122,465	279	37,095	153	19,698	106	4,027
Proportional percentage to total district, ...	49	42	17	11	8	13	2	4	1	2	...	...

Parganah.	*Lodha.*		*Ahîr.*		*Chamár, &c.*		*Musalmán.*		*European.*		*Total.*	
	Number.	Area.	Number.	Area.	Number.	Area.	Number.	Area.	Number.	Area.	Number.	Area.
Nidhpur, ...	...	...	6	872	3	1,966	278	16,225	9	2,414	1,804	1 7,6 9
Faizpur, ...	3	66	68	3,842	...	...	75	7,326	6	6,396	317	31,504
Aulái, ...	...	...	...	...	9	778	12	321	3	1,994	256	31,041
Pachlána, ...	...	...	...	...	...	..	20	7,042	...	...	133	25,637
Bilrám, ...	1	342	49	1,400	4	2,487	130	28,460	19	8,874	489	66,155
Soron, ...	...	...	...	...	...	...	16	1,829	...	...	463	26.223
Sahâwar, ...	13	1,510	4	73	...	...	313	45,642	1	451	992	74,531
Sirhpura, ...	...	..	9	597	3	61	39	15,426	...	...	813	58,957
Patiáli, ...	...	...	13	363	...	...	240	5,049	...	...	855	41,752
Barna, ...	...	...	75	5,474	...	...	3	2,137	...	...	434	24,573
Azamnagar, ...	...	...	217	4,457	2	62	245	30,174	...	...	3,557	164,100
Sonhár, ...	2	78	2	114	1	19	5	436	...	...	213	21,926
Márahra, ...	80	515	197	4,956	3	217	321	28,163	2	1,426	1,700	128,023
Eta, ...	126	4,476	342	13,704	...	...	53	14,947	3	4,184	1,465	164,554
Grand Total,	225	7,087	982	35,852	25	5,590	1,750	203,177	43	25,739	13,531	966,615
Proportional p·ecentage to total district, ...	2	1	8	4	...	1	13	21	...	3	100	100

Transfers of proprietary right.

Mr. Ridsdale, the Settlement Officer, says that details of the transfers of proprietary right during the currency of the past settlement cannot be ascertained with any degree of accuracy. The kánúngo registers are so very defective that of a very large number of transfers no details can be obtained, the entries showing frequently neither the amount of the share nor the price paid. He writes:—"The total number of transfers can never be ascertained with any approach to accuracy. The registers in former days were kept with very little care, and even now transfers undoubtedly occur which are never recorded at all. The amount of the share transferred is frequently not specified and often cannot be ascertained, the transfer being merely of undefined total rights and interests. The main objection, however, to accepting the existing returns is that the price of the transfer even when specified is frequently altogether nominal: a largely exaggerated price is continually entered to prevent claims to pre-emption, and a transfer is frequently the closing transaction of a series of other accounts by which the recorded price is determined, and not by the value of the land. Lastly, no distinction can be made between transfers of shares totally unencumbered and those burdened with heavy liens. So many circumstances, in short, may attach to the transfer which may render the recorded price little indication of the actual value that an average deduced from transactions governed by such various and

indistinguishable conditions seems of very small intrinsic utility." Wherever materials worth recording exist they are summarised in the parganah notices. It may, however, be taken as ascertained that the value of land has undoubtedly risen since the last settlement, and that ordinary land is at present worth about fifteen years' purchase on the land-revenue assessed. The following statement gives the official returns of transfers for the years 1860-61 to 1873-74, and may be accepted as tolerably correct :—

Year.	Under orders of Court.				By private transfer.				
	Sale.		Number of other cases.	Total number of cases.	*Sale.*		Succession, number of cases.	Mortgage, number of cases.	Total number of cases.
	Number of cases.	Aggregate revenue of property transferred.			Number of cases.	Aggregate revenue of property transferred.			
		Rs.				Rs.			
1860-61, ...	148	43,295	147	295	140	60,160	305	160	605
1861-62, ...	84	19,904	96	180	135	65,524	329	173	637
1862-63, ...	95	23,898	34	129	90	34,770	501	257	848
1863-64, ...	107	27,759	18	188	115	67,693	421	176	712
1864-65, ...	87	2,742	57	144	111	10,303	423	303	637
1865-66, ...	72	1,542	44	116	112	2,382	420	151	683
1866-67, ...	103	5,422	79	182	94	5,555	357	163	614
1867-68, ...	75	3,139	40	115	87	4,5 0	294	184	565
1868-69, ...	72	5,642	89	161	99	3,024	474	213	786
1869-70, ...	62	2,023	60	122	112	4,399	286	117	515
1870-71, ...	87	3,947	186	273	92	11,760	480	122	694
1871-72, ...	127	4,601	61	188	116	9,442	484	247	847
1872-73, ...	132	4,590	26	158	153	5,367	533	252	938
1873-74, ...	103	5,326	23	126	111	633	733	323	680

Classes of cultivators.

By the census of 1872, the population showed 26,496 landholders, 403,837 agriculturists, and 273,152 non-agriculturists. From the subjoined table it will be seen that tenants with rights of occupancy and holding free of rent number 80,634 souls, of whom tenants with a right of occupancy number 71,459 souls, holding 379,651 acres, and tenants holding rent-free lands number 9,175, holding 10,762 acres, giving together an average holding of about five acres. There are 32,859 tenants-at-will, holding 129,732 acres, which gives an average holding of a little under four acres, while proprietors cultivating their own seer land number 13,531, occupying 99,184 acres, which gives an average of nearly seven acres to each. The total cultivated area here accounted for, amounting to 619,329 acres, is divided amongst 127,024 holdings, giving an average of 4·9 acres to each. The proportion of the cultivated area of the district held by tenants with right of occupancy is, from the above figures, 64 per cent., by tenants-

at-will 21 per cent., and by small proprietors who occupy and cultivate their own lands without either a landlord above them or a sub-holder below them is but 15 per cent. The following statement shows the distribution of the area amongst each class:—

Parganah.	*Seer of cultivating proprietors.*		*Tenants with a right of occupancy and rent-free.*		*Tenants-at-will.*	
	Number.	Area.	Number.	Area.	Number.	Area.
		Acres.		Acres.		Acres.
Nidhpur, ...	1,804	11,204	8,277	3?,796	4,582	9,924
Faizpur, ...	317	2,636	2,383	11,537	1,166	5,584
Aulái, ...	256	2,390	1,715	10,655	1,072	5,985
Pachlána, ...	133	2,920	1,037	8,951	1,118	5,299
Bilrám, ...	489	6,197	3,194	26,971	3,203	21,340
Soron, ...	4 3	3,216	2,073	12,267	1,093	4,188
Sahawar, ...	992	6,564	6 541	41,743	2,281	11,450
Sirhpura, ...	813	6,780	5,924	27,926	2,075	8,283
Patiáli, ...	855	5,344	2,868	15,093	2,340	6,146
Barna, ...	434	3,824	1,527	9,726	893	5,284
Azamnagar, ...	3,557	21,554	23,547	72,581	6,039	15,915
Sonhár, ...	253	2,276	2,142	8,753	970	3,528
Márahra (khalisa), ...	1,649	9,794	6,485	48 369	2,362	13,823
Ditto (muáfi), ...	51	573	232	2,306	291	850
Eta-Sakít, ...	1,465	13,912	12,689	60,739	3,374	12 133
Total, ...	13,531	99,184	80,634	390,413	32,859	129,732

The cultivators of rent-free patches mentioned above pay a cash rent of Rs. 1,308 only. Where *batái* rents, or by division of produce, exist, the rule in irrigated land is one-third and in dry land is one-half the produce to the zamíndárs. In addition to this, one ser per maund is taken to cover village expenses and the accountant's fees. Where money rents prevail, a cess of half an anna in the rupee is levied for the same purposes. In some villages the landholders pass on to their tenants the whole of the ten per cent. cess, and levy other unauthorised cesses, such as a load of fodder and a net *(pási)* full of chaff from every threshing-floor at harvest time.

Labourers.

The approximate number of landless unskilled labourers in this district must be close upon 40,000. These however must be divided into two classes: (1) the regular day-labourer who works all the year round and whose numbers are estimated at 12,000; and (2) the irregular labourers or harvesters. These latter are principally of the Chamár caste. The wages of the regular farm labourers varies from Rs. 2 to Rs. 3 a month, generally paid in kind, but sometimes in money and at special seasons

they get perquisites which raise their wages to the level of that received by the irregular labourers.

Cultivating castes.

In the *Tarái* tract the principal cultivating classes are the dispossessed old proprietary communities of the Gaur, Bais, and Solankhi clans, with their relatives and dependents, and Ahírs, Lodhas, and Muráos, those with occupancy rights being largely in excess and holding nearly 60 per cent. of the total cultivation. To the west, between the Búrh Ganga and the Káli, the chief cultivators, besides the existing and former Rajpút proprietors, are Lodhas, Brahmans, Káchhis, Chamárs, and Ahírs, amongst whom hereditary tenants hold 60 per cent. of the cultivation. In the tract south of the Káli, Lodhas, Ahírs, and Káchhis predominate. Thákurs, as a body, number 14,880, or 13 per cent. of the whole cultivating community, numbering 113,493 souls, which were distributed as follows at settlement :—

Name.	Number.	Percentage.	Name.	Number.	Percentage.	Name.	Number.	Percentage.	Name.	Number.	Percentage.	Name.	Number.	Percentage.
Thákur,	14,880	13	Baniya,	444	...	Kahár,	2,703	3	Garariya,	3,593	3	Sweeper,	1,203	1
Brahman.	16,541	15	Mahájan	427	...	Lodha	14,494	13	Carpenter	1,712	1	Musalmán.	6,426	6
Káyath,	2,064	2	Káchhi,	14,103	13	Ahír,	12,865	11	Chamár,	9,130	8	Others,	12,500	11

Rents.

Of the total cultivated area at settlement, amounting to 619,329 acres, payments in cash were made for 594,602 acres, amounting to Rs. 14,11,876, and 24,727 acres only paid rent in kind. The rent-rates of the settlement under Regulation. IX. of 1833, for some of the parganahs, were as follows according to the conventional classification of soils : —

Parganah.	*Bára.*		*Manjha.*		*Barha.*	
	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Saháwar ...	6 12 11	2 10 2	5 4 4	2 13 2	3 15 3	1 5 1
Karsána ...	6 9 5	2 10 2	4 13 4	1 15 7	3 1 2	1 1 7
Eta ...	7 7 5	3 4 8	5 4 4	2 10 2	3 8 2	1 5 1
Sakít ...	7 0 5	3 1 2	5 4 4	2 10 7	2 10 2	1 1 7
Sirhpura ...	6 9 5	2 10 2	4 6 3	1 15 7	3 1 2	0 15 9
Márahra ...	9 3 0	4 9 6	6 3 0	2 11 6	2 7 0	1 2 0
Pachlána ...	8 5 4	4 2 6	5 11 2	2 8 4	2 11 10	0 14 0

The average assumed rent-rates at the present settlement show a considerable increase, perhaps due to a more minute subdivision of soils and more extended inquiries. They were as follows in six parganahs[1]:—

Parganah.	Gauhán.			Mattiyár.		Dúmat.			Bhúr.		Taráí.	
	First class.	Second class.	Third class.	Irrigated.	Dry.	First class irrigated.	First class dry.	Second class irrigated.	Irrigated.	Dry.	First class.	Second class.
	Rs. a. p.	Rs. a. p.	R.a.p.	Rs.a.p.	Rs.a.p.	Rs.a.p.	Rs. a. p.	Rs a.p.	Rs.a.p.	R.a.p.	Rs.a.p.	R. a.
Sahá war-Karsána.	7 14 0	6 9 6	5 2 6	3 11 0	2 9 0	4 12 6	3 7 0	3 7 0	2 10 0	1 8 0	4 12 0	3 14
Eta-Sakít,	10 11 0	8 4 0	6 5 6	3 12 6	2 10 0	5 0 0	4 0 0	2 12 0	2 3 0	1 2 6	...	3 14
Sirhpurá[2]	8 10 11	6 10 11	5 0 0	...	2 12 6	...	3 14 10	...	2 8 7	2 0 7	4 4 4	2 14
Márahra ...	8 0 0	5 4 0	...	...	...	5 4 0	2 10 0	...	3 15 0	1 5 0	...	...
Pachlána and Soron.	8 0 0	5 4 0	...	4 0 0	2 10 0	4 0 0	2 10 0	...	2 10 0	1 5 0	...	...

Taking the total area held by each class of cultivator for which he pays a real or nominal rent in cash, the rates paid by the different classes per acre in several of the parganahs are as follows :—

Class of cultivator.	Nidhpur.	Pachlána.	Eta-Sakít.	Sahá war-Karsána.	Azamnagar.	Soron.	Barna.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Seer-holders	1 8 7	2 7 7	2 7 10	1 7 0	1 7 5	1 6 7	1 9 7
Hereditary tenants ...	2 2 6	2 12 7	2 15 6	2 4 0	2 1 4	2 5 2	1 12 6
Tenants-at-will	1 10 7	3 7 8	3 8 9	2 11 0	1 15 3	3 4 5	1 12 4

The variation in the rates of rent is very curious and hardly admits of explanation, unless that perhaps in some cases the tenants-at-will are of the same

[1] The statistics for the remaining parganahs will be found in the parganah notices. [2] The dry *bhúr* in Sirhpura refers to first class *bhúr* only ; second class dry was Re. 1-0-6 and irrigated was Rs. 2-0-6 ; see further parganah notices.

caste and family as the proprietors, and even this will hardly meet the difficulty in the large parganah of Azamnagar.[1]

Causes for lowness of rents.

One cause for the abnormal lowness of rents in this district may possibly be Mr. Edmondstone's influence. He writes:—"The proprietors have been informed that they have no right to interfere with the rates of hereditary cultivators, which are fixed and unchangeable, and have been directed in all cases of contemplated change in the rates of rent paid by tenants-at-will to give information to the tahsíldár of the parganah; and it has been provided that they shall not, without observance of this process, be entitled to sue in a summary suit for the amount." But this influence can only have extended to a portion of the district, and we have to look elsewhere to the true causes of the lowness of the letting value of land. I think that these are correctly pointed out by Mr. Ridsdale to be, *firstly*, the great preponderance of tenants with a right of occupancy who are either ousted proprietors or descendants of the old landowners, or related to those in possession or dependents in some way on them; *secondly*, the incidence of the land-revenue has been so light that it was not found necessary to pass any great portion of the burthen on to the tenants, and whenever the rent-roll was found insufficient, the State demand was lowered at the revisions made by Messrs. Cocks and Wynyard; *thirdly*, from the large margin of culturable waste existing at settlement and still unexhausted which afforded a readier and more popular resource for increase of income than enhancement of rent; *fourthly*, from the population not yet having reached the limit where competition for land would begin to be appreciably felt. Whilst rents have remained stationary, population has multiplied, the value of the land and its produce has increased, capabilities for irrigation have been introduced which never existed before, and the time has now come when rents must be raised. The enhancements that have already taken place indicate a rise of thirty per cent. in the rental, and between twenty and thirty per cent. may be looked to as the average potential enhancement consequent on the announcement of the new revenue.

Enhancement.

It is generally admitted that up to the commencement of the recent revision of settlement rents had not been enhanced from 1838 more than twenty per cent. Since the assessments of the present settlement have been given out (1870 to 1873), a general enhancement has taken place both through the courts and by private arrangement. In Nidhpur, Patiáli, and Barna the rents have been increased for the most part by private arrangement, each cultivator in a village undertaking to pay an enhanced rate of two or three annas in the rupee. The following statement shows the

[1] See also Mr. A. Colvin's memorandum on the revision of land-settlements, page 55, and Appendix 1, 125.

enhancements before and after the announcement of the assessments up to the end of 1872 :—

Parganah.	Before announcement of assessment.							After announcement of assessment.						
	Area enhanced.		Old rent.		New rent.		Percentage of enhancement.	Area enhanced.		Old rent.		New rent.		Percentage of enhancement.
	By decree.	By consent.	Rent.	Rate.	Rent.	Rate.		By decree.	By consent.	Rent.	Rate.	Rent.	Rate.	
			Rs.	Rs. a p.	Rs.	Rs. a p.				Rs.	Rs. a. p.	Rs.	Rs. a. p.	
Nidhpur,...	29	71	199	1 15 10	261	2 9 9	31	1,596	1,172	6 419	2 5 1	9 219	3 5 3	44
Faizpur, ...	312	56	773	2 1 7	1,037	2 13 1	34	625	27	2,135	3 4 5	2,767	4 3 11	95
Aulái,	79	139	970	4 7 2	1,248	5 11 7	29	981	309	4,011	3 1 9	5,594	4 5 5	23
Pachlána,	6	...	23	3 13 4	40	6 10 8	74	80	118	1,044	5 4 4	1,30	6 9 4	72
Bilrám, ...	13	38	68	1 5 4	122	2 6 3	79	2,444	1,447	10,981	2 13 2	15,88	4 1 4	29
Soron, ...	3	83	257	2 15 10	296	3 7 1	15	153	680	2,057	2 7 6	2,624	3 2 5	56
Sahá war,	1,649	110	3,882	2 3 4	5 689	3 3 9	46	2,516	2,422	13,3 3	2 11 2	17,753	3 9 6	43
Sirhpura,	64	62	244	1 14 11	346	2 11 1	42	...	...	...	...	...	...	...
Patiáli, ...	6	...	13	2 2 8	22	3 10 8	69	9	9	38	2 1 9	56	3 1 9	31
Barna, ...	...	...	...	...	...	...	...	1,086	124	1,95	1 9 10	3,293	2 11 6	69
Azamgarh,	356	144	1 125	2 4 0	1,505	3 0 2	34	1,509	605	4,585	2 2 8	6,819	3 3 7	78
Sonhár, ...	205	...	314	1 8 6	444	2 2 8	41	549	82	1,810	2 13 11	2,918	4 9 11	44
Márahra ...	922	422	3,98	2 15 5	5,38	4 0 0	35	8,774	4,939	43,937	3 3 3	70,378	5 2 1	06
Eta ...	2,335	97	7,585	3 1 11	14,284	5 13 11	38	...	...	...	...	...	...	...
Total ...	5,979	1,224	19,485	...	30,674	...	...	20,322	1,934	92,806	...	1,38,608	...	...

Material condition of the cultivators.

Mr. James writes:—"There is nothing that strikes one in coming from a wealthy district like Meerut more than the comparative poverty of the cultivators in this district. In Meerut, where there are so many *bháyachára* tenures, the members of the proprietary body cultivate on easy terms what is not their seer, while in this district large proprietors prevail." Mr. Hobart thinks that on the whole the cultivators of Eta are "in better circumstances, finer men, better clothed and better fed than they are in Banda, Basti, or Mirzapur." No doubt there are a few landlords who, "too indolent themselves to manage their estates, let them out to the highest bidder, who by every means in his power worries and rack-rents the tenants to the verge of desperation. The landlord looks complacently on, flattering himself that he will get his money without trouble, and trying to make himself believe, if he is not too lazy to think at all, that it is the contractor, and not himself, who is driving the cultivators mad, while the contractor, without heart or honesty, persists in making his commercial speculation pay at all hazards." Though the evil exists, the remedy is difficult without

endangering the principles of liberty of action allowed to landholders in every country. There has been a general rise in prices since the last settlement, much higher than the rise in rents. Cultivators, as a rule, obtained any land which they took into cultivation at rates very little higher than that which they already gave for similar land in their possession, so that on the whole the profits arising from the rise in price of agricultural produce accrued as a rule to the actual cultivators, and not to their landlords, and only where both characters were combined in the same individual were the landlords benefitted. The result of this has been that the agricultural body as a class are well off, though perhaps not in such good circumstances as the same class in Meerut, owing to the want of irrigation and inferiority of the soil. There is still, however, a large amount of indebtedness to the village money-lender, though the people, as a rule, appear well fed, well clothed, and well housed. The number of ornaments worn by females at fairs and the good clothes they wear may also be taken as evidence of comparative prosperity and comfort.

Mr. James alludes to the absence of village temples when compared with the Meerut district as indicative of the comparative poverty of the cultivating classes in Eta. According to him "temples are rarely found in even the largest agricultural villages, and a mound of earth at the foot of a pípal tree suffices for a place of worship. While in Meerut, on the other hand, go where you will, you find a well-built temple in excellent repair." No doubt this fact shows either a more lax observance of religious duties or an inability to construct houses of worship, and perhaps a combination of both may be the true cause of this singular absence of temples in the Eta villages. Two classes of the population have undoubtedly suffered, and those are the weavers and cloth-printers, who usually combined the exercise of their trade with agricultural pursuits. The Chhípis or cloth-printers of the Pathán village of Sarái Aghat were once a wealthy class, as the ruins of the tombs of their ancestors show. Since the introduction of English calicoes they have lost their custom and have now sunk to the level of the labouring class in common with their fellow-workmen in nearly every district in these provinces. This is not due to any local causes affecting the Eta district alone, but is the general result of commercial competition everywhere.

Size of holdings.

Thirty *pukka* bíghas, or nearly nineteen acres, would popularly be called a large holding; 12½ acres, or twenty *pukka* bíghas, a middle-sized holding, and half of that a small holding. The total area of cultivation distributed per plough throughout the district would give an average of a little over nine acres, while the actual average holding is only about four acres. Mr. Hobart calculates the profit from wheat cultivation at Rs. 26-4 per acre, and the profits of four acres under various crops at Rs. 78-12, or about Rs. 6-8 a month. On this a cultivator would have to support

himself and his family, provide against evil times, and pay interest for advances as well as for implements and plough-cattle. The calculation appears to be over-sanguine, as it is only the best land that can afford wheat crops, and no allowance is made for bad seasons. Mr. James gives the average value of the produce of five acres at Rs. 3 a month; a four-acre holding would therefore bring in only Rs. 2-7 a month, a sum on which an ordinary family of cultivators could hardly live. It would therefore be safer to take one rupee an acre all round as the cultivator's monthly share of the profits of the land he tills.

Wages.

Cash wages of workmen for several years are given in the following table:—

	1850.	1858.	1860.	1862.	1865.	1868.	1872.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Carpenters, ...	0 2 0	0 2 6	0 2 6	0 3 0	0 3 6	0 4 0	0 4 0
Masons, ...	0 2 6	0 2 6	0 2 6	0 2 6	0 3 0	0 3 6	0 4 0
Agricultural labourers, ...	0 1 0	0 1 6	0 1 9	0 1 9	0 2 0	0 2 0	0 2 0
Building labourers, ...	0 1 3	0 1 6	0 1 6	0 1 6	0 1 9	0 1 9	0 2 0
Water-carriers,... ...	0 2 0	0 2 0	0 2 0	0 2 0	0 2 0	0 2 0	0 2 0
Tailors, ...	0 3 0	0 3 0	0 3 0	0 3 0	0 3 0	0 3 0	0 3 0
Porters, ...	0 1 3	0 1 3	0 1 6	0 1 6	0 1 9	0 2 0	0 2 0
Kahárs, ...	0 2 6	0 3 0	0 3 0	0 3 0	0 4 0	0 4 0	0 4 0
Blacksmiths, ...	0 2 0	0 3 0	0 3 0	0 3 6	0 4 0	0 4 0	0 4 0

As a rule, however, money payments are not made to village smiths and carpenters. Each plough pays 15 sers of grain at each harvest to the carpenter and blacksmith. Again, when a man first uses a new plough he pays five sers of grain *(akhat)* to the smith and carpenter. So also a smith gets a rupee *(kárihak)* from any member of a wedding procession who wants iron-work of any kind done, no matter how trifling it may be. At the *kolhu* or sugar-pressing season the carpenter in some places gets Rs. 2, a *bheli* of *gúr* weighing 2½ sers, and a *gharú* full of juice per sugar press; in other villages he gets one-fortieth of the produce of each press. The village potter also gets ten sers of grain at each harvest from each plough, and the village washerman *(dhobi)* the same. The sweeper, too, is entitled to five sers of grain from each cultivator after each harvest, and this pittance is eked out by his wife's fees, who is usually the village midwife, and receives from half to one rupee and a *chádar* or garment from each woman she attends.

Wages of agricultural labourers.

The wages of the agricultural labourer vary with the season and the quality of the labour performed. At sowing time *(báoni)* each labourer gets 2½ sers of grain[1] per diem, and those actually sowing *(jholi)* receive half a ser more than the rest, called the '*god ka andj*,' from the grain[2] being held in their *chaddars*. At weeding time *(narái)* the

[1] Called *unjári* in this district. [2] In Meerut, the word '*god*' in this expression is derived from '*godna*,' 'to prick'; here it is derived from '*god*,' 'lap.'

wages are 1½ annas worth of grain per diem. At harvest time *(lái)* the wages are either five sers of grain per diem, here called *dabiya* or *múntha*, or one sheaf *(púla)* on every twenty sheaves reaped. The former mode of payment more commonly obtains in the *kharíf* and the latter in the *rabi*. Cotton-picking *(binái)* is commonly done by women or children, who usually receive, for the first fifteen days, a one-eighth share of the cotton picked : after fifteen days, on the field becoming generally ripe, one-tenth of the produce, and when most of the cotton has been picked one-eighth. Where a *kolhu* or sugar-mill is worked by labourers only, they get between them a one-thirteenth share of all the produce, and for their work at the threshing-floor each labourer receives one ser from each maund of grain collected in the pile *(rás)*. This fee is called *thápa* in Eta. Besides picking cotton, women and children are employed at harvest and sowing time, but not to any great extent, and there is no established rate for their labour as there is in Meerut, where the industrious Játnís and their children are so numerous. Generally a woman gets one anna and a child three pice a day.

Prices.

Prices have risen considerably during the last thirty years, and bid fair to continue to rise to some extent. In parganah Azamnagar the general average rise in the price of all crops has been 37·4 per cent. between 1833-56 and 1857-71. In parganah Saháwar-Karsána the difference between the prices ruling in 1841 to 1850 and those ruling between 1861 to 1870 amounts, on a general average for all crops, to a rise of 84·1 per cent. In Sirhpura the general average rise between 1845-53 and 1862-70 has been 86 per cent. In Eta-Sakít, however, the general average advance between 1843-52 and 1863-72 has only been 21 per cent. In the data from which these figures have been derived we have materials for determining the prices which may be relied upon. In Azamnagar the comparative average market prices of the principal staples in the periods from 1833 to 1856 and from 1857 to 1871 were taken from the average of each year's prices given in the Baniyas' books in the three principal markets of the district :—

Prices in Parganah Azamnagar.[1]

Average price per rupee in	Wheat.	Barley.	Gram.	Cotton.	Joár.	Bájra.	Maize.	Rice	Sugar-cane.
1833-56 ...	36½	53¼	41¼	19¼	46¾	49¼	39½	20¼	21¼
1857-71 ...	28¾	39¾	31	12	33	32¾	49¼	16	14¾
Increase per cent.	26·1	33·9	33·0	60·4	37·1	50·0	24·3	27·3	45

In Saháwar-Karsána the figures were also taken from the books of the principal Baniyas or grain-dealers in three of the markets of the parganah.

[1] The prices are given in sers of 2·057 lbs. avoirdupois for the rupee.

Prices in Parganah Sahâwar-Karsâna.[1]

Grain.	1841-1850.			1851-1860.		1861-1870.			Increase in price per cent. between 1841-50 and 1861-70.
	Per rupee.		Cost per maund.	Per rupee.		Per rupee.		Cost per maund.	
	Srs.	c.	Rs. a. p.	Srs.	c.	Srs.	c.	Rs. a. p.	
Wheat, ...	42	6	0 15 1 2	38	6	25	2	1 9 5·6	68·6
Barley, ...	64	3	0 9 11 6	63	13	42	11	0 15 9 0	50·5
Gram, ...	47	0	0 13 7·4	45	9	28	2	1 6 9 1	67·1
Cotton, ...	23	0	1 11 9 9	18	2	10	3	3 14 9 8	125·7
Joár, ...	51	2	0 12 6·2	25	9	35	2	1 2 2·6	45 5
Bájra, ...	57	0	0 11 2 7	45	11	29	3	1 5 11·1	95 3

The general result gives an average of Rs. 5-10-3 per maund all round for the years 1841-50 and Rs. 10-6-2 per maund for the years 1861-70. In Sirhpura the prices were taken from the zamíndárs' and Baniyas' books in four of the principal market-towns in the parganah, and show an even more remarkable rise.

Prices in Parganah Sirhpura.

Grain.	1845-53.			1854-61.		1862-70			Increase in price per cent. between 1845-53 and 1862-70.
	Per rupee.		Cost per maund.	Per rupee.		Per rupee.		Cost per maund.	
	Srs.	c.	Rs. a. p.	Srs.	c.	Srs.	c.	Rs. a. p.	
Wheat ...	40	15	0 15 7·6	35	4	24	9	1 10 0·6	66·4
Barley ...	59	9	0 10 8·9	41	7	37	12	1 0 11·4	57 8
Gram ...	53	8	0 12 2·3	43	4	31	3	1 4 6·2	68·3
Cotton ...	5	4	7 9 10·8	3	12	2	13	14 3 6·7	86·7
Joár ...	66	6	0 9 7·7	35	7	28	12	1 6 3·1	130·8
Bájra ...	66	6	0 9 7·7	35	5	28	12	1 6 3·1	130 8
Rice ...	73	3	0 11 7 8	44	3	35	7	1 2 0 7	55·0
Maize ...	81	9	0 7 10 1	49	4	35	4	1 2 1·8	131·4
Gúr ...	20	4	1 15 7·2	12	5	12	13	3 1 11·4	58·1
Tobacco ...	16	13	2 6 0·8	14	9	11	5	3 8 6·9	48·6
Til ...	22	13	1 12 0 6	15	3	11	0	3 10 2·2	107·4
Urd ...	44	6	0 14 5·1	28	4	24	6	1 10 3·1	82 0
Arhar ...	54	14	0 11 7 9	41	0	37	0	1 1 3·6	48·4
Moth ...	71	9	0 8 11·3	40	7	30	8	1 4 11·8	134·6
Sarson ...	25	8	1 9 1·2	20	0	13	13	2 14 4	84·5
Indigo seed ...	9	13	4 1 2·6	8	12	8	6	4 12 5	17·1

The cotton given in the above table is cleaned cotton, and thus increases the average price per maund of the six staples first given. The average price of wheat, gram, barley, cotton, joár and bájra taken together for 1845-53 was Rs. 11-3-9 per maund, and for 1862-70 was Rs. 20-15-7 per maund, showing a general average increase per cent. of 86·7. Taking all the articles together the average price of a maund in 1845-53 was Rs. 26-6-3·6, and in 1862-70 this

[1]The prices are given in sers and chhatáks, 16 of which go to a ser; also in the price per maund of 40 sers.

had risen to Rs. 45-3-9·6, giving a general average increase per cent. of 71·4. In Eta-Sakít the same process was observed of taking the prices from the books of the principal grain-dealers.

Prices in parganah Eta-Sakít.

Grain.	1843-1852.				1853-1862.		1863-1872.			Increase in prices between 1843-52 and 1863-72.
	Per rupee.		Per maund.		Per rupee.		Per rupee.		Per maund.	
	Srs.	c.	Rs.	a. p	Srs.	c.	Srs.	c.	Rs. a. p.	
Wheat, ...	24	2	1	10 6·3	21	7	23	2	1 11 8·1	4·3
Barley, ...	32	3	1	3 10-6	27	5	29	13	1 5 5·4	7·9
Gram, ...	31	0	1	4 7 7	25	1	27	8	1 7 3 2	12·7
Cotton, ...	4	13	8	4 11·8	5	9	2	8	16 0 0	92·5
Joár, ...	31	5	1	4 5 2	27	5	27	6	1 7 4·5	14·4
Bájra, ...	31	4	1	4 5·7	27	1	27	1	1 7 7·8	15·5
Maize, ...	31	1	1	4 7 2	27	0	30	10	1 4 10 8	1·5
Rice, ...	14	13	2	11 2 4	14	12	12	12	3 2 2·3	16·1
Gúr, ...	13	13	2	14 4 0	13	7	11	2	3 9 6·3	24·1

The cotton referred to here is cleaned cotton. The greatest rise has taken place in cotton and *gúr*, and these with rice have maintained the enhanced price throughout, whilst the price of other articles would seem to have slightly fallen. The official returns of the prices of food-grains, sugar and cotton for ten years at Kásganj and Eta in the number of sers procurable for one rupee are as follows:—

	1861.		1862.		1863.		1864.		1865.		1866.		1867.		1868.		1869.		1870.		Average of the ten years.	
	E[1].	K.	E.	K.	E.	K.	E.	K.	E.	K.	E.	K.	E.	K.	E.	K.	E.	K.	E	K.	E.	K.
Wheat, ...	16	17	33	34	30	32	19	18	21	22	16	17	22	23	18	20	10	11	22	23	21	22
Barley, ...	23	20	39	47	39	43	23	22	32	28	21⅓	22	28	30	22	24	15	15	29	30	27	28
Gram, ...	13½	14	30	32	30	32	23	22	27	24	17	20	24	26	17	20	9½	10	19	22	21	22
Joár, ...	15	25	38	40	40	42	20	22	30	30	2 ⅓	24	28	28	20½	23	14⅓	15	27	30	26	28
Bájra, ...	23½	23	42	45	45	40	21	20	28	28	21½	23	27⅓	26	21	22	14	14	27	28	27	27
Urd, ...	13	18	28	30	32	30	15	20	18	23	21	20	25	24	19	21	13	14	20	26	20	22
Gur, ...	8	11	13	14	13	13	14	13	12	14	14	11	10	3	8	12	11	12	11	11	11⅜	12⅝
Cotton, ...	3⅜	2½	2½	2½	1⅜	1	1	2	3	2	2	3	3	3	2¼	2¼	2	2	3	3	2	2

Weight and measures.

The ordinary weights and measures are in use in this district, but besides these there are some peculiar to Eta. There are three kinds of sers. The Company's ser or Sirkári ser, containing 26 Madusáhi *takkás*, is in use in Eta itself: another ser has 32 *takkas*, and that used in wholesale transactions is equivalent to 36 *takkás*. The last is in use in Patiáli and its neighbourhood. A five ser weight is called here a *dhari* and 2½ sers *pukka* is known as a *paseri;* twenty sers make a *kuchcha* maund and forty sers a *pukka* maund. Here 60 *bipals* = 1 *pal* and 60 *pals* = 1 *ghari*, while 2½ *gharís* make a *ghanta*, of which three go to the *páhar* or watch.

[1]E gives the Eta prices and K the Kásganj prices.

Dawn is known by *dhotura*, and the time between it and the close of the first *páhar* is termed *chhakwára*. In this district 48 *angushts* are equivalent to one *gaz* and 52 *angushts* to one *kadam* or pace, of which 2,200 make one *kos*. In practice the *kos* is little short of two miles. Twenty paces square or about 30 poles make a *kuchcha* bígha, of which five and a quarter go to an acre. The Government bígha measures 2,756·25 square yards ; 1·7560 bíghas go to an acre, and each bígha is 0·5694 of an acre. A *karí* is equivalent to an English foot, and nine of them make a *gattha* or three yards. The village *gaz* or yard is 31½ inches : the *Iláhi gaz* of 33 inches is seldom used. The *jaríb* is known as *júri* or *dúri* here.

Trade.

There is a considerable export trade in agricultural produce from this district. From the returns submitted to the Board of Revenue it would appear that the export in maunds in an ordinary year would be—rice, 100,000 ; cleaned cotton, 46,909 ; uncleaned cotton, 140,727 ; *joár* and *bájra*, 150,000 ; wheat and barley, 1,831,725 ; pulses, 72,582 ; and other crops of all kinds, 1,434,480 maunds. It will be seen from this that the staple exports are barley, wheat, and cotton. No trade returns that can be relied upon have as yet been collected, but the following statistics showing the quantity or value of the principal articles brought into the municipal towns of Kásganj, Eta, and Soron during 1871-72 will indicate the character of the trade passing through them as well as the local consumption :—

Number of articles.	*Articles imported into and taxed by*			Articles passed through Kásganj in transit.
	Eta.	Kásganj.	Soron.	
	Mds.	Mds.	Mds.	Mds.
Grain of 1st quality,	36,373	9,2713	50,015	42,455
Ditto 2nd quality,	17,536	36,498	20,662	43,431
Rice uncleaned,	497	18,935	...	115,251
Ghí,	607	1,708	1,910	2 702
Sugar,	1,592	6,067	1,911	103,289
Ráb and gúr,	4,266	43, 04	11,032	49,515
Shíra,	1,471	6,706	244	5,781
Betel leaves per *dháli*,	3,350	580	2,923	...
Potatoes,	2,837	...	5,794	...
Vegetables,	7,878	18,905	...	...
Chaff,	6,070	4,191	...	...
Cotton seed and oilcake,	1,318	6,269	639	...
Oil,	528	604	293	654
Oil-seed,	2,012	6,118	1,861	2,413
Fuel,	21,916	...	...	...
String, sirki, grass,	661	3,517	1,186	...
Tobacco,	961	...	826	1,248
Druggists' goods,	...	5,490	588	16,609
	Rs.	Rs.	Rs.	Rs.
Cloth,	1,15,972	2,20,054	63,757	1,13,800
Metals,	21,456	47,906	23,396	4,178
Druggists' goods,	10,772	3,557	975	...
Vegetables	...	...	6,496	5,385
Chaff,	...	...	2,200	...
Building materials,	6,478	10,078	97	4,800
Fuel,	...	8,649	3,417	...
Rice,	4,790	...	...	...
Tobacco	...	2,193	...	...

Traffic returns.

The above statement shows a very large consumption of grain of superior quality and saccharine produce and a very large trade in Kásganj. The returns of traffic along the principal roads from May to November, 1872, show the direction of the traffic and its value as follows :—

Roads.	May 8th to 31st 1872.	June.	July.	August.	September.	October.	1st to 18th November, 1872.
Eta and Túndla.							
Number of carts, ...	16,42	2,108	644	744	719	1,016	476
Ditto bullocks, ...	5,006	6,818	4,707	5,358	6,113	6,665	2,532
Weight of goods in maunds,	5,440	7,495	2,350	2,347	2,507	6,616	2,453
Value in rupees, ...	9,582	35,164	7,621	31,109	46,120	41,899	32,055
Eta and Shikohabad.							
Number of carts, ...	1,740	1,408	847	827	603	667	499
Ditto bullocks, ...	5,146	4,954	4,145	4,157	3,417	3,031	1,855
Weight of goods in maunds,	2,868	4,888	5,374	4,701	3,920	4,769	2,401
Value in rupees, ...	6,597	33,596	29,607	27,009	30,185	48,347	53,101
Eta and Kásganj.							
Number of carts, ...	1,588	2,341	1,037	1 514	1,131	1,675	1,013
Ditto bullocks, ...	4,197	6,020	3,710	5,354	4,366	5,133	3,245
Weight of goods in maunds,	6,144	4,442	4,625	6,839	4,747	12,841	8,693
Value in rupees, ...	26,396	28,829	47,419	41,611	35,149	77,072	64,662

The following statement gives similar information for a little longer period for the Grand Trunk Road and the Háthras and Kachhla Ghát road :—

Roads.	May 8th to 31st 1872.	June.	July.	August.	September.	October.	November.
Grand Trunk Road.							
Number of carts, ...	2,099	2,989	2,780	2,532	3,360	3,001	3,032
Ditto bullocks, ...	6,312	9,328	10,314	9,346	11,372	8,702	11,102
Weight of goods in maunds,	38,377	58,914	43,430	28,111	44,025	51,356	80,217
Value in rupees, ...	1,72,346	2,15,235	2,97,738	2,67,771	3,88,025	4,06,585	5,55,236
Háthras and Kachhla Ghát Road.	May 10th to 31st 1872.						
Number of carts, ...	4,199	5,180	2,680	1,955	1,678	3,143	4,773
Ditto bullocks, ...	14 592	18,224	10,637	8,931	8,590	15,007	19,167
Weight of goods in maunds,	49,065	80,215	41,236	23,700	21,062	64,498	1,18,569
Value in rupees, ...	3,02,372	4,82,039	3,24,282	1,23,814	1,10,334	3,65,073	7,86,469

Reads.	December.	January, 1873.	February.	March.	April.	1st to 11th May, 1873.
Grand Trunk Road.						
Number of carts, ...	3,963	3,887	4,321	4,740	4,737	1,464
Ditto bullocks, ...	11,811	15,630	16,166	16,820	16,328	5,032
Weight of goods in maunds,	91,980	1,19,024	1,26,279	1,48,165	1,26,515	44,375
Value in rupees, ...	7,48,372	8,31,867	6,65,934	6,68,390	7,02,261	2,11,129
Há thras and Kachhla Ghát road.						
Number of carts, ...	7,676	6,690	7,299	5,856	4,067	1,129
Ditto bullocks, ...	27,645	25,528	26,404	20,923	14,098	4,197
Weight of goods in maunds,	1,25,205	1,62,158	2,19,904	1,45,955	1,08,011	30,113
Value in rupees, ...	7,20,337	8,8[illegible],400	10,63,554	8,16,657	6,53,736	1,96,785

Canal traffic.

There is a small trade by canal along the Cawnpore branch. The following statement shows the exports and imports at the Nidhauli-Tátárpur ghát on the canal for the years 1869 to 1872:—

Articles.	1869.	1870.		1871.		1872.	
	Exports.	Exports.	Imports	Exports.	Imports.	Exports.	Imports.
Wheat, ...	184	465	...	600	...	125	...
Other grains, ...	100	40	657	...	399	...	1,180
Cotton, ...	2,043	13,720	...	13,000	...	7,399	...
Oilseed, ...	...	413	187	12	...	...	...
Salt, ...	5,870	825	...	600	...	...	...
Indigo-seed, ...	208	...	55	6,268	..	1,817	...
Gúr, ...	...	...	...	...	188	...	25
Miscellaneous, ...	275	75	24	...	419	19	314
Total, ...	8,480	15,538	923	20,480	1,006	9,360	1,519

Interest.

The commonest system of interest in the district is that known as *kisti*. The money-lender advances Rs. 10 and collects as principal and interest one rupee a month for twelve months. Small transactions where no article is given in pawn or as security bring half an anna in the rupee per mensem as interest, or 37½ per cent. per annum. Where an article is given in pawn as security the interest is one-half the preceding. Large transactions without a mortgage range from 12 to 24 per cent. per annum according to the resources of the borrower. Where a mortgage is given on movable property the rate falls to from 9 to 12 per cent. per annum, and when the mortgage is on immovable property it is often as low as 6 to 9 per cent. per annum. Petty agricultural advances on personal security are charged with interest at from six to nine pie in the rupee, or from 37½ to 56¼ per cent. per annum. Where a lien is given over the crop a common arrangement is that called *sawái;* thus, a cultivator borrows Rs. 20 from a money-lender on the first of Aghan and stipulates to pay in Rs. 25 worth of grain on the first of Baisákh: so for a loan for six months he has to pay at the rate of 50 per cent. per

annum. Another system is that known as *úp*, where the borrower agrees to pay back at the end of the harvest the value of the sum borrowed in grain, with one, two, or three sers more per maund in excess of the market price. As a rule, five or six per cent. per annum would be considered a fair return for money invested in land. There are no large banking establishments in the district, though there are several well-to-do *sáhukárs* in Kásganj, one or two in Eta, and one in Kádirganj. The ordinary village monetary arrangements are conducted by village Baniyas and shop-keepers. A good many Bikanír and Rajputána Brahmans are found in the larger villages superintending loan establishments.

Fairs.

Two important fairs *(mela)* take place in the district at Soron and Kakora The Soron fair is held altogether in the district, and the other at Kakora, partly in this district and partly in Budaon. The fair at Soron is held in Aghan (Margsi Síri), falling generally about the commencement of December. Traders from the surrounding districts and men from Dehli, Jaipur and the Panjáb assemble; the principal articles brought for sale are cloth, toys, *chúna* which is eaten with *pán*, culinary vessels, shoes, &c The bathing takes place in the Búrhganga, along the banks of which a number of stone-built ghâts have been erected for the convenience of bathers, of whom during the chief days of the fair more than 50,000 crowd the streets of Soron and the neighbouring villages; the fair lasts eight days, but those who come for bathing stay only about two days. The assembly at Kakora, which is a very large one, is held on the banks of the Ganges opposite Kádirganj, and chiefly in the Budaon district, where the traders, with their shops and goods, mostly congregate, but a large number of persons who come merely to bathe stay on this side. The articles offered for sale are chiefly *raths*, *pálkis*, wooden boxes, tents, *gára* cloth, and the usual commodities.

Indigo.

The only manufacture carried on under European supervision is indigo under the 'Rár concern' and the Saráí Aghat branch of Mr. Gilmore's factory in Farukhabad. The Rár concern consists of twelve factories[1] in this district and two in Mainpuri, employing a European manager and his assistant, and about 100 men as agents clerks, and messengers. The average cultivation for the last three years has been 5,116 acres, giving 353 maunds of marketable indigo. During the same period the average annual quantity of plant weighed off has been 126,760 maunds, giving an average of 359 maund of plants for every maund of indigo. The Saráí Aghat factory gave only 25 maunds of dye from 12,000 maunds of plant in 1871. The Rár factories extend over nearly half the district. From a list furnished by Mr. Onräët, the manager, it appears that in the southern half of the district there are 86 native factories, of which one-half may be described as permanent

[1] In Eta there is Bár, Mahu Sonhár, Garhi, Bhojpura, Sikahra, Thána Daryáoganj, Nidhauli, Maholi and Simor, and in Mainpuri there is Khirna and Bahádur.

and the rest as temporary concerns. Factories in this district are very evenly distributed, and it may be fairly assumed that they vary from 150 to 200. The average annual value of both native and European manufactured indigo is estimated at six lakhs of rupees.

Sugar-refining is carried on to a considerable extent in the northern part of this district. The tahsíldár of Kásganj estimates the annual value of sugar refined in his tahsíli at Rs. 1,50,000. The Inland Customs Report does not give the manufacture of salt in each district, but the quantity prepared at each *noner* in the parganahs bordering on the Ganges and Búrhganga must be very considerable. The rope and coarse sacking *(tát)* manufactured from the various species of hemp grown in the district are largely exported, but it would be difficult to estimate the amount. The principal manufacture of fibres is at Dhúmri, where it is made by hand and many people are employed. The Dhúmri *tát* finds its way to Calcutta and supplies all the neighbouring large towns. Miau is still noted for the guns and pistols manufactured there, but since the mutiny the trade has declined, and, there is reason to fear, will soon cease altogether. Before the mutiny and before the Disarming Act took effect the whole town resounded with the noise of the gunsmith's hammer, and goods of fair workmanship, great finish, and often most elaborately inlaid with silver were obtainable. The diminished demand has now affected the trade, and the majority of the workmen have left the town to seek other employment.

Revenue and expenditure.

The following statement shows the revenue and the expenditure on civil administration for the years 1860-61 and 1870-71 :—

Receipts.	1860-61.	1870-71.	Expenditure.	1860-61.	1870-71.
	Rs.	Rs.		Rs.	Rs.
Land-revenue, ...	7,37,430	7,88,527	Salaries, &c., of district staff.	92,245	1,28,070
Excise, ...	34,420	22,019	Excise, ...	...	432
Stamps, ...	36,555	66,627	Stamps, ...	1,153	3,442
Income-tax, ...	2,763	67,209	Income-tax, ...	1,925	466
Post-office, ...	3,457	6,285	Post-office, ...	38	7,668
Customs, ...	...	3,650	Customs, ...	...	736
Canals, ...	...	54,617	Canals, ...	...	2,236
Judicial receipts, ...	1,764	5,594	Jails, ...	4,153	7,330
Law and justice, ...	29,042	17,328	Police, ...	92,421	53,085
Local funds, ...	129	567	Pensions, &c., ...	7,240	5,004
Octroi funds, ...	2,221	25,297	Medical, ...	1,215	2,636
Road funds, ...	7,376	8,819	Education, ...	...	7,555
Chaukidári tax, ...	3,273	12,837	Local funds, ...	943	1,086
Local cesses, ...	30,244	1,14,620	Local cesses, ...	35,474	1,52,980
Total, ...	8,88,674	11,93,996	Total, ...	2,36,807	3,72,726

The treasury was not established until 1858, and there are no accounts forthcoming of previous years. There were 1,347 estates on the revenue-roll in 1860-61 and 1,407 in 1870-71; the number of registered proprietors in the first year was 11,444, paying an aggregate land-revenue of Rs. 7,21,668 and an average revenue of Rs. 63-0-11, and in the latter year there were

13,724 registered proprietors, paying an aggregate revenue of Rs. 7,85,262 and an average revenue of Rs. 57-3-6. The average revenue paid by each estate in 1860-61 amounted to Rs. 535-12-2, and in 1870-71 to Rs. 558-1-9.

Income-tax.

The actual assessment of the income of the district at six pies in the rupee, calculated upon profits exceeding Rs. 500 for the purposes of the income-tax of 1870 during 1870-71, was Rs. 65,702. There were 1,061 incomes between Rs. 500 and Rs. 750 per annum; 276 between Rs. 750 and Rs. 1,000; 236 between Rs. 1,000 and Rs. 1,500; 87 between Rs. 1,500 and Rs. 2,000; 194 between Rs. 2,000 and Rs. 10,000, and 9 between Rs. 10,000 and Rs. 100,000, giving a total of persons assessed of 1863, and a total of incomes over Rs. 500 a year amounting to 21⅓ lakhs of rupees.

Excise.

The following statement shows the revenue derived from excise for the years 1862-63 to 1871-72:—

Year.	License fees for vend of spirits.	Duty on spirits.	Opium.	Madak.	Tári.	Intoxicating drugs.	Fines, &c.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1862-63, ...	11,426	1,426	2,935	...	677	4,895	...	1,805	19,554
1863-64, ...	2,793	3,978	1,522	...	682	7,242	30	1,059	15,188
1864-65, ...	5,699	4,803	2,821	...	1,297	5,014	15	2,542	17,107
1865-66, ...	6,180	4,740	4,240	...	864	5,199	12	3,750	17,485
1866-67, ...	6,511	3,951	3,552	...	1, 27	5,193	66	3,298	17,302
1867-68, ...	6,332	3,819	4,312	...	1,298	7,175	36	3,911	19,061
1868-69, ...	6,465	3,287	4,757	...	1,379	6,582	122	4,036	18,556
1869-70, ...	723	4,705	5,016	...	1,232	5,805	14	4,180	13,315
1870 71, ...	3,200	4,462	6,912	3	992	6,437	31	5,127	16,910
1871-72, ...	3,352	4,962	6,576	87	1,137	6,395	21	4,523	18,007

Stamps.

Stamp duties are now collected under the General Stamp Act (XVIII. of 1869) and under the Court Fees Act. The following statement shows the revenue and charges under this head for a series of years:—

Year.	Adhesive stamps and húndís.	Blue-and-black document stamps.	Court fees.	Duties and penalties realised.	Total receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1862-63, ...	1,174	36,770	...	64	38,008	2,378	35,630
1863-64, ...	1,004	39,532	...	68	40,604	2,358	38,245
1864-65, ...	1,047	35,643	...	219	36,909	2,469	34,440
1865-66, ...	658	40,524	...	134	41,316	2,903	38,413
1866-67, ...	519	37,496	...	32	38,047	2,606	35,441
1867-68, ...	979	48,790	...	71	49,840	3,051	46,789
1868-69, ...	9,499	71,186	...	179	80,864	3,458	77,406
1869-70, ...	611	66,646	...	144	67,401	3,972	63,428
1870-71, ...	674	14,196	51,505	330	66,705	3,729	62,976
1871-72, ...	694	16,014	53,671	99	70,478	1,945	68,533
1872-73, ...	860	17,427	61,313	105	79,705	1,844	77,861

Registration.

In 1871-72 there were 2,037 documents registered under the provisions of the Registration Act (VIII. of 1871), on which fees to the amount of Rs. 3,585 were collected. The expense of establishment, &c., during the same period amounted to Rs. 1,588. There were 748 registrations affecting immovable property in which the registration was compulsory under section 17 of Act VIII of 1871, and 719 in which the registration was optional. The other registrations effected refer to movable property, wills, &c., and the total aggregate value of all the documents registered amounted to Rs. 3,69,281.

Canal revenue.

The following statement shows the receipts and charges on account of canals for a series of years :—

Year.	Collections.	Payments.				Percentage of payments to collections.
		Patwaris' fees.	Establishments.	Contingencies.	Total.	
	Rs.	Rs.	Rs.	Rs.	Rs.	
1866-67,...	29,590	457	...	...	457	1·54
1867-68,...	38,666	464	358	...	822	2·125
1868-69,...	51,527	415	618	...	1,033	2·004
1869-70,...	64,343	751	563	...	1,314	2·42
1870-71,...	54,532	2,236	...	...	2,236	4 10
1871-72,...	56,985	2,068	...	...	2,068	3·63
1872-73,...	45,366	2,098	...	...	2,098	4·62

Medical history.

There are five dispensaries in the district. The Eta dispensary is of the first class and had 3,839 out-patients in 1871 and 321 house-patients. The major operations performed numbered 98 cases, of which 11 were cases of lithotomy. In the dispensary compound are several wards built by Raja Dilsukh Rai. The total annual expenditure in 1871 amounted to Rs. 3,334, of which Government contributed Rs. 2,720. Kásganj is a first-class branch dispensary, having in 1871 out-patients numbering 2,976 and 74 house-patients. The expenditure amounted to Rs. 744, to which Government contributed Rs. 404. There is a second-class dispensary at Garhi founded by the late Mr. Mercer, an indigo-planter, and receiving an income of Rs. 200 a year from his endowment ; 712 out-patients were treated in 1871. The income amounts to Rs. 443, of which Government contributes Rs. 243. Soron dispensary has been lately established, and since April, 1873, one has been opened at Aliganj. In 1873-74 the total attendance at the district dispensaries was 17,636 out-door and 695 in-door patients, of whom 14,513 were cured and 56 died. The income amounted to Rs. 7,506, of which Rs. 4,891 were contributed by Government, and the expenditure was Rs. 6,558. The returns show that these institutions are very popular.

The following statement shows the mortuary statistics for a series of years :—

Year.	Fever.	Small-pox.	Bowel complaints.	Cholera.	Other causes.	Total	Percentage of deaths to 1,000 of the population.
1867, ...	320	518	606	1,235	4,669	7,348	11·9
1868, ...	5,178	1,068	466	61	1,833	8,606	13·9
1869, ...	4,254	3,514	469	242	1 731	10,216	16·6
1870, ...	7,941	60	...	56	2,032	10,089	16·4
1871, ...	11,290	333	704	24	1,817	14,168	23·0
1872, ...	12,817	320	518	340	1,510	15,505	22·0
1873, ...	10,208	5,045	450	245	1,103	17,051	24·2
1874, ...	12,706	1,348	366	6	1,167	15,593	22·1

History.

It would be useless repetition to go though the general history of the tract in which Eta is situated, and which will be sufficiently noticed in the introduction to the history of the division. Though tradition gives us glimpses of populous cities along the Káli, and speaks of the glories of Sukshetra (Soron), founded by Ben or Vena, the great Chakravartti Raja of these provinces and Oudh; of Atranji, whence many of the clans, such as the Lodhas, derive their origin; of Sankisa similarly noted, and especially for the Saksena Káyaths. The first authentic accounts that we possess refer to the two last-named cities, and are connected with the travels in India of two intelligent Buddhists from China—Fah Hian and Hwen Thsang. The first visited India from 397 to 415 A.D., and the second was in this district in 636 A.D. For the reasons given in the notices of these places,[1] Atranji in parganah Márahra may be indentified with the *Pi-lo-chan-na* of the Chinese pilgrims, and Sankisa with the *Sang-ka-shi* of Fah Hian and the *Kie-pi-tha* of Hwen Thsang. The *Si-yu-ki* states that Hwen Thsang, after leaving Ahichhatra, which has been identified with the ruins near Rámnagar in the Bareilly district, travelled for some 260 or 270 *li* to the south (43 to 45 miles), and then crossing the Ganges and journeying to the south-west, reached the kingdom of *Pi-lo-chan-na*, or Vírasána, which is represented as being about 2,000 *li* (333 miles) in circuit. The capital of the kingdom was about twelve *li* (two miles) in circuit, and the soil and climate resembled Ahichhatra in every respect. The people, however, were of a conceited and turbulent character, but were fond of literature. There were few Buddhists in the city and but two monasteries, whilst the temples of the gods were only five in number. He then proceeds to notice the few buildings of any note to be found in the city, the stupa of Asoka and the monuments marking the places where the four Buddhas rested for a time.

Chinese travellers.

[1] See under each name in the alphabetical arrangement of the Gazetteer portion of this notice hereafter.

Sankisa.

From *Pi-lo-chan-na* Hwen Thsang proceeded to the kingdom of *Kie-pi-tha* (Kapitha) the *Sang-ka-shi*, or Sankisa, of Fah Hian, the capital of which bore the same name. It lay about 200 *li* (or 33 miles) to the south-east of *Pi-lo-chan-na*, and about 200 *li* (or 33 miles) from Kanauj; but both here and in the map drawn up in China to illustrate the travels of the pilgrims Kanauj is wrongly placed to the north-west. The kingdom of Sankisa was of the same size as the province of Atranji, and the capital was about 20 *li* (or $3\frac{1}{3}$ miles) in circuit. In its products and climate it resembled Atranji, and the city contained four monasteries of the school of the Sammatiyas attached to the Hináyana sect and ten temples dedicated to Maheswara. To the east of the town was a magnificent monastery adorned with sculptures and possessing a statue of Buddha enriched with ornaments, which was watched and tended by numerous monks. Within the walls of the monastery were three great staircases arranged from north to south, and with the descent pointing towards the eastern face. In former times Buddha ascended from the Jítávana forest to the heaven of the thirty-three gods to explain the law to his mother Máya, and descended here, accompanied by Brahma and Indra. The site of this event was marked by stairs built of brick and stone and ornamented with precious stones. They were seventy feet high. Below was a statue of Buddha in a *vihára*, and on the right and left were statues of Brahma and Indra on the steps as if about to descend. Close by was a pillar of stone erected by Asoka and nearly seventy feet in height. The stone of which it was made was of a bright reddish colour and of a fine texture, and on the top of the pillar was the figure of a lion. Sculptured figures ornamented each side of the pillar, and in the neighbourhood were several stupas, a *vihára*, a paved causeway, and a tank sacred to a Nága[1]. These buildings have been sufficiently described under the notices of Sankisa and Atranji, from which we gather that from the fifth to the seventh centuries of our era the present district was divided between two petty principalities dependant upon Kanauj. The people had even then the same character for turbulence and independence which we will see they took care to keep unimpaired ever afterwards.

Tradition.

Leaving the Buddhist period, we get amongst the traditions of the various tribes now inhabiting the district, and the outcome points to the Ahírs and Bhars as chief amongst the landowning tribes from the sixth to the tenth centuries. Then comes the great Rajpút immigrations. Putting aside Raja Ben of Soron, the Somadatta who built the large fort on the mound[2] near the present town may be indentified with the Raja Sonamatti of the Solankhi clan, who very early led a large colony into the district and occupied Soron, Utarna, and Amápur. Then came the Ráthors, who, after the conquest of Kanauj, emigrated from Kanauj to Khor,

[1] Voy. des Pèl. Bouddh., II, 238. [2] Arch. Sur., I., 266.

from which place they were expelled in the fifteenth century. One branch of them under Dhír Sáh drove out the Bhars from Azamnagar, Barna, and Sonhár, and planted the colonies that are now found in those parganahs. While the Ráthors were in Khor, Katíyás and Katyárs came to their assistance and followed their fortunes. Joshis, too, came with the Ráthors into Eta and still preserve a portion of the grants that were then made to them. Amongst the earliest immigrants were Kshatriyas of the Gondal or Kontal and Tahla clans, both of whom are now almost extinct. Many of the former turned Musalmáns during the earlier invasions from Dehli. The Chauháns did not appear in force until about the fourteenth century, when Dhíraráj took possession of Bilrám. Fifth in descent from him came Sákit Deo, who drove out the Bhars from Sakít and took Rajor. Another scion of the house, Jaichand, went to Márahra and occupied Basundara. The Chauháns seem to have come into the district in considerable numbers, for, in a short time, they were not able not only to esablish themselves firmly here, but to send out colonies to Etáwa, Chandwár, and Bhongaon, and under their Ráos, Ráwats and Rajas to found separate chieftainries in Bilrám, Sakít, Basundara, Jirsmi, and Eta.

Musalmán historians.

We next come to history again in the chronicles of the Persian historians. These, besides the general notices given in the introduction, contain a few particular references to this district. Eta must naturally have fallen with Kanauj before Mahmúd of Ghazni in 1017-18, and was traversed on the way to Munj and Asi, in the Etáwa district. Again in 1194 A.D. Kanauj fell to the arms of Muhammad Ghori, also known as Muizz-ud-dín, Muhammad bin Sám, or as Shaháb-ud-dín Ghori, and Eta was again crossed by the victorious armies of the conqueror on their way to the final battle with the Rathor Raja, Jaichandra, at Chandwár, in the ravines of the Jumna in the Agra district. From this time the district, in common with the remainder of the Central Duáb, owed allegiance more or less loyal to the Musalmán governor of Kanauj or Biána, or subsequently to the ruler of Koil or Etáwa, and never again fell under a Hindu prince. Patiáli has always been a place of importance, and we find it mentioned by the Musalmán historians as early as the reign of Ghaiás-ud-dín Balban (1265-1287 A.D.) The country was then as wild as it has been described to be at the commencement of the British occupation, a country of forests of *dhák*, studded with forts and inhabited by a lawless peasantry. Zia-i-Barni in the *Táríkh-i-Fíroz Sháhi* describes[1] Balban as having been compelled, more than once, to march in person in order to open the roads to Hindustán, and for this purpose he proceeded to the neighbourhood of Kampil and Patiáli. "There he remained for five or six months, putting the rebels to the sword. The roads to Hndustán were thus cleared, so that caravans and merchants could pass, and

[1] Dowson's Elliot, III, 105, 246, 539.

great spoil in slaves, horses and cattle was secured. Kampil, Patiáli, and Bhojpur had been the strongholds of the robbers who had infested the roads, so the Sultan erected in these places three strong forts, in which he placed Afghán garrisons. He set apart culturable lands for the garrisons, and under the protection of these forces robbery was suppressed and the roads were made safe." In this way the Musalmán colonies were formed and spread over the land. The Sultan made frequent journeys through the Duáb subsequently, and in person saw that his orders were carried out. He also placed a powerful Afghán garrison in Jaláli, now in the Aligarh district, and appropriated the neighbouring lands for its support so that, as Zia-ud-dín, writes, "the den of robbers was thus converted into a guard-house, and Musalmáns and guardians of the way took the place of highway robbers." An inscription from Sakít bearing date in the year 1285 A.D. was due to some of his followers (see SAKÍT). Jalál-ud-din Fíroz Shah (1290-95 A.D) visited the district on his way to Bhojpur and levied revenue from the inhabitants. Muhammad bin Tughlik (1325-1351 A.D.) visited Patiáli on his way to Khor and the Ganges, and encamping there, sent out parties to reduce the "holders of forts and fastnesses" to submission.

In 1400 A.D., Ikbál Khán met the Hindús under Rái Sír at Patiáli, on the banks of the '*Ab-i-siyáh*' or Káli nadi, and on the following day a battle took place in which Ikbál Khán was victorious. The Hindús fled and were pursued to the confines of Etáwa: many were killed and many were taken prisoners. In 1414 A.D. Malik-ush-shark Táj-ul-mulk was sent with an army to Hindustán, and after a raid into Rohilkhand swept round by Khor, Kampil, and through Sakít to the Jumna.[1] In 1416 and 1418 A.D. the same general led his forces through the district against the refractory Rajpút chiefs of this and the Etáwa district, probably both the Sengar, Bais and Chauhán Rajas are intended. Niámat-ulla says[2] that in the beginning of the reign of Bahlol Lodi (1450 to 1488 A.D.), Rái Partáb held Patiáli, Bhongaon, and Kampil, and the district for a time fell under the dominion of Sultán Husain of Jaunpur and was taken and retaken by the contending troops. Bahlol in one of these engagements was wounded by the Chauháns of Sakít, and falling ill, died there in 1488 A.D. Sikandar bin Bahlol, collecting his forces, marched against the Hindu confederacy and obtained a questionable success in a battle fought near Atrauli, but that this was not decisive is shown by the fact that Ráo Khán was despatched soon afterwards to attack the Chauháns in their home near Bilrám. Ráo Khán utterly defeated the Hindús and destroyed their fort. Previous to this Sultán Ashraf Jalwáni had been made governor of Márahra, Sakít, and the neighbouring territories, but instead of obeying he (1492 A.D.) rebelled, and with some trouble was

Other notices.

[1] Dowson's Elliot, IV., 37, 44, 47, 48, 50, 54, 455.

[2] *Ibid*, V., 74, 87, 88, 91 92

reduced to submission. Ibráhím Lodi also visited the district and fought with the Chauháns at Sakít, very many of whom fled the district and took refuge in Bhadáwar. During the reign of Akbar, numerous expeditions were undertaken against the refractory Hindús, and amongst them the siege of Paronkh noticed under the Mainpuri district, is remarkable, as showing the power and organisation of those who were considered as robbers and dakaits. During Akbar's reign, Bilrám Singh rebuilt the fort and town of Bilrám, and from him are descended the Márahra, Jirsmi, and Eta Chauháns.

The eighteenth century.

The remainder of the records are taken up with the accounts of more or less successful raids against the Hindús and the names of governors, and contain little of much moment for the real history of the district. During the last century it fell into the hands of the Bangash Nawábs of Farukhabad, a notice of whom will be found in the general history and under the local history of Farukhabad itself. This much may be gathered from all the accounts that exist, that the Musalmáns never obtained a firm footing in the district. The Sayyids who came here in the sixteenth and seventeenth centuries never had more than a partial hold on a small section of the district, and the Bárha portion of them were glad to give up their grants. For the last quarter of the past century the district was pretty evenly divided between the Vazír of Oudh and the Musalmáns of Farukhabad. At the cession Eta was distributed amongst the neighbouring districts of Etáwa, Farukhabad, and Aligarh, and subsequently portions were incorporated in the newly-formed districts of Mainpuri and Budaon. The present district was formed in 1845 and was completed and made an independent charge in 1856. Taking the present distribution of the clans in the district, Gaurs and Bais still retain much of the Káli-Ganges parganahs, Faizpur, Aulái, Bilrám and Pachlána; Solankhis preponderate in Sirhpura; Chauháns in Eta-Sakít and Márahra, and Katiyás and Ráthors in Azamnagar and Sonhár. Brahmans have supplanted the Gaurs and Bais in Soron and Barna, and Musalmáns own the greater part of Saháwar-Karsána. I will add the following extract from a letter of Himmat Singh, the Raja of Himmatnagar Bajhera, which gives a glance at the state of the district in 1805, shortly after the cession.[1] Writing to the Agent to the Governor-General at Farukhabad he says:—"During the present year Dúndi Khán of Kamona (in the Aligarh district) became a rebel, and absconding from Farukhabad he took himself to his own place of residence. The above Dúndi Khán and Nahar Ali Khán of Imláni, and Nonidh Singh, renter of Jahángírabad, and Daulat Singh of Pilkhana having united and having assembled together a large body of horse and foot, created disturbances in Atrauli, Dewai and Kauriyaganj and other places, and after having plundered them established

State of the district in 1805.

[1] Board's Rec., August 13, 1805, No. 16.

their own thánas. They then proceeded to Anúpshahr, and at this time Raja Sher Singh, the zamíndár of Anúpshahr, had gone to attend the Collector at Moradabad; during the absence of Sher Singh they found an opportunity of surrounding his fort and took it by force of arms. They then entered my district and created disturbances in Kásganj, Sirhpura, and Amápur, plundered those places, destroyed the crops and established their thánas. At this period I was ordered by Mr. Reilly, Magistrate of Etáwa, to give every assistance in my power to Kásganj, Sakít, Marahchi, and Eta; I accordingly did so by entertaining a body of horse and foot and posting them at the above places. About this period Colonel Bowie and Mr. Russell proceeded to Sirhpura for the purpose of punishing the rebels; Lord Lake and Mr. Reilly proceeded from Etáwa in the direction of Kásganj and Eta, and I attended with a body of armed men. The losses sustained by me were great on account of the damages done to the crops. In consequence of the incursion of Holkar and his halting at Eta with a body of 12,000 horse for the purpose of plundering the villages of Bajhera and Khera, and the close pursuit of the victorious army of His Excellency the Commander-in-Chief, the whole of the crops, cattle, and property of eight villages were entirely plundered and destroyed. The surveyor deputed by you has seen these devastations and has reported them to you, but he has probably not informed you of the loss of the cattle and property. In consequence of these many losses I have no redress but in your justice. The cultivators raise complaints although I do everything in my power, but am not able to pacify them. Reduced to these circumstances, I borrowed money the best way I could, and relieved my cultivators, and made them cultivate their lands for the *rabi* crops. The crops in several villages have also been injured by hailstorms, in consequence of which the cultivators have been reduced to a state of despondency; I have, therefore, no other alternative but to place entire dependence on your favour, to enable me to assist the cultivators in purchasing cattle and implements of husbandry and to pay my debts."[1]

The mutiny.

The next event of importance to Eta, as well as the whole of Northern India, was the great mutiny of 1857. Mr. A. L. Phillipps and Mr. Hall were then in civil charge of the district, and on the 18th May, 1857, heard of the outbreak at Meerut on the 10th. Precautions were taken to guard against surprise by doubling the patrols along the roads and arresting all suspected persons.[2] Communications were maintained daily with Aligarh, Mainpuri, Agra, and Farukhabad. All zamíndárs of influence were written to or verbally warned that they were to exert themselves to the utmost to keep the country quiet and to give the earliest intimation of any attempt at outbreak or disorder, and almost all the treasure was removed to

[1] From the official narrative by Mr. A. L. M. Phillipps, No. 61, dated June 9, 1858, and Mr. C. J. Daniell's letters.

Mainpuri. On the 21st May no communication was received from Aligarh, and on the same day intelligence was received of the outbreak at Aligarh from a sergeant of patrols, who stated that he had met with a large body of sepoys of the regiment at Aligarh (the 9th N.I.), who had informed him that the main body of the regiment had started for Dehli, and that they were on their way to warn the detachments of the same regiment on duty at Mainpuri, Etáwa, and Eta. This story was confirmed by the havildár of the party, and the whole body left Eta, next morning, without making any disturbance. The Magistrates of Etáwa and Mainpuri were warned of these movements. There was no force left in Eta except twenty-five men of the jail guard, who had already shown a mutinous spirit by demanding arrears of pay which they falsely declared were due to them, and as there was no place of strength in the civil station that could be defended, the Magistrate resolved to leave it until the mutineers from Mainpuri and Etáwa had passed through. On the night of the 22nd news arrived that the detachments from those places had already commenced their march and had arrived at Maláwan some fourteen miles from Eta. Mr. Phillipps started the next morning for Bilrám, and halted at Nadrai, where news was brought to him that all the public buildings and the private houses of the district officers had been burned and plundered by one Ran Bahádur and the Sádhs of the neighbourhood. The bazar itself was looted, and Damar Singh, Raja of Eta, did nothing to restore order. Mr. Phillipps continued his march to Bilrám, where he was hospitably received by Dilsukh Rái and his brother, Lahori Mal, father of Kashmíri Mal.

State of the country.

The country was in great disorder: all the roads were swarming with banditti, and Kásganj itself was reported to be threatened by plunderers. After collecting some twenty-one mounted men Mr. Phillipps proceeded to Kásganj, leaving Mr. Hall in Eta. He found that a body of dakaits had already made an attack on Kásganj, and that another was threatened. This news was brought to him at the bárahdari, a large building at the intersection of four straight roads in the town itself, and whilst he was listening to the tale, the cry arose that the '*balwa*' was returning. I give the account of the affray that ensued in his own words:—"I saw a compact body advancing up the streets, filling it from side to side; the first rank marching in order dressed in a kind of uniform with cross-belts and carrying some guns and some *láthís* held as muskets: the whole could not be less than five hundred men. As soon as they saw us some hesitation was apparent, on which, calling on the horsemen to follow, the jamadár and I charged them. They fired some shots as we advanced, but broke before we reached them, and the whole body took to flight. We followed for some distance outside the town and killed many, but the ground was difficult for following dispersed footmen, and we were too small a body to separate far. Indeed, with the exception

of the jamadár and two horsemen, the rest showed little inclination to follow." Ten men were killed in the charge, including a neighbouring zamíndár, and two prisoners were taken, who were subsequently tried and executed. Soon after, the officials of the station of Eta came up with about ten of the jail-guard and reported that they had met with no personal ill-treatment from the Raja of Eta, but they had found him surrounded by a crowd of blackguards whom he was unable or did not care to control, and they had been in fear of being plundered themselves. The Magistrate established himself at Kásganj on the 26th May, and the same day received news of a dakáiti at Soron, and finding his own guard and horsemen mutinous and insubordinate, he determined to cross over to Budaon and ask for assistance from Bareilly.

Retreat of the officials.

On his arrival at Budaon Mr. Phillipps sent an express to Bareilly, but was told to expect no aid, and soon after he heard of the mutiny there. On his return he heard of the arrival of Mr. Bramly with some troops at Patiáli, and on joining him found him in command of some sixty irregular cavalry belonging to different regiments and collected from the Farukhabad district, where they had been on leave. The confidence of the Europeans in their men was considerably lessened on hearing of the fate of Captain Hayes and other officers at the hands of the 7th Irregular Cavalry. On the 2nd June they were joined by Mr. R. Edwards from Budaon, Mr. Gibson and the Messrs. Donnelly, who reported the mutiny of the troops there and the plunder of the treasury. At the same time news arrived of the plunder of Dundwáraganj with the connivance of the neighbouring zamíndár, a Muhammadan. The same day a vast mob of Hindús, including Játs, Thákurs and Ahírs, plundered the zamíndár in revenge for his conduct. The rider who brought the letters from Farukhabad reported that he had escaped with difficulty from the villages on the road, and the same night many of the cavalry decamped without leave. On the 3rd June news arrved that the trans-Ganges districts were all in open mutiny, and that a large body of sepoys were then at Kásganj and would visit Patiáli if they knew that any Europeans were there. It was then resolved to march on to Mainpuri, and next morning, Rupdhani, about three miles from Kuráoli on the Grand Trunk Road, was reached: here it was found that the road was occupied by a regiment of mutineer cavalry on its way from Lucknow to Dehli, and accordingly the fugitives were obliged to return to Patiáli, narrowly escaping on the way a body of sepoys who had encamped half-way between Patiáli and Kásganj. Mr. Edwards and the Budaon fugitives here attempted to make across Rohilkhand, but were repulsed at Kádirganj, and made their way to Fatehgarh with the loss of one of their party. The horsemen of Mr. Bramly's party were dismissed to their homes, and Messrs. Phillipps, Hall, and Bramly proceeded towards Agra. On their way they were very coldly received by Chaudhri Muhammad Ali

Khán of Saháwar, but eventually succeeded in reaching Agra by Manota and Awa on the 7th June. The district was now without a ruler, and on the 29th June Damar Singh set himself up as an independent Raja in the south of the district. Another competitor for power was Lál Ratan Singh, the agent of the estates of the Raja of Rajor, who wherever his master's influence extended usurped an illegal authority over all persons and places. He established himself at Sakít and commenced to collect the land-revenue on the part of Government, and enforced his claims by digging down the houses of those who refused payment or by hanging them up by the heels. Durjan Singh, a brother of Tej Singh, Raja of Mainpuri, came to the aid of the Chauhán agent with about five hundred followers, and in the middle of August they went to Mánikpur and burned and plundered it. Towards the end of July, Hasan Mirza came to Eta as tahsíldár on behalf of the rebel Nawáb of Farukhabad and established himself at Aliganj, where he took possession of the records. On the 15th July, one Azim-ullah Khán, who had been dismissed from his office of police inspector by Mr. Bramly for refusing to stay in Patiáli, his head-quarters, came there in the same capacity on behalf of the Farukhabad Nawáb. In August, Asad Ali Khán, the zamíndár of Saráwal, went to Kásganj, where he was appointed tahsíldár by the Nawáb and remained until the end of September, when he was frightened away by the force under General Greathed arriving at Akrabad. He did not return again until the 2nd of December, when he signalised his entry by the cold-blooded murder of the aged and blind Chaube pensioner, Ghansyám Dás.

Damar Singh sets up as Raja.

At the end of August Mr. Cocks, who had been appointed Special Commissioner of Eta and Aligarh, was induced to intrust the management of the neighbourhood of Kásganj to the Afghán, Daúd Khán of Bhíkampur, in the Aligarh district. Daúd Khán took up his quarters there, but with the characteristic treachery of his race which neither time nor climate can efface, he made common cause with the followers of the rebel Nawáb of Farukhabad, the murderer of the Europeans there, and deceived Mr. Cocks by pleading his inability to drive out Asad Ali Khán, the Nawáb's agent, who was weaker in followers and influence than himself. Mr. Cocks, with a small force under Major Eld, visited the district on their way to Kuchhlaghát, but did not interfere with the Nawáb's force at Patiáli. On the 18th October Mr. Churcher went as Deputy Collector to Eta, and with the help of Tej Singh of Pithanpur and other loyal zamíndárs occupied the abandoned fort of Damar Singh and maintained himself there for some weeks. Mr. Churcher joined Colonel Riddell's force about the middle of November and left the district in the hands of Najf Khán, the munsif, and the revenue officers, by whom it was held until Mr. C. J. Daniell took charge in January, 1858. At the end of November,

Attempts to restore order.

1857, Mr. J. C. Wilson, with a small party, advanced to Soron with a view of getting information of Christian refugees who were known to be waiting to obtain an opportunity for escape from confinement in Rohilkhand. The advance of the rebels from Patiáli to Sahâwar obliged Mr. Wilson to fall back upon Gangíri, and it was from here that the faithful and brave old pensioner Chaube Ghansyám Dás set out to get information of the rebels and was murdered by them at Kásganj. It is believed that the foul deed was perpetrated with the connivance of the Afghán Daúd Khán of Bhíkampur, who at the same time pretended to be a well-wisher of the British Government. Though badly off themselves, the Bulandshahr authorities resolved to assist the people of Eta, especially as they heard that Soron was only able to ransom itself for Rs. 20,000, and rumours came of more extended plundering operations on the part of the Afgháns and the Nawáb's followers. Colonel Farquhar was then in military command and advised a move in the direction of Kásganj with a view of holding the rebels in check until the arrival of a column which was then being formed at Dehli and Meerut under Colonel Seaton, C.B., to convoy a quantity of stores and ammunition for the use of the troops at Cawnpore.

This small force started early in December by Pindráwal to Atrauli, and thence to Chharra, a small village close to the residence of Daúd Khán of Bhíkampur, of whom Mr. Sapte writes :—"This man's conduct towards us was throughout most suspicious. He refused to furnish us with any kind of supplies, and for two days we were put to great inconvenience, and his personal bearing towards us was disrespectful in the extreme." Though close to Kásganj, and though his followers were concerned in the murder of Ghansyám Dás, he pretended ignorance of everything connected with it and the presence of the rebels at Kásganj. While at Chharra, intelligence was received of Colonel Seaton's intention to march on Kásganj by Akrabad and Sikandra Ráo so as to take Kásganj in flank, and he requested that the Bulandshahr force should engage the attention of the rebels, so as to divert their suspicion from the approach of the main force. Colonel Farquhar, thereon, marched, the next day, to Gangíri, within ten miles of Kásganj, and informed Colonel Seaton of the move, and that the rebels intended to attack the smaller force. Colonel Seaton changed his route and came down straight on Gangíri by Jaláli. "The conduct of the headmen of Gangíri," writes Mr. Sapte, "attracted our special notice ; on our reaching the village, they came out to meet us, and then after waiting but a few minutes wished to leave, and kept asking us to allow them to go. We thought it better to keep them in camp, but I have every reason to believe it was from this village that news was sent to the rebels of the smallness of our force, the villagers being then in ignorance of the proximity of Colonel Seaton's column. Early the next morning Colonel Seaton arrived and

Advance to the Nim nadi.

encamped on the east side of the Nim nadi, two miles in advance of our camp. About noon of that day we were surprised by the sudden appearance of a cloud of cavalry close to the camp. The men turned out, and after a splendid charge from the Carabineers, in which three gallant officers of the Carabineers lost their lives, succeeded in driving the rebels before them at all points, capturing three of their guns and killing some three hundred. The cowards thought to have been opposed by Colonel Farquhar's small detachment, and great was their astonishment at finding a large army ready to receive them ; they soon found out their mistake, and thought to save their worthless lives by an ignominious flight. We went with Colonel Seaton's column the next day to Kásganj, which we found evacuated. Colonel Seaton followed the enemy up on the 15th and directed us to march up the bank of the river from Kachhla ghát, and destroy every boat we could find. Major Stokes and Lieutenant T. P. Smith, of the Horse Artillery, succeeded in burning four boats at Kachhla, notwithstanding the presence of a large rebel force on the opposite side." The enemy's force was under the command of Ismaíl Khán, son of Walidád Khán of Málágarh, and fled to Kásganj, and thence by Saháwar to Patiáli, where another action took place in which they lost all their guns, to the number of thirteen, and all their ammunition and baggage. The rebel force was thus completely dispersed, and the remains of it retreated to Farukhabad. Colonel Seaton returned to Kásganj, and crossing the Káli nadi, marched by Eta to Mainpuri, which was occupied by his force, after a brief resistance, about the 26th December. Occasional bodies of troops marched through the district subsequently, and in March, 1858, General Kenny's force took up a position at Patiáli, from which they commanded the river-face throughout the district, and by the middle of the year order was completely restored. Since the mutiny the principal event has been the settlement of the land-revenue of the district, which has been sufficiently described in the previous pages.

GAZETTEER

OF THE

ETA DISTRICT.

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ALIGANJ, a town in parganah Azamnagar of the Eta district, is situated on the Eta and Farukhabad road, 34 miles from Eta. The population in 1847 numbered 7,146 souls; in 1853 there were 8,429 inhabitants, and in 1865 there were 7,813. The census of 1872 showed a total population numbering 7,912 souls, of whom 5,227 were Hindús (2,533 females) and 2,685 were Musalmáns (1,440 females). The area of the town site is 148 square acres, giving 53 souls to the square acre. Notwithstanding its comparatively large population, Aliganj is only a large, quiet, agricultural village, possessing little trade or importance. There is one wide metalled road running from north to south and containing the principal bazar, another metalled road crosses this at right angles from east to west. The shops are, for the most part, built of mud, but there are a few large brick-built houses, the residences of the wealthier traders. The tahsíli, a circular structure resembling a fort, and the school are in the principal bazar, and the police-station, post-office and travellers' sarái, built by the founder, lie on the road running from east

Site.

to west. The centre of the sarái is a clean open space possessing a remarkably good well, surrounded by trees. All classes are to be found in Aliganj, but Mahájans and Saraugis are especially numerous. The market days are Mondays, Tuesdays, and Saturdays, and the chief articles of trade are grain, indigo-seed, and cotton, which are exported to Káimganj, Farukhabad, Kuráoli in Mainpuri, and by the Grand Trunk Road to Éta, and thence to the railway at Túndla and Háthras.

Municipality.

Aliganj has recently been formed into a municipality, the affairs of which are managed by a committee of twelve members, of whom four are official and eight are elected by the tax-payers. The incidence of the octroi in 1874-75 fell at Re. 0-5-10 per head of the population. The following statement shows the income and expenditure for three years:—

Receipts.	1872-73.	1873-74.	1874-75.	Expenditure.	1872-73.	1873-74.	1874-75.
	Rs.	Rs.			Rs.	Rs.	Rs.
Opening balance ...	...	469	235	Collection and head office,	401	670	646
Octroi ...	1,686	3,150	2,917	Police	396	1,172	1,103
Miscellaneous ...	348	179	287	Conservancy, lighting, &c.,	182	419	432
Total ...	2,034	3,798	3,439	Public works	433	699	527
Expenditure ...	1,565	3,563	3,372	Charitable grants... ...	104	519	574
Balance ...	469	235	67	Miscellaneous	49	84	90

The following statement shows the imports and consumption of the principal taxable articles per head of the population for two years:—

Articles.	*Gross imports in* 1873-74.		*Imports in* 1874-75.		*Consumption per head in* 1873-74.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	Mds. s. c	Rs. a. p.
Grain	41,175	2,716	42,480	3,407	5 8 2	0 5 5
Sugar refined	615	...	564	...	0 3 2	...
Ditto unrefined ...	4,500	...	2,545	...	0 23 15	...
Ghi	319	...	284	...	0 1 9	...
Other articles of food ...	5,723	7,984	4,764	8,526	...	...
Animals for slaughter ...	1,536	head	1,070	...	head ¼	...
Oil	50	...	54	...	0 0 4	...
Oil-seeds	1,353	...	1,505	...	0 6 13	...
Fuel, &c.	1,479	978	82	578	0 7 7	0 1 11
Building materials ...	51	1,861	23	1,566	0 0 4	0 3 9
Drugs and spices ...	...	5,343	7	5,876	...	0 10 3
Tobacco	738	...	478	...	0 3 10	...
European cloth ...	...	28,516	...	26 607	...	3 9 6
Native cloth	...	10,489	...	9.743	...	1 5 2
Metals	...	3,964	...	5,154	...	0 7 11

History.

Aliganj is the head-quarters of the tahsíl of the same name comprising parganahs Azamnagar, Barna, Patiáli, and Nidhpur. It was founded in the last century by Yakút Khán, *alias* Khán Bahádur Khán, a Katiya Thákur of Angraiya, who became a convert to Islám and a *chela* of the Farukhabad Nawáb. Khán Bahádur Khán, on his conversion, was appointed amil of Azamnagar, and built the large mud fort to the south of the town, and on it a massive tomb of block kunkur to the memory of the Musalmán saint Hamza Shahíd. Two towers of the tomb, with the connecting wall and a gateway facing the north, still remain standing. The date of the building of the fort (1717A.D.) is found from the following inscription engraved on a slab of stone which was removed from the fort and is now in the possession of Karámat Khán:—

چو یاقوت‌خان سموالمکان بنائے علیگنج خوش تر نهاد
ز بس خوبی و حسن ترتیب آن بهر کشور ملک شهرت فتاد
چه نرخ بنائے که از دیدنش دل اهل آفاق گردید شاد
خدایا ز چشم بدش در دار که‌این است معمورهٔ دین و داد
سروسش دعا کرد سالش بگفت علیگنج آباد و فرخنده باد
کاتب‌الحروف محمدآدم معمار محمدخانی
سنه ۱۱۴۳ هجری

Yakút Khán formed the township by taking land from five villages and settled people of all classes in it. He was killed in the battle of Dori in the year 1161 H. (1748 A.D.), fought between the Nawáb of Farukhabad and the Rohillas under Háfiz Rahmat Khán, in which the latter was victorious. The favourite elephant of Khán Bahádur Khán, though itself badly wounded, brought his corpse to the foot of the fort, where it died. Khán Bahádur Khán was buried in a plain tomb in the midst of an enclosure which lies beneath the fort and is surrounded by a low wall of block kunkur. At the foot of his tomb is a mound which, tradition says, is the burial-place of his elephant. The tomb, with its well-preserved enclosing walls, forms, together with the handsome frontage of the ruined tomb standing on the high mound above, the chief interesting features of the place. Two unpretending mosques, one to the north and the other to the south of the town, were built by the founder, whose descendants are still in possession of the proprietary right to the land in the neighbourhood.

AMAPUR (Amánpur), a small trading town in parganah Saháwar-Karsána and tahsíl Kásganj of the Eta district, is distant from Eta 13½ miles. The population of the town, with its suburb Dadwára, numbered 2,743 souls in 1872. This town has lost much of its importance since the Grand Trunk Road was opened, and traffic fell off on the Dehli and Farukhabad road which passed through it. It is still the seat of a considerable trade in cotton, grain,

and indigo-seed, and contains several wealthy bankers and merchants. The Chaukidári Act is in force in Amípur, including Dadwára, and in 1873-74 supported a village police numbering four men of all grades at an annual cost of Rs. 192. The number of houses in the town during the same year was 589, and of these 395 were assessed with a house-tax averaging Re. 1-12-4 per house assessed and Re. 0-4-1 per head of the population. This, with a balance of Rs. 43 from the previous year, gave an income of Rs. 743, of which Rs. 736 were expended on wages and public improvements.

ANGRAIYA, or Angreya, a large village of parganah Azamnagar of the Eta district, lies to the south of the Eta and Aliganj road, 27 miles from Eta. The population in 1865 numbered 232 souls, and in 1872 was 282. The Angraiya taluka contained 32 villages, which, until the cession of Azamnagar to the British, belonged to Bakht Buland Khán, who had a small brick fort in the vicinity. He was son of Kesri Singh, *alias* Khán Bahádur Khán, a Katiya Thákur, who became a convert to Islám and a disciple of Nawáb Muhammad Khán, Bangash, of Farukhabad (see ALIGANJ).

ATRANJI KHERA, a famous village, or rather mound, on the boundaries of Achalpur and Burhanabad, in parganah Márahra of the Eta district, distant ten miles north from Eta on the Grand Trunk Road, 15 miles south of Soron, and 43 miles north-west of Sankisa as the crow flies, but 50 miles from it by road. The name Atranji occurs with Sikandarpur as the name of one of the parganahs of Kanauj in the *Ain-i-Akbari* in the form Sikandarpur-Atreji. Sikandarpur, now called Sikandarabad, is a village on the left bank of the Káli nadi, opposite Atranji. But little is known about its early history, though many of the oldest families in the district claim it as their home. I shall first give the local story, and then the result of modern research.

Local tradition.

Local tradition says that in ancient times, before the invasion of the Musalmáns, the ancestors of the celebrated Chakravartti Raja Ben, who was the chief Raja of these parts, built a strong fort, which was surrounded by a large and flourishing city, and the fort continued, till the time of Raja Ben, the residence of the Rajas. It is not known to what caste Raja Ben belonged. When Shaháb-ud-dín Ghori, in 1193 A.D., after the defeat of Raja Prithiráj of Dehli, demanded the submission of the surrounding chieftains, Raja Ben refused to render allegiance to him and defeated several expeditions sent against him. At length Shaháb-ud-din Ghori took the field in person, and in order to facilitate operations against the fort, is said to have dug a canal from Khúrja, in the Bulandshahr district, which he joined to the Káli nadi close to Atranji, and the remains of it in the vicinity of the mound are still pointed out. A battle was fought, in which the Raja was defeated, his fort and city were then surrounded, captured, and blown into the air, and the whole place, including the inhabitants and houses, was utterly

destroyed.[1] Since then the khera has remained uninhabited and desolate. Below the khera is the tomb of Hazrat Hasan, who was killed on the side of the Musalmáns. The length of the khera is 3,960 feet, breadth 1,500 feet, height 65 feet. Coins of all sorts are frequently found on it, but although the popular belief is that great treasures lie buried within the khera, so great is the superstitious dread attached to it, that few persons will now dig there either for coins, or for brick or stone. Such is the story told by tradition, but more than one part of it is incredible. In Shaháb-ud-dín Ghori's time gunpowder was not known, and the account of the canal carried from Khúrja is absurd; probably a deep trench may have been dug all round the city, in order to make the blockade more effective. Some account of this mound and the ruins near it has been given by the late Mr. C. Horne in the Journal of the Asiatic Society.[2]

Chinese travellers.

General Cunningham would identify Atranji Khera with the site of *Pi-lo-chan-na*, visited by the Chinese Buddhist traveller Hwen Thsang in the seventh century. M. Stanislas Julien in his "*Voyages des Pèlerins Bouddhistes*," transliterates the Chinese name by Virasána. The words '*pil*' and '*kar*' in Sanskrit both mean elephant, so that Karsána would answer, in form at least, to the name given by Hwen Thsang; but as General Cunningham notes, Karsána is apparently of too modern origin to be taken for the old city. M. Vivien de St Martin in his '*Mémoire analytique sur la carte de l'Asie centrale et de l'Inde*' suggested Karsána.[3] Hwen Thsang records that on leaving Ahichhatra, which can clearly be identified with the village of the same name near Ramnagar, in the Bareilly district, he proceeded, in a southern direction, some 260 to 270 *li*, or from 43 to 45 British miles, to the Ganges, which he crossed, and then turning west, he arrived in the kingdom of *Pi-lo-chan-na*. He describes it as being 2,000 *li*, or 333 miles, in circuit, and on leaving it after a journey of 200 *li*, or 33 miles, he came to the kingdom of *Kie-pitha*, or Kapitha, called *Sang-ka-shi*, or Sankisa, by Fah Hian,[4] and lying midway between Virasána and Kanauj. Sankisa is identified with the modern village of that name on the left bank of the Káli nadi. All these indications clearly point to some place in the north-west of the Eta district as the site of the ancient city, and I shall now give General Cunningham's reasons for identifying the ancient Buddhist city of *Pi-lo-chan-na* with Atranji. Passing over Karsána and Pilkhuni near Sirhpura as being apparently of modern date, he writes:—"In proposing Atranji as the site of the ancient *Pi-lo-chan-na*, I am influenced solely by the fact that this is the only large place, besides Soron, of any antiquity in this part of the country. It is true that the

[1] This story is told by Muhammad Baha-ud-dín Husain of Márahra in his *Akhbar-ul-Márahra*.
[2] Vol. XXXV. (Part I), 165. [3] Voy. des Pél. Boud., III, 343. [4] *Ibid*, II., 235.

recorded distance from Sankisa is somewhat greater than that recorded by the Chinese pilgrim, namely, 45 miles, instead of 33 miles, but the bearing is exact." From measurements made by a trustworthy servant Cunningham gives the length of the great mound as 3,250 feet and the breadth as 2,550 feet at the base, and writes :—"Now these dimensions would give a circuit of about two miles, which is the very size of *Pi-lo-chan-na* as recorded by Hwen Thsang." Its highest point is 44 feet 9 inches, which, if Cunningham's identification be correct, should be the ruins of the great stupa of Asoka, upwards of 100 feet in height, as this lofty tower is said to have been situated inside a monastery in the middle of the town, outside of which were marked the places where the Buddhas rested for a time. Outside the town there were two other monasteries, inhabited by 300 monks, who studied the Mahâyâna, and five temples of the gods. The monasteries may perhaps be represented by two small mounds which still exist on the east side of the great khera, and to the south there is a third mound, 165 feet in length, by 105 feet in breadth, which may possibly be the remains of one or more of the five temples.

Cunningham's arguments.

"Atranji Khera," writes Cunningham, "had two gates—one to the east, towards the Kâli nadi, and the other to the south. The mound itself is covered with broken bricks of large size and fragments of statues, and old coins are said to be frequently found. All the existing fragments of statues are said to be Brahmanical. There is a temple of Mahâdeo on the mound, and there are five lingams in different places, of which one is six feet in height. The principal statue is that of a four-armed female called Devi, but which, as she is represented treading upon a prostrate figure, is most probably Durga. The only objection to the identification of Atranji with *Pi-lo-chan-na* is the difference between the distance of 200 *li*, or 33 miles, as stated by Hwen Thsang, and the actual distance of 43 miles direct, or about 48 or 50 miles by road. I have already suggested the possibility of there being some mistake in the recorded distance of Hwen Thsang, but perhaps an equally probable explanation may be found in the difference of the length of the yojana. Hwen Thsang states that he allowed 40 Chinese *li* to the yojana, but if the old yojana of Rohilkhand differed from that of the central Duáb as much as the *kos* of these districts now differ, his distances would have varied by half a mile in every *kos*, or by two miles in every yojana, as the Rohilkhand *kos* is only one and a half mile, while that of the Duáb is two miles, the latter being one-third greater. Now if we apply this difference to Hwen Thsang's measurement of 200 *li*, or 33 miles, we increase the distance at once to 44 miles, which agrees with the direct measured distance on the map. I confess, however, that I am rather inclined to believe in the possibility of there being a mistake in Hwen Thsang's recorded distance, as I find

[1] Beal's Fah Hian, 63.

exactly the same measurement of 200 *li* given as the distance between Sankisa and Kanauj. Now the two distances are precisely the same—that is, Sankisa is exactly midway between Atranji and Kanauj, and as the latter distance is just 50 miles by my measurement along the high road, the former must also be the same. I would, therefore, suggest the probability that both of these distances should be 300 *li*, or 50 miles, instead of 200 *li*, as recorded in the text. In favour of this proposed correction I may cite the testimony of the earlier Chinese pilgrim, Fah Hian, who makes the distance from Sankisa to Kanauj seven yojanas, or 49 miles. At Hwen Thsang's own valuation of 40 *li* to the yojana, this measurement would give 280 *li*; and as Fah Hian does not record a half yojana, we may increase the distance by half a yojana, or 20 *li*, which brings the total up to 300 *li*, or exactly 50 miles. But whatever may be the true explanation of the difference between the actual distances and those recorded by Hwen Thsang, there still remains the important fact that Sankisa was exactly midway between Kanauj and *Pi-lo-chan-na* just as it now is midway between Kanauj and Atranji. If we couple this absolute identity of position with the fact that Atranji is the only old place in the part of the country indicated by Hwen Thsang, we can scarcely arrive at any other conclusion than that the great ruined mound of Atranji is the site of the ancient *Pi-lo-chan-na*."

AULAI, a parganah of the Eta district, lies between Faizpur on the west and Nidhpur on the east; the Ganges forms the northern boundary, and Soron and Sirhpura the southern. In 1872-73 the total area comprised 31,041 acres, of which 19,030 were cultivated (5,155 irrigated), 7,853 were culturable, and 4,158 acres were barren. Like Nidhpur, it may be divided into three tracts:—(1) the *katra* or lowlands on the Ganges; (2) the *danra* or uplands, and (3) the *tarái* or lowlands of the Búrhganga.

General appearance.

The uplands comprise the greater portion of the area, and where they have a thick deposit of earth, produce sugar and wheat, but, except in favourable years, require artificial irrigation. The *katra* on the Ganges has a good proportion of *tarái* land, which yields sugar-cane and rice without irrigation. The *tarái* of the Búrhganga is not so good, as the passage of the water is liable to be stopped in time of flood, and the sugar-cane therefore rots. Altogether the *kharíf* occupied 64·8 per cent. of the total cultivated area during the year of measurement, and in it sugar-cane covered 15·5 per cent., cotton 22·2 per cent., and *chari* or fodder 6·1 per cent. In the *rabi* wheat covered 27·2 per cent., and barley 6·5 per cent., of the total cultivated area.

Fiscal history.

The assessments of the first four settlements were as follows:—(1) Rs. 21,783; (2) Rs. 22,433; (3) Rs. 22,937, and (4) under Regulation IX. of 1833, Rs. 25,087. The revenue before the present (or fifth) settlement amounted to Rs. 25,520, an increase due

to the resumption of a revenue-free estate and some small alluvial patches. The following statement compares the areas of the last and present settlements :—

	Total area.	*Unassessed.*		Culturable waste.	Lately abandoned.	*Cultivated.*			Total assessable area.
		Revenuefree.	Barren.			Irrigated.	Unirrigated.	Total cultivation.	
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past settlement,...	31,342	16	5,683	9,829	724	9,535	2,992	12,527	25,598
Present ditto,...	31,041	...	4,158	6,647	1,206	5,155	13,875	19,030	26,883

The irrigated area of the present settlement includes 2,735 acres *tarái*. The increase in cultivation has been very great, amounting to 52 per cent. The former settlement was made by Mr. Timins in the Budaon district, and his assessment fell at Re. 0-15-8 on the assessable area and Rs. 2-0-1 on the cultivation, implying an average rental of Rs. 3-0-7 per acre. At the expiration of the settlement the rate on cultivation fell to Re. 1-5-5, and still 29 per cent. of the culturable waste remained untilled. The new settlement has been made by Mr. J. S. Porter, and he found that the rental of the village papers corrected for lands held as seer at cultivators' rates, and for lands held on payment in kind by estimate, amounted to Rs. 55,135, giving an average rent-rate of Rs. 2-14-4 per acre. He next distributed the soils of the parganah with the following valuations : —

Soil.	Area in acres.	Rate per acre.	Soil	Area in acres.	Rate per acre.
		Rs. a.			Rs. a.
Tarái 1st, ...	1,775	8 0	Dúmat 1st, ...	1,063	5 4
Ditto 2nd, ...	1,975	5 4	Ditto 2nd, ...	760	3 15
Gauhán 1st, ...	...	...	Ditto 3rd, ...	4,802	2 10
Ditto 2nd, ...	2,060	5 4	Bhúr, ...	6,595	1 5

This calculation gave a rental of Rs. 65,218, and Mr. Porter ultimately assessed, on half assets, at Rs. 32,640, giving an increase, on the previous demand, of 28 per cent., falling at Re. 1-11-5 on the cultivated acre, and implying an assumed rental nearly 18 per cent. above the recorded assets. Mr. Porter observes that there was considerably more room for expansion of rents in this parganah than in Faizpur, as Aulái was in some slight degree superior on the whole to Faizpur, and in both the existing rent-rates were altogether inadequate. The new assessment came into force in July, 1871.

The following table shows the well capabilities at settlement :—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average.		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	6	6	18	3·00	7·72	4·33
Kuchcha, ...	13	13	34	2·61	4··8	2·26
Dhenkli, ...	896	896	1,305	1·45	3·92	2·02
Total, ...	915	915	1,357	...	...	...

Population.

According to the census of 1872, parganah Aulai contained 86 inhabited villages, of which 57 had less than 200 inhabitants; 21 had between 200 and 500; 7 had between 500 and 1,000; and one had between 1,000 and 2,000. The settlement records show 36 mahâls or estates, of which 18 are zamindâri, 11 are perfect, and 7 are imperfect pattidâri. The total population in 1872 numbered 17,918 souls (7,778 females), giving 373 to the square mile, or 426 to the cultivated square mile. Classified according to religion, there were 16,915 Hindús, of whom 7,392 were females; 1,003 Musalmáns, amongst whom 386 were females. Distributing the Hindu population amongst the four great classes, the census shows 1,511 Brahmans, of whom 622 were females; 2,042 Rajpúts, including 824 females; 187 Baniyas (97 females): whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 13,175 souls, of whom 5,849 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (243), Solankhi (748), Tomar (75), Pramár, Sikharwár, Parihár, Ráthor, Katiya, Pundír, Gahlot, Bais, Jádon, Dhákra, Badgújar, Gaur, Gaurâhar, Janghára, Bhadauriya, Raghubansi, Kachhwáha, Sombansi, Katehiriya, Bâchhal, Gautam, Surkhi, Porach, Maharwár, Gaharwár, Taila, and Dugla clans. Amongst the other castes of the census, the following show more than 1,000 members each:—Káchhi or Muráo (2,826), Ahír (1,074), Kahár (1,053), Chamár (2,570), and Gadaríya (1,132). The following have between 100 and 1,000 members:—Káyath (249), Barhai (383), Mahájan (268), Lodha (363), Khákrob (525), Hajjám (329), Dhobi (272), Kumhár (284), Kori (142), Nunerá (482), Aheriya (103), and Teli (665). Distributing the agricultural population amongst proprietors and cultivators, the former, at settlement, numbered 256 souls, and amongst them Thákurs possessed 41 per cent. of the entire area of the parganah; Brahmans held three per cent.; Káyaths, 23 per cent.; Baniyas, 9 per cent.; Mahájans, 8 per cent.; Káchhis and Kahárs, 3 per cent. each; Chamárs, 2 per cent.; Musalmáns, 1; and Europeans, 7 per cent.

of the entire area. Thákurs comprised 19 per cent. of the cultivating castes; Brahmans, 16 per cent.; Káchhis, 13; Chamárs and Gadariyas, each 7 per cent.; Káyaths, Kahárs, Ahírs, Khákrobs, and Musalmáns, each 4 per cent.; Lodhas, 3; Barhais, 2, and others, 13 per cent. of the total population actually tilling the ground (2,787).

The following statement shows the distribution of the cultivation amongst proprietors and tenants, and their rents, during the year of measurement:—

Class of cultivators.	Number of holders.	*Area held on paying*		Total average area held by each in acres.	Total cash rents.	Average cash-rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
		Acres.	Acres.	Acres.	Rs.	Rs. a. p.	Acres.
Proprietors (seer), ...	256	2,118	272	9	4,475	2 1 9	13
Occupancy tenants, ...	1,503	10,073	347	7	32,924	3 4 3	55
Tenants-at-will, ...	1,072	5,522	463	5½	11,928	2 2 7	31
Rent-free, ...	212	235	...	...	...	...	1
Total, ...	3,043	17,948	1,082	...	49,327	...	100

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 26 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 551 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 95 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals or goods; 4,184 in agricultural operations; 544 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 979 persons returned as labourers and 150 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 550 as landholders, 11,200 as cultivators, and 6,168 as engaged in occupations and unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 120 males as able to read and write out of a total male population numbering 10,140 souls. In the reign of Akbar, Aulái formed a portion of mahál Budaon in dastúr and sirkár Budaon, and remained in Budaon until 1845, when it was transferred permanently to the Patiáli sub-division, now Eta. Since the settlement under Regulation IX. of 1833, the parganah has lost nine estates (including Aulái khás) by transfer to parganah Nidhpur, and in return it has gained eight estates by transfer from Nidhpur and nine by partition.

AZAMNAGAR, a parganah of the Eta district, is bounded on the north and west by parganah Patiáli; on the west by Sirhpura and Barna of the same district; on the south by Mainpuri, and on the east by the Farukhabad district. In 1872-73 the area comprised 164,100 acres, of which 110,050 acres were

cultivated (40,611 irrigated); 29,859 acres were culturable waste; 583 acres were held free of revenue, and 23,608 acres were barren. Sandy soil spreads in wide irregular undulations, throughout almost the whole parganah, and forms even 64 per cent. of the cultivated area. The worst portions, as in other similarly situated parganahs, are the tracts bordering upon the lowlands of the Búrhganga to the north, and upon those of the Káli to the south. The central tract between the two rivers has *dúmat* soil in much larger proportion, interspersed with occasional patches of bare, barren *usar* land and *dhák* jungle, whilst towards the Farukhabad border a group of villages occurs in which there is only 20 per cent. of *bhúr*. The *tarái* of the Káli is a narrow strip of land averaging about a quarter of a mile in breadth of exclusively good loam and clay, to which the uplands descend in gradual sandy undulations. The Búrhganga *tarái* is about one to two miles in width, and lies beneath a high cliff cut through by deep ravines, with rich soil nearest to the old bank, whilst further away the soil is of the worthless description known as *phatka*, comprising almost pure sand covered with a thin deposit of alluvial soil. In both the lowland tracts irrigation is almost unnecessary, but on the Káli it is sometimes had recourse to, owing to the *tarái* being considerably higher than the river bed, and being in consequence partially drained of its moisture by the river. With these exceptions the villages throughout the parganah are of a fairly uniform character, varying in the proportion and shade of quality of the same descriptions of soil, but not presenting any group of generally distinct conditions which would necessitate separate treatment. The drainage line falls from the high land above the Búrhganga on the north to the Káli on the south, whilst from the north-eastern corner of the parganah, the surplus moisture is carried off by the Bagar, a succession of shallow depressions, deepening occasionally into *jhíls*, which commence in this parganah and form ultimately a stream which flows into the Farukhabad district. Some cultivation is carried on in its bed during the cold and hot seasons. The average depth of water from the surface over the whole parganah is about 14 feet, with an average depth in wells of about 5·5 feet. In the *tarái*, water is found at from 4 to 8 feet from the surface, and there are indications that the water-level has risen considerably throughout the whole parganah during the last 30 years. The following statement shows more clearly the well-capabilities as found at settlement:—

Physical features

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	592	778	3,628	4·58	15·01	6·46
Kuchcha, ...	6,819	6,843	23,831	3·48	13·15	4·89
Dhenkli, ...	1,459	1,460	2,880	1·97	11·73	3·92
Total, ...	8,870	9,081	30,339	...	...	...

Fiscal history.

The previous assessments of this parganah were as follows :—(1) Rs. 98,786 ; (2) Rs. 1,02,984 ; (3) Rs. 1,04,338, and (4) under Regulation IX. of 1833, made by Mr. Robinson in the Farukhabad district, Rs. 1,09,591, which fell at Re. 1-7-4 on the cultivated acre, and implied an average rent-rate of Rs. 2-4-3 on the cultivation. This assessment was reduced on revision, eight years afterwards, by Mr. Wynyard, who lowered the revenue to Rs. 98,604, falling at Re. 1-5-1 on the cultivated acre and giving a rent-rate of Re. 1-15-6. In 1846, twelve villages, with a revenue of Rs. 7,915, were added to the parganah, and by reductions for land taken up for roads and canals and additions, by assessing revenue-free patches, the revenue stood at Rs. 1,06,818 at the commencement of the present settlement.

Former and present state compared.

The description of the parganah given by Mr. Robinson at the last settlement presents a most unattractive picture, considerably harsher than its present condition would now warrant. He says:—"The general condition of the parganah is bad : the land is generally high and sandy, in some parts so poor as to bear crops only once in every two years, and a considerable fallow is allowed in almost all the villages ; a few estates towards the southward of the parganah are of a better quality. The inhabitants are principally Rajpúts, all carrying arms, much addicted to thieving of cattle and of dissolute habits. They are, I think, less civilized than any class of people I have seen except the inhabitants of the *tarái* in Rohilkhand. The consequence is that the agriculture of the parganah is neglected and badly conducted, and the parganah, allowing for all its natural disadvantages, is in a state far below its capabilities. Hemp and indigo are the most valuable products ; sugar-cane is little cultivated. The main support of the revenue is, however, the kharíf crops of joár and bájra ; cotton is also considerably cultivated." On this Mr. Ridsdale remarks :—"With the exception of the sandy nature of the soil, the indelible natural feature of the parganah, scarcely any of these unfavourable traits are now noticeable. The agriculture and social condition of the cultivating classes are fairly on a level with those of other parganahs of similar capabilities. Cattle-thieving has ceased to be the leading occupation of its inhabitants, and the better class of staples are largely grown. The relative wealth of the parganah, compared with the rest of the district, is indicated by the returns of the late income-tax assessments, wherein, out of the sixteen parganahs of the district, Azamnagar is only surpassed by five other parganahs in the incidence per square mile of area of the assessment on zamíndárs' and cultivators' profits and of other trades combined with them. It may therefore be reasonably inferred that the parganah has reached a fair standard of general prosperity. The entire demand for the ten years preceding the Regulation IX. of 1833 settlement was annually collected, with an average balance of only

Rs. 403. Mr. Robinson argued that "it could not have been paid with so small a deficit for such a period by a turbulent race of Rajpúts, without a profit of something near, or perhaps more than 30 per cent., and he hence deduced the estimated assets of the parganah at Rs. 1,58,543. He omits to mention whether any coercive processes had been requisite to realise this demand, and no statistics are available to prove the difficulty or facility of collection, but in the course of my village enquiries I have discovered fifteen estates which were sold by auction for arrears of revenue prior to Mr. Robinson's settlement. Twelve of them were owned by these 'turbulent Rajpúts,' but as Mr. Robinson reduced the revenue of eleven out of the fifteen in his new settlement, it may be concluded that the arrears were probably due at least as much to over-assessment as to contumacy. Still, considering the frequency of this measure in those days, this number of sales cannot be held to establish the severity of the parganah assessment, and Mr. Robinson's arguments may, I think, be accepted in support of the general fairness of the revenue. Mr. Robinson's other reason for not lowering the existing demand were that the incidence of the revenue in this parganah was 38 per cent. lower than in the neighbouring parganah of Shamsabad, which was not heavily assessed —a difference scarcely warranted by the comparative capabilities of the two parganahs; and that average rent-rates, both actuals extracted from patwaris' papers and assumed rent-rates developed by his predecessor, Mr. Rose, and tested by himself, showed a similar and somewhat higher scale of assets. He ultimately assessed the parganah at Rs. 1,09,591—an increase of Rs. 2,010, or less than two per cent. above the demand of the preceding year." The Commissioner, commenting on these assessments to the Board, remarks:—"Moderation has been the prevailing feature in these settlements, and where the assessment has been raised, the enhancement has prudently fallen short of the sum which might apparently have been demanded." This assessment broke down, not so much on account of its intrinsic severity, but in consequence of a series of calamitous seasons of scarcity and drought culminating in the famine of 1245 *fasli* (1838), which so impoverished this and the neighbouring parganahs as to necessitate a reduction of the Government demand, five villages in this parganah having been sold, four held khám, and three farmed for arrears of revenue."

Transfers.

The revision of the settlement was effected by Mr. Wynyard in 1844-45, and gave a reduction of Rs. 10,987, or 19 per cent. of the revenue of the villages reduced, and 10 per cent. of the revenue of the entire parganah. This revised demand was collected without difficulty. One village was farmed for arrears; three were sold for withholding revenue during the mutiny, and three whole villages and portions of four others were confiscated for rebellion. So much for State action. Between 1835 and 1870, shares having an area of 24,295 acres, and paying a land-

revenue of Rs. 15,868, were sold for Rs. 1,82,090, giving an average of Rs. 7-7-11 per acre, and 11·47 years' purchase of the land-revenue. The average price has risen from 5·01 years' purchase of a revenue amounting to Rs. 2,690 in 1846-55 to 13·13 years' purchase of a revenue amounting to Rs. 4,056 between 1866 and 1870. The transfers by auction during the same period (1835-70) amounted to 13,067 acres, paying a revenue of Rs. 8,668; the price fetched was Rs. 76,620, being only Rs. 5-13-10 per acre, and 8·84 years' purchase on the revenue. Statistics of auction sale are, as a rule, too untrustworthy for guidance as to value or price. The mortgage transactions covered 21,643 acres, paying a revenue of Rs. 14,483, giving a total of transfers affecting 59,005 acres, paying a revenue of Rs. 39,019 and yielding an average price per acre of Rs. 6-1-9 and 9·23 years purchase of the land-revenue. One fact may be gathered from these transfer statements, that the value of land between 1866 and 1870 is more than double what it fetched during the previous twenty years, or 11½ years' purchase of the revenue compared with 4½ years' purchase between 1846 and 1855.

New settlement.

The following statement compares the past and present areas:—

	Total area in acres.	*Unassessed.*			*Culturable.*		*Cultivated.*			Total assessable area.
		Barren.	Revenue-free.	Total.	Old waste.	Newly abandoned.	Irrigated.	Dry.	Total cultivation.	
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past settlement,	133,772	21,410	4,792	26,202	41,143	12,496	15,770	59,194	74,964	128,603
Present ditto ...	164,100	23,608	583	24,191	25,566	4,293	40,611	69,439	110,050	139,909

The area of the present settlement entered as irrigated includes 5,279 acres *tarái* land. The above figures show an increase in cultivation amounting to 46·7 per cent., and in irrigation of 139 per cent., whilst 21 per cent. of the culturable area remains untilled. The proportion of irrigation to cultivation has risen from 21 to 34 per cent. The present settlement was made by Mr. S. O. B. Ridsdale, and came into force in July, 1872. He found the actual rental corrected for land cultivated by proprietors, and lands held free of rent at average cultivating rates, and for lands held on division of produce by estimate, amounted to Rs. 2,25,766, giving an average rent-rate of Rs. 2-0-10 per acre.

Crops and soils.

The *kharíf* crops, during the year of measurement, covered 51·9 per cent. of the total cultivated area, and amongst them sugarcane occupied 1·6 per cent., indigo 34·2, cotton 4·3, rice 1·5, and *chari* or fodder 7·6 per cent. In the *rabi*, wheat occupied 20·1

per cent., barley 12·8, gram 1·9, and vegetables 1·3 per cent. of the entire cultivation. The following statement shows the assumed rates of rent per acre for each class of soil adopted at the recent settlement:—

Soils.	Rate.	Soils.	Rate.	Soils.	Rate.	Soils.	Rate.
	Rs. a.		Rs. a.		Rs. a.		Rs. a. p.
Gauhán, 1st,	8 14	*Mattiyár*, dry,	2 4	*Dúmat*, dry,	2 12	*Bhúr*, dry, ...	1 3 6
Do., 2nd,	5 12	*Do., tarái*,	3 0	*Do., tarái*,	4 0	*Do., tarái*,	1 11 0
Mattiyár, wet,	3 4	*Dúmat*, wet,	4 4	*Bhúr*, wet,	2 8		

The following figures show the soils to which the assumed rent-rates have been applied:—*Gauhán*—wet, 6,805 acres; dry, 2,134 acres; and *tarái*, 214 acres; total 9,153 acres: *mattiyár*—wet, 1,945 acres; dry, 1,247 acres; and *tarái*, 1,308 acres; total, 4,500 acres: *dúmat*—wet, 15,305 acres; dry, 10,582 acres; and *tarái*, 2,672 acres; total, 28,559 acres: *bhúr*—wet, 11,277 acres; dry, 55,476 acres; and *tarái*, 1,085 acres; total, 67,838 acres, giving a total cultivation amounting to 110,050 acres. Applying the rates above given to these soils, the result is a gross rental for the parganah of Rs. 2,87,467, which gives a revenue at half assets of Rs. 1,43,733, or Rs. 36,916, or 34 per cent. above the revenue of the last year of the expiring settlement. This valuation fell at Re. 1-4-10 per acre of the cultivation, and implied an average rent-rate of Rs. 2-9-9 per acre. As already noticed, Mr. Robinson's assessment gave an average rent-rate of Rs. 2-4-3 on the cultivation, but his average rent-rates of Rs. 4-10-3 on irrigated and Re. 1-12-9 per acre on unirrigated land are higher than the rates adopted by Mr. Ridsdale for similar land, Rs. 4-8-0 and Re. 1-10-0 respectively, yet the great increase in irrigation has made the application of the lower rates give a higher general average. Besides the above assets, there was an income of about Rs. 3,500 per annum derived from such sources as the rent of cultivated groves, culturable waste, fisheries, *singhára* beds, garden produce, wood and gum from trees, thatching grass and the like. Ultimately the revenue assessed was Rs. 1,45,105, falling at Re. 1-5-1 per acre on the cultivated acre, giving an increase in the revenue of 36 per cent., and implying an anticipated increase in the assets of 26 per cent. There is no trade of any importance in the parganah: what little exists centres in Aliganj and is connected with Fatehgarh, and a small amount goes westwards to Eta. Communications consist of unmetalled roads, of which the Eta road is a fair one, but the rest are merely cart-tracks. The road to Fatehgarh is metalled, but only 4½ miles of it lie within the parganah.

Population.

According to the census of 1872, parganah Azamnagar contained 529 inhabited villages, of which 372 had less than 200 inhabitants; 118 had between 200 and 500; 29 had between 500 and 1,000; 6 had between 1,000 and 2,000; and 3 had between

2,000 and 3,000. The only town containing more than 5,000 inhabitants was Aliganj, with 7,912 inhabitants. The settlement records show 226 estates, of which 107 were held in zamíndári tenure; 30 were perfect pattidári; 87 were imperfect pattidári, and 2 were bháyachára. The total population in 1872 numbered 111,330 souls (50,756 females), giving 433 to the square mile, or 506 to the cultivated square mile. Classified according to religion, there were 101,352 Hindús, of whom 45,939 were females, and 9,977 Musalmáns, amongst whom 4,817 were females; and one Christian. Distributing the Hindu population amongst the four great classes, the census shows 9,002 Brahmans, of whom 3,983 were females; 12,979 Rajpúts, including 5,939 females: 1,507 Baniyas (714 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 77,864 souls, of whom 35,303 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (1,373), Solankhi (127), Tomar (196), Pramár (220), Sikharwar, Parihár, Ráthor (5,850), Katiya (2,787), Pundír, Gahlot, Bais (295), Jádon (110), Dhákra, Badgújar, Gaur (258), Chandel, Gauráhar, Janghára (90), Bangar, Bhadauriya (66), Raghubansi, Kachhwáha (435), Katyár (387), Sombansi, Katehiriya, Báchhal, Gautam, Gohail, Tank, Khatri, Jais, Sengar, Jaiswár (257), Gaharwár, Raikwár, Taila, Baghel, Janwár, Bamtela, Khandel, Nikumbh, Sammor, Tahar, Khichi, and Nigam clans. Amongst the other castes of the census, the following show more than 1,000 members each:—Káyath (1,864), Káchhi or Muráo (12,473), Barhai (2,223), Mahájan (2,633), Ahír (12,651), Lodha (9,395), Kahár (3,600), Hajjám (2,056), Chamár (14,266), Dhobi (1,795), Dhanak (1,461), Gadariya (4,097), Kumhár (1,252), Kori (1,206), Lohár (1,008), and Teli (1,834). The following have between 100 and 1,000 members:—Khákrob (839), Gosháin (141), Darzi (455), Bharbhúnja (844), Máli (184), Jogi (117), Sonár or Zargar (520), Tamboli (109), Khatík (925), Nunera (184), Nat (135), Banjára (331), Chik (104), and Baheliya (408).

Distributing the agricultural population at settlement amongst proprietors and cultivators, the former numbered 3,557 souls, and amongst them Thákurs possessed 56 per cent. of the total area of the parganah; Brahmans held 52 per cent., Káyaths 8 per cent., Musalmáns 18 per cent., Ahírs 3 per cent.; Mahájans 2, and Baniyas one per cent. of the total area. The parganah was formerly held almost exclusively by Rajpút communities, Ráthors, Katiyas, and Katyárs. Numerically, the Rajpúts still preponderate, showing 2,082 members out of the total proprietary body. The principal individual landholders are—(1) the Jádon money-lender of Awa Mísa, in the Agra district, who owns seven villages; (2) Munshi Waj-ud-dín Haidar of Bareilly, who has five villages; and (3) the old

Agriculturists.

Ráthor family of Rámpur, who possess three villages ; altogether giving an area of 32,244 acres and a revenue of Rs. 18,010. Thákurs comprise 13 per cent. of the cultivating castes, Brahmans 15 per cent., Káchhis 12, Lodhas 13, Ahírs 14, Musalmáns 8, Chamárs 6, Kahárs and Gadariyas each 5 per cent., Káyaths 2 per cent., and others 11 per cent. of the total population actually engaged in tilling the soil (29,586) at settlement. The following statement shows the distribution of the cultivation amongst proprietors and tenants, and their rents during the year of measurement :—

Class of cultivators.	Number of holders.	*Area held on paying*		Total average area held by each in acres.	Total cash rents.	Average cash rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
		Acres.	Acres.	Acres.	Rs.	R. a. p.	
Proprietors (seer), ...	3,557	2,554	...	6	31,574	1 7 5	19
Occupancy-tenants,...	20,407	6,900	699	3½	145,493	2 1 4	64
Tenants-at-will, ...	6,039	15,429	486	2¾	30,176	1 15 3	15
Rent-free, ...	3,140	1,982	...	...	...	...	2
Total, ...	33,143	108,865	1,185	...	207,243	...	100

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 321 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,360 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,035 in commerce, in buying, selling, keeping, or lending money or goods, or the conveyance of men, animals, or goods; 35,217 in agricultural operations; 4,451 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 3,240 persons returned as labourers and 6,374 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 4,161 as landholders, 70,562 as cultivators, and 36,607 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,588 males as able to read and write out of a total male population numbering 60,574 souls. Azamnagar was formerly a tappa or sub-division of mahál Shamsabad in sirkár Kanauj and subah Agra. It formed the head-quarters of an amil, and, at the cession, was made a separate parganah, which was attached to zila Farukhabad. In 1845 it was transferred to Eta. It has often been known as Aliganj from its principal town, which now gives the name to the tahsíl. In 1846, twelve villages assessed at Rs. 7,915 were added to the parganah from the Farukhabad district.

BADARIYA or Badarya, a village in parganah Faizpur Badariya of the Eta district, is situated on the Búrhganga to the west of Soron and 27 miles from Eta. It is also known as Sarái Badariya or Badarya. The population in 1865 numbered 2,489 souls, and in 1872 was 2,476. The town covers an area of 23 acres and was founded by Faizu, a slave of the Nawáb of Bareilly, who granted to him the land lying between the new and old banks of the Ganges, free of revenue. The town was originally called Faizpur, and the parganah takes its name from the town. Faizu built a sarái opposite to Soron on the Búrhganga, and called it Muhammad Sarái. As this sarái is situated between two rivers, the Ganges and the Búrhganga, it came to be known as the Muhammad Sarái badarya, or Muhammad's resting-place by the river, but it is now known only as Badarya, or locally Badariya. It is a place of mud buildings, though a few brick houses exist. Two wide metalled roadways run at right angles to each other, and the shops along them form the bazar, which is shaded by some fine old trees and possesses a good well in the centre. The inhabitants are a few well-to-do landowners and the cultivators of the rich land between the Búrhganga and the Ganges. Soron and Badarya are considered as one town for municipal purposes, and the municipal statistics given under Soron apply to both places. For most months in the year the towns are in direct communication with each other by a sandy causeway, and an iron bridge recently built continues the communication during the rains. Badarya is badly situated as the site is so little raised that in flood time the people suffer much from the rising of the Búrhganga. The village is, however, very clean and well kept.

BARAI, a village of parganah Márahra and tahsil Eta in the Eta district, is distant 9 miles from Eta. The population in 1872 numbered 820 souls. This was one of the Chauhán strongholds, and on a lofty hillock to the east of the village are still to be seen the remains of a large earth fort.

BARNA, a parganah of the Eta district, is bounded on the north by parganah Sirhpura; on the east by parganah Azamnagar; on the south by parganah Kuráoli in the Mainpuri district; and on the west by parganah Sonhár. In 1872-73 the total area comprised 24,573 acres, of which 18,834 were cultivated (5,841 irrigated); 3,975 acres were cluturable, and 1,764 were barren. Barna is, next to Sonhár, the smallest parganah in the district. It lies on the left bank of the Káli, with, as a rule, a poor sandy soil in the uplands (17,542 acres.) In the tract along the Káli (1,292 acres) the soil is fertile, producing rich crops of wheat with and without irrigation, and on the uplands there are not wanting patches of good firm soil which with irrigation are capable of yielding a large outturn, but the mass of the land is *bhúr*, and often very bad *bhúr*, infested by the *káns* weed. The well-capability is not great; kuchcha wells, except in a few villages, seldom

General appearance.

last more than a year, and pukka wells are few in number. No sugar, and only a small quantity of indigo, is grown, but hemp is cultivated largely and sold in Dhumri, where it is manufactured into ropes and a coarse sacking known as *tát*. Altogether the *kharíf* crops occupied 49·3 per cent. of the total cultivated area during the year of measurement, and amongst them sugar-cane covered 0·4 per cent., cotton 4·7 per cent., and indigo 1·3 per cent. In the *rabi*, wheat covered 13·8 per cent., barley 18·8 per cent., and gram 4·9 per cent. of the total cultivated area.

Fiscal history.

The assessment of the previous settlements were as follows:—(1) Rs. 15,906; (2) Rs. 15,736; (3) Rs. 15,651; (4) Rs. 15,690, and (5) by Mr. Robinson in the Farukhabad district, under Regulation IX. of 1833, Rs. 18,331. This last assessment fell at Re. 1-4-3 on the cultivated acre, implying an average rent-rate of Re. 1-14-4 per acre; but was reduced on revision, eight years afterwards, by Mr. Wynyard, to Rs. 16,353, falling at Re. 1-2-0 on the cultivated acre and implying an average rent-rate of Re. 1-11-1 per cultivated acre. At the expiration of the settlement the revenue was Rs. 16,329, giving an incidence of only Re. 0-13-10 on the cultivation. The following statement compares the past and present areas:—

	Total area.	Barren.	Old waste.	Lately abandoned.	Cultivated.		
					Dry.	Irrigated.	Total.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past settlement, ...	23,904	2,890	4,922	1,608	12,663	1,821	14,484
Present ditto, ...	24,573	1,764	2,503	1,472	12,993	5,841	18,834

Of the area entered as irrigated in the returns of the present settlement, 1,292 acres are *tárai* land. The irrigation shown at the present settlement is exclusive of that of the Kálí nadi tract. The new figures show an increase in cultivation amounting to 30 per cent., and in irrigation of 150 per cent., whilst 17 per cent. of the total culturable area remained untilled. Mr. J. S. Porter made the present settlement, and found that the existing rental, corrected for lands cultivated by proprietors and held free of rent at average cultivating rates, and for *batái* lands by estimate, amounted to Rs. 33,969, giving an average rent-rate of Re. 1-12-10. But, as Mr. Porter remarks, rents were low in this parganah and capable of considerable expansion. He adopted Mr. Crosthwaite's rates for Sonhár, which is of similar character, and dividing the Barna villages into three circles, fixed separate rates per acre for each class of soil in each circle, without distinction of irrigation, the

division into circles apparently providing for the variations in well-capability, thus :—

Circles.	Upland.				Kali tract.		
	Gauhán.	Dúmat.	Mattiyár.	Lhúr.	Dúmat.	Mattiyár.	Bhúr.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1st circle, ...	6 0 10	3 1 4	3 14 8	1 5 1	3 15 0	4 9 0	2 10 0
2nd do., ...	4 15 4	2 7 7	2 15 10	1 1 7	3 15 0	4 9 0	2 10 0
3rd do., ...	3 15 6	1 7 7	2 4 9	0 12 9	3 15 0	4 9 0	2 10 0

Applying these rates to the soils as given in the field-books, a rental of Rs. 40,378 was found, but this was found excessive, and a deduction of 10 per cent. was allowed, giving an assumed assets of Rs. 36,340, on which a revenue of Rs. 18,210 was ultimately assessed. The new revenue implies an average rent-rate of Re. 1-15-0 per acre, and fell at Re. 0-15-6 on the cultivation, and gave a rise of 11 per cent. above the previous demand. The following figures show the soils to which the assumed rent-rates have been applied :—*gauhán*—wet, 1,134 acres, dry; 378 acres; total, 1,512 acres : *mattiyár*—wet, 111 acres ; dry, 224 acres ; and *tarái*, 196 acres; total, 531 acres: *dúmat*—wet, 2,372 acres ; dry, 4,586 acres ; and *tarái*, 763 acres; total, 7,721 acres : *bhúr*—wet, 332 acres ; dry, 7,805 acres ; and *tarai*, 333 acres ; total, 9,070 acres, out of a cultivation amounting to 18,834 acres. The following table shows the well-capabilities at settlement :—

Class of well.	Number.	Number of runs.	Total area irrigated.	*Average*		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	78	91	415	4·55	20·41	5·24
Kuchcha, ...	718	774	2,174	2·81	11·63	3·17
Dhenkli, ...	1,296	1,296	1,839	1·42	7·34	2·69
Total, ...	2,092	2,161	4,428	...	...	...

Population.

According to the census of 1872, parganah Barna contained 68 inhabited villages, of which 42 had less than 200 inhabitants ; 18 had between 200 and 500 ; 7 had between 500 and 1,000 ; and one had between 1,000 and 2,000. The settlement records show 35 estates, of which 16 were held in zamíndári tenure, three in perfect pattidári, and 16 in imperfect pattidári. The total population in 1872 numbered 15,728 souls (7,162 females), giving 413 to the square mile, or 437 to the cultivated square mile. Classified according to religion, there were 15,091 Hindús, of whom 6,871 were females ; and 631 Musálmans, amongst whom 288 were females; and six Christians. Distributing the Hindu population amongst the four great classes, the

census shows 2,852 Brahmans, of whom 1,289 were females; 1,176 Rájpúts, including 515 females; 80 Baniyas (34 females); whilst the great mass of the population is included in "the other castes" of the census, which show a total of 10,983 souls, of whom 5,036 are females. The Brahman and Baniya subdivisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (1,037), Solankhi, Tomar, Sikharwár, Ráthor, Katiya, Jádon, Badgújar, Gaur, and Taila clans. Amongst the other castes of the census the following show more than one thousand members each:—Káchhi or Muráo (1,046), Ahír (2,437), Lodha (1,021), and Chamár (1,792). The following have between 100 and 1,000 members:—Káyath (208,) Barhai (289), Mahájan (857), Khákrob (150), Kahár (435), Hajjám (276), Dhobi (207), Dhának (335), Gadariya (815), Kumhár (246), Kori (135), and Teli (389).

Proprietors and cultivators.

In this small parganah the proprietary body numbers only 524 souls, and amongst them Thákurs (87) possess 18 per cent. of the entire area of the parganah; Brahmans (240) hold 32 per cent.; Káyaths, 19; Ahírs, 22, and Musalmáns 9 per cent. The old proprietors were Brahmans, to whom the parganah was given in *sankalap* by a former Ráthor chief of Sonhár, on the occasion of his daughter's marriage, and they still hold a large number of villages. The largest individual proprietors are Naráyan Singh, the Ahír of Rupdhani; Naráyan Dás, Kánúngoi Káyath; Fida Husain of Farukhabad, and the ubiquitous Pirthi Singh, Jádon of Awa Mísa, in the Agra district, who hold between them 9,930 acres. The remainder of the parganah is held by 520 sharers, giving 28 acres to each man. The cultivating community at settlement, numbered 2,420 souls, and amongst them Thákurs comprise 6 per cent. of the whole body; Brahmans, 31; Ahírs, 14; Lodhas, 7; Gararíyas, 5; Káchhís and Chamárs, 4 per cent. each; Káhárs, 3; Káyaths, Mahájans, Barhais, and Musalmáns 2 per cent. each, and others 18 per cent. of the total cultivating population.

The following statement shows the distribution of the cultivation amongst proprietors and tenants and their rents during the year of measurement:—

Class of cultivators.	Number of holders.	*Area held on payment*		Total average held by each in acres.	Total cash rents.	Average cash rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
		Acres.	Acres.	Acres.	Rs.	Rs. a. p.	
Proprietors (seer),	434	3,824	...	9	6,122	1 9 7	20
Occupancy tenants,	1,399	9,474	38	7	16,899	1 12 6	50
Tenants-at-will, ...	193	5,233	51	6	9,273	1 12 4	28
Rent-free, ...	128	214	...	...	...	...	2
Total, ...	2,154	18,745	89	...	32,294	...	100

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 37 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 285 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 182 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 3,617 in agricultural operations; 474 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 624 persons returned as labourers and 67 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 30 as landholders, 10,753 as cultivators, and 4,945 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 111 males as able to read and write out of a total male population numbering 8,566 souls. Barna is an old Akbari parganah belonging to sirkár Kanauj and subah Agra. Sonhár was separated from it by the Ráthor Thákurs, who gave the present parganah in *sankalap* to Brahmans.

BASUNDRA, a village of parganah Márahra and tahsíl Eta in the Eta district, is distant from Eta 10 miles. The population in 1872 numbered 1,204 souls. Near it is Khera Basundra or Básimdhara, one of the old Chauhán strongholds which still contains the remains of a large earth fort. Basundra is situated on the Eta and Túndla road, and is the head-quarters of a police sectional division.

BILRÁM, the chief town of the parganah of the same name in tahsíl Kásganj of the Eta district, lies 19 miles to the north-east of Eta. The population in 1865 numbered 1,692 souls, and in 1872 was 3,219. There are three muhallas: Chaudhrián, named after the Chaudhri nau-Muslims, formerly Chauhán Thákurs; Káziwára, called after its Musalmán inhabitants; and Mari, where grain used to be sold, but which has since been inhabited. The Chaukidári Act (XX. of 1856) is in force in Bilrám, and in 1873-74 supported a village police numbering five men of all grades at an annual cost of Rs. 264. The number of houses in the town during the same year was 640, and of these 252 were assessed with a house-tax averaging Rs. 2-4-3 per house assessed and Re. 0-2-10 per head of the population. This with a balance of Rs. 9 from the previous year gave an income of Rs. 580, of which Rs. 578 were expended on wages and public improvements.

History.

Bilrám, according to local tradition, was founded by Chauhán Thákurs about 556 years ago. The Raja of Bilrám was attacked by Shahzádah Masáud bin Muhammad, but the Raja won the battle, and a great part of the Muhammadan army was destroyed, and the

prince, his wazír, and treasurer and many nobles were slain. After that the emperor himself attacked Bilrám, when the Raja was killed and the whole town was destroyed, and such of the Chauháns as submitted were compelled to become Musalmáns. For a long time Bilrám remained unoccupied and desolate; at length Muhammad Makhdúm Chishti, a fakír, came to the jungle that had grown over the deserted site, and taking up his residence there, induced the people of the neighbouring villages to build their houses on the lofty and extensive *khera* of Bilrám. Some remains of the Chauhán Raja's fort are still visible and the tombs of the Shahzádah, Wazír, and Bakhshi still remain. Many of the head-stones of the tombs in the neighbourhood contain inscriptions which in the lapse of time have become undecipherable. Only on the head-stone of the wazír's tomb can the words "Khaluddín Babakr Darweshi" be read. There are remains of hundreds of tombs, and in some places it would appear that several Musalmáns were interred together. Within the village is the tomb of Muhammad Makhdúm Saláhuddín Chishti, which, owing to its raised site, is visible from a great distance on all sides. Bilrám is connected with Kásganj by a broad straight road. Entering Bilrám from this road, on the left-hand side is the new and well-built residence of Raja Dilsukh Rai, who was made a Raja and largely rewarded for his services during the mutiny. Further to the west is the Raja's garden. Ascending the *khera* to the left, the small mud houses of the villages intermingled with some well-built brick houses belonging to non-Muslim landholders come into sight, and in the heart of the town is a large mosque. In the vicinity of the present site and for some distance on each side many remains of large buildings are to be found, which show that in ancient times Bilrám must have been a place of considerable importance. The town is now far from flourishing and has little or no trade. The bazar days are Mondays and Thursdays.

BILRÁM, a parganah of the Eta district, is bounded on the north by parganahs Pachlána and Faizpur; on the east by parganahs Soron and Sirhpura; on the south by parganah Márahra, and on the west by the Aligarh district. The entire area in 1872-73 comprised 66,155 acres (including 3,000 acres held free of revenue), of which 54,508 acres were cultivated (20,694 irrigated) 6,935 acres were culturable, 174 acres were held free of revenue, and 4,538 acres were barren. Parganah Bilrám lies on both sides of the Káli nadi and extends northwards to the Búrhganga, intervening between Pachlána and Soron. The main portion of the parganah lies in the central Duáb tract, and rather less than one-third lies to the south of the Káli nadi. It contains land of all kinds: that in the southernmost villages and in the middle of the parganah is a rich *dúmat*, with a good capability for well irrigation. The Káli valley possesses a rich soil, though deteriorated in quality in places by the efflorescence of *reh*. The small strip

General appearance.

of land to the north bordering on the Búrhganga is rich and fertile, and grows fine crops of sugar-cane and rice. As might be expected, where the low-lands of the Káli and Búrhganga touch upon the uplands the soil is an uneven broken *bhúr*, and through the parganah from east to west, about midway between the two rivers, an extensive tract of sand is found. This is not, however, of a bad quality, and the sandy area remaining out of cultivation is not large. The destructive weed *káns* is found in a few villages. In the assessed villages (51,869 cultivated acres) the *kharíf* crops occupy 58·1 per cent. of the total cultivated area, and amongst them, during the year of measurement, sugar-cane covered 1·6 per cent.; cotton, 8·3 per cent; fodder, 19·2 per cent., and indigo, 1·9 per cent. In the *rabi*, wheat covered 16·7 per cent., barley 14·9 per cent., and gram 8·9 per cent.

Fiscal history.

The assessments of previous settlements show much variation. The first showed a revenue of Rs. 42,856 ; the second rose to Rs. 47,999, and the third to Rs. 68,554. Mr. Timins made the settlement under Regulation IX. of 1833, when the parganah was in the Budaon district and had not yet recovered from the great famine of 1836-37. An area of 18,943 acres was out of cultivation and the assessment was lowered to Rs. 51,251, falling at Re. 1-6-11 on the cultivation and implying an average rent-rate of Rs. 2-2-5 per acre. At the expiration of the settlement the rate on cultivation had fallen to Re. 0-15-10 per cultivated acre. The following statement compares the areas of the last and present settlements, exclusive of nine revenue-free villages, having an area of 3,000 acres:—

	Total area.	*Unassessed.*		Old waste including groves.	New waste.	*Cultivated*		Total assessable.
		Revenue-free.	Barren.			Irrigated.	Dry.	
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Last settlement, ...	61,254	601	4,995	9,371	10,672	9,815	25,900	55,653
Present ditto, ...	63,155	174	4,375	5,102	1,635	19,653	32,216	58,606
Revenue-free, ...	3,000	...	163	189	9	1,041	1,540	...

These figures show an increase in cultivation of 46 per cent., and in irrigation of nearly 100 per cent., whilst the culturable waste has now fallen to only 11·5 per cent. of the total culturable area—a very small margin for this district. The area entered as irrigated in the present settlement includes 230 acres of *tarái* land. The new assessment was made by Mr. C. H. Crosthwaite, and came into force in July, 1869. He divided the soils into *gauhán* or manured soils near the village sites, *dúmat*, *mattiyár*, and *bhúr* irrigated and unirrigated, and then classified the villages of the parganah into three circles, and assigned in each average

rent-rates to each description of soil. These rates were obtained from the people and gave a rental of Rs. 1,54,104. A similar application of rents, assumed from personal knowledge of the estates, gave a rental of Rs. 1,44,025. An application of produce statistics to the average price list for 20 years gave a rental of Rs. 1,35,730, whilst the actual assets from the village papers corrected for seer, revenue-free holdings and lands paying rent in kind, amounted to Rs. 1,28,918, giving an average rent-rate of Rs. 2-7-9 on the cultivation. The assignment of his own assumed rates to the different circles gave a rental of Rs. 1,45,648, on which he ultimately assessed Rs. 68,860, implying an assumed rental rather less than seven per cent. above the existing corrected assets, and giving an average rent-rate of Rs. 2-10-4 per acre. This gave a rise of 34 per cent. above the former revenue and fell at Re. 1-5-2 per acre on the cultivation. The enhancements that have since taken place would point to a much higher average rate than that adopted by the settlement officer.

The rent-rates found to prevail in parganah Bilrám, and on which the assessments were made, were as follows :—

Soils.	First circle.	Second circle.	Third circle.	Soils.	First circle.	Second circle.	Third circle.
	Rs. a.	Rs. a.	Rs. a.		Rs. a.	Rs. a.	Rs. a.
First *gauhán* ...	11 13	10 8	9 3	Dry *bhúr*, ...	1 11	1 5	1 0
Second ditto, ...	7 14	6 9	5 4	*Dúmat* watered by Kálí,	3 15	3 15	3 15
Irrigated *dúmat* ...	3 15	3 4	2 10	*Mattiyár* ditto, ...	4 9	4 9	4 9
Dry ditto, ...	3 4	2 10	2 0	*Bhúr* ditto, ...	2 10	2 10	2 10
Irrigated *mattiyár*	4 9	3 15	3 4	*Dúmat of tarái*, ...	...	5 4	5 4
Dry ditto, ...	3 4	2 10	2 0	*Mattiyár of* ditto, ...	...	7 0	7 0
Irrigated *bhúr* ...	2 10	2 4	1 12	*Bhúr of* ditto, ...	...	3 15	3 15

The landholders throughout the parganah are very prosperous owing to the great reductions made in 1838. Out of a total demand, in 1868, of Rs. 51,251, the sum of Rs. 18,739 were paid by men who owned more than one village; Rs. 18,918 by villages in which there were few sharers, and Rs. 13,594 by numerous coparcenary bodies. Property is therefore not much subdivided. Though transfers have been numerous, they are unconnected with the settlement, which was unusually light, and appear to have been principally due to the extravagance of the junior members of the Gardner family. No balances accrued, and there was little resort to coercive processes for the recovery of the land-revenue. The rise in the present revenue might have been greater did not the assessing officer fear that a too sudden increase might possibly cause the parganah to revert to its previous distressed state. The following figures show the soils of the assessed area to which the assumed rent-rates have been applied :—*Gauhán*—wet, 3,865 acres; dry, 790 acres; and *tarái*, 3 acres; total, 4,658 acres: *mattiyár*—wet, 1,486 acres; dry, 416 acres; and *tarái*, 209 acres; total, 2,111 acres;

dúmat—wet, 11,601 acres; dry, 111,883 acres; and *tarái*—12 acres; total 23,496 acres: *bhúr*—wet, 2,471 acres; dry, 19,127 acres; and *tarái*—6 acres; total 21,604 acres, out of a cultivation amounting to 51,869 acres. The following statement shows the well-capabilities of the entire area at settlement:—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	222	490	3,387	6·9	18·11	8·73
Kuchcha, ...	1,537	1,568	11,153	7·1	13·21	6·24
Dhenkli, ...	35	35	99	2·83	8·91	4·51
Total, ...	1,794	2,093	14,639	...	...	...

Population.

According to the census of 1872, parganah Bilrám contained 199 inhabited villages, of which 108 had less than 200 inhabitants; 77 had between 200 and 500; 9 had between 500 and 1,000; and four had between 1,000 and 2,000. The only town containing more than 5,000 inhabitants was Bilrám itself with 15,764 inhabitants. The settlement records show 115 estates, of which 82 were held in zamíndári, 12 were perfect, and 21 were imperfect pattidári. The total population in 1872 numbered 62,913 souls (28,928 females), giving 612 to the square mile or 646 to the cultivated square mile. Classified according to religion, there were 53,124 Hindús, of whom 24,270 were females; 9,766 Musalmáns, amongst whom 4,645 were females; and 23 Christians. Distributing the Hindu population amongst the four great classes, the census shows 3,243 Brahmans, of whom 1,408 were females; 3,269 Rajpúts, including 1,321 females; 3,336 Baniyas (1,581 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 43,276 souls, of whom 19,960 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (582), Solankhi (79), Tomar, Pramár, Sikharwár, Parihár, Ráthor, Katiya, Pundír (1,383), Gahlot (92), Bais (131), Jádon, Dhákra, Badgújar (223), Gaur, Gauráhar (406), Janghára, Bangar, Bhadauriya, Raghubansi, Kachhwáha, Kirár, Jádubansi, Tank, Porach, Sengar, Maharwár, Jaiswár, Gaharwár, Tonia, and Kondair clans. Amongst the other castes of the census, the following show more than one thousand members each:—Káchhi or Murão (2,667), Ahír (3,358), Lodha (14,735), Khákrob (1,316), Kahár (1,871), Hajjám (1,146), Chamár (7,406), Gadariya (1,652), and Kori (1,615). The following have between

one hundred and one thousand members, Káyath (561), Barhai (884), Mahájan (725), Dhuna or Kandera (290), Darzi (206), Dhobi (869), Kumhár (808), Bharbhúnja (188), Sonár or Zargar (335), Khatík (175), Teli (579), Banjára (136), and Chhípi (302). Dividing the agricultural population amongst proprietors and cultivators, we have amongst the proprietors, Thákurs possessing 21 per cent. of the total area; Brahmans, 5 per cent.; Káyaths, 5; Baniyas, 7; Ahírs, 2; Gararíyas, 3; Musalmáns, 43, and Europeans, 14 per cent. of the total area. Thákurs comprised also 14 per cent. of the cultivating community; Brahmans, 9 per cent.; Lodhas, 27; Ahírs, 11; Káchhís, 8; Chamárs, 5; Kahárs and Gararíyas, 3 each; Káyaths, Baniyas, Barhais and Khákrobs, 2 each, and Musalmáns and others, each 6 per cent. of the population actually recorded as cultivating the soil (5,993) at settlement. Out of a total demand of Rs. 51,251, the sum of Rs. 18,739 was then paid by men who owned more than one village; Rs. 18,918 were paid by villages in which sharers were few in number, and villages owned by numerous coparceners paid Rs. 13,594. Property is, therefore, not much subdivided in this parganah and the whole proprietary body numbered only 489 souls at settlement. In the portion of the parganah held free of revenue there are 13 holders of seer, 205 hereditary tenants, occupying 1,578 acres, and 199 tenants-at-will, holding 723 acres. The rent of occupancy tenants in the revenue-free villages averages Rs. 2 per acre, and of the tenants-at-will, Rs. 2-7 per acre. The following table shows the statistics of the portion of the parganah paying revenue to Government :—

Class of cultivators.	Number of holders.	*Area held by paying*		Total average area held by each in acres.	Total cash rent.	Average cash rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
		Acres.	Acres.	Acres.	Rs.	Rs. a. p.	
Proprietors (seer), ...	476	5,859	...	12	9,630	1 10 3	11
Occupancy tenants,	2,153	22,364	932	11	58,482	2 9 1	45
Tenants-at-will, ...	3,004	18,675	1,962	7	55,829	2 15 11	40
Rent-free. ...	836	2,097	...	...	...	...	4
Total, ...	6,469	48,975	2,894	...	123,941	...	100

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 351 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,653 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 636 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 10,031 in agricultural operations; 3,633 in industrial occupations, arts and mechanics, and the preparation of all classes of substances,

vegetable, mineral, and animal. There were 2,982 persons returned as labourers and 544 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,630 as landholders, 28,793 as cultivators, and 32,490 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,230 males as able to read and write out of a total male population numbering 33,985 souls. Bilrám is an old Akbari parganah formerly included in dastúr Márahra, sirkár Koil and subah Agra. It was transferred from Budaon to Eta in 1845, and has suffered little change in area since the cession.

BHARGAIN, Bhargaon or Bharugáon, a village in parganah Azamnagar, on the banks of the old Ganges, lies 33 miles north-east of Eta. The population, in 1865, numbered 2,455 souls, and in 1872 was 2,439. The name is said to be derived from Bhargav or Bhargáhana, a *rishi* or saint of remote antiquity. A number of Muhammadan tombs are found in the vicinity, from which it is supposed that it was the scene of some great battle. There are two shrines (dargáhs) here, one of which belongs to a former *pír* of the Chishtis, and the other to some unknown person, but in the lapse of time it has been forgotten in which of the two tombs the Chishti lies buried. The residents of Bhargain are mostly Bhattis, a low and troublesome sub-division of Muhammadans. The village was presented after the mutiny to Asa Singh, a neighbouring landholder, for supposed good services during the rebellion.

DHARAULI, a small village of parganah Azamnagar and tahsíl Aliganj in the Eta district, is distant from Eta 24 miles. The population, in 1872, numbered 343 souls. The village is situated on the Eta and Aliganj road, and is the head-quarters of a police sectional division.

DHAULESAR, a large village of parganah Márahra and tahsíl Eta in the Eta district, is distant from Eta 10½ miles. The population, in 1872, numbered 1,308 souls. This is one of the "Pachbháiya" villages of the Chauháns. The remains of a fine old fort are still to be seen here.

DHUMRI or Dhamri, a village on the banks of the Káli nadi in parganah Barna and tahsíl Aliganj of the Eta district, lies on the road from Eta to Aliganj, 18 miles to the east of Eta. The population, in 1865, numbered 1,760 souls, and in 1872 was 1,723. Dhumri was founded by one Dharm Gyáni, a resident of Nagariya, now a hamlet belonging to Dhumri. He built a fort to the south-west of the village, where he was afterwards killed in a fight. Dhumri is a flourishing little trading town, and is noted for its grain, cotton, and the coarse sacking known as "*tát patti*" made from the *san (Hibiscus cannabinus)* and *sani (Crotolaria juncea)*, which are grown in great quantities in the *bhúr* plains to the south. There is a fair export in this article as far as Calcutta. Act. XX. of 1856 is in force, and in 1873-74 supported a village police numbering four men of all grades at an annual cost of Rs. 192. The number of

houses in the town during the same year was 588, and of these 178 were assessed with a house-tax averaging Rs. 2-11-1 per house assessed and Re. 0-4-4 per head of the population. This with the balance from the previous year gave an income of Rs. 483, of which Rs. 482 were expended in wages and public improvements.

DUNDWÁRAGANJ, a small, trading town in parganah Patiáli and tahsíl Aliganj of the Eta district, is situated on the Saháwar and Patiáli road, 22 miles north-east of Eta. The population, in 1865, was 5,817, and in 1872 was 5,414, of whom 2,778 are Hindús (1,358 females) and 2,636 are Musalmáns (1,353 females). The area of the town is 65 square acres, giving 83 souls to the square acre. The town is made up of the two sites of Dundwáraganj and Dundwára Khás, separated from each other by a strip of open country, but close enough to be regarded as one. There are sixteen muhallas or wards. Tradition has it that the land on which the village is built was formerly in the possession of Kont Rajpúts, who were expelled by Shahábud-dín Ghori in 1194 A.D., and he settled here a colony of Dundiya Káyaths, from whom the present name is derived. The *ganj* or market was built by Shujáat Khán, the brother-in-law of the Farukhabad Nawáb. Markets are held every Monday and Tuesday. The residents are chiefly Shaikh zamíndárs, Juláhas, and Mahájans. The Chaukidári Act (XX. of 1856) is in force in the town, and in 1873-74 supported a village police numbering 13 men of all grades at an annual cost of Rs. 672. The number of houses in the town during the same year was 1,580, and of these 447 were assessed with a house-tax averaging Rs. 2-8-11 per house assessed, and Re. 0-2-7 per head of the population. This with a balance of Rs. 4 from the previous year gave an income of Rs. 1,160, of which Rs. 1,154 were expended on wages and public improvements.

Site.

Dundwáraganj, or Ganjdundwára as it is sometimes called, contains a bazar, market-place, and a sarái, and its centre roadway is a busy place. Some of the shops, especially those for the sale of cloth and blankets, are well built, and altogether, although strictly a country town and much isolated, it presents a fairly prosperous appearance. The Dundwára Khás portion is a great agricultural village, containing many large mud-built houses and enclosures belonging to the Musalmán zamíndárs. In Dundwáraganj the inhabitants are also principally Musalmáns, among whom the weaver section is the most important. Both villages are narrow and of no great size, but are situated on a well-raised site. The short road which joins them is wide and metalled, and both are in communication with Patiáli and Saháwar by a good unmetalled road. Dundwáraganj consists, as regards its more public places, of an open space to the north-west outskirt, where the sweetmeat-sellers' shops are situated. This space communicates with the sarái, which again opens on the bazar roadway, which runs from west to east for some little distance

with shops on each side to join the market-place. In the sarái of the sweet-meat-sellers' bazar, on the roadway and in the market-place a very considerable assemblage of country people takes place at market time, which occurs every Monday and Thursday. The sarái is small and mud-built, but clean, with a clear central space, which is shaded by two fine *nim* trees. Entered from the west, the bazar road commences with a small mosque on each side, built respectively by the butchers and inn-keepers of the town, and giving rather a pleasant appearance to the commencement of the busy street. The roadway, as it leaves the open country, rises considerably, and maintains its higher level from end to end. It is metalled throughout, and has brick-built drains on each side close to the rather well-looking shops, for the roadway is not very broad. The market-place is a small open square at the eastern end of the south side of the bazar, and contains a good well. Houses with shops surround it in great parts, and the bazar road, continued a little distance beyond the square, ends in the metalled roadway to Dundwára Khás. This town, though small, contains many comparatively wealthy residents, and is doubtless much thought of and frequented by the inhabitants of the surrounding villages. To the east of Dundwáraganj stands the school, a new building of earth on a clean open site (C. P.).

ETA, the chief town of the district of the same name in the Agra division, is situated on the north side of the grand trunk road in parganah Eta-Sakít, in lat. 27°33′-50″ and long. 78°-42′-25″. The population of the town, in 1865, numbered 6,507 souls, and in 1872 there were 8,044 inhabitants, of whom 5,884 (2,277 females) were Hindús, 2,150 (885 females) were Musalmáns, and ten were Christians. The town has been the head-quarters of the district since 1856 A.D., before which Patiáli and Sirhpura both held that place successively and gave their names to the district. The area of the town, including Mayneganj, built by the late Mr. F. O. Mayne, C. B., amounts to 110 acres, or excluding Mayneganj, to 93 acres, giving 86 souls to the square acre.

The site.

Eta is only an over-grown village opened out by metalled roads and of no importance beyond being the head-quarters of the district. The principal market-place is Mayneganj, on the outskirts of the town on the Grand Trunk road. It consists of two circles of shops joined by a centre part which is open and planted with trees and contains two good wells. To the west of the *ganj* is the new part of Eta well supplied with good metalled roads and containing the tahsíli school, built like a small church with a square steeple. The school-room is large and well ventilated, and the site is open though low. A small boarding-house, in good condition, is attached to the school. To the east of Eta, is Raja Dilsukh Rai's temple, an extraordinarily high and durable edifice, built after the Raja's own design. Close to it is a large tank with a handsome flight of steps of block

kunkur leading on all sides to the water. Near the temple is the school-house built by the Raja and presented to the residents of the town. This structure stands on a well-selected site, open on all sides with neatly laid-out and shady grounds. The public-rooms are raised high above the ground-level by a terrace-like plinth supporting massive pillars and wide oval arches. Behind the school-house and facing the Grand Trunk road stands the neat little municipal hall. In the town itself mud houses predominate, but most of the streets are metalled and drained. To the east of the town and amid the buildings is an open spot, which contains a public well shaded by an immense banyan tree, and is a place of resort for the people of the neighbourhood. The munsifi and dispensary are well-placed and well-cared for buildings. The tahsíli lies beyond the Raja's temple, with its buildings enclosed by a great mud wall. The houses of the civil residents are few and scattered. Altogether the site is level and almost low, and in former times it was subject to floodings which lodged in the numerous water-holes about. Mr. Mayne made a cutting into the great tank on the eastern outskirt and thence to the Isan nadi, distant four miles, which remedied this evil, but both require to be kept clean and deepened periodically to remove the accumulations of silt.

Municipality.

There are markets on Mondays and Fridays, when *dl* dye from Bundelkhand, indigo-seed, cotton and sugar are the staple articles of trade. The Municipal Act is in force in Eta, and the affairs of the town are managed by a committee of 15 members, of whom five are official and ten are elected by the tax-payers. The incidence of the octroi during 1874-75 amounted to Re. 0-15-7 per head of the population. The following statement shows the income and expenditure for several years :—

Receipts.	1872-73.	1873-74.	1874-75.	Expenditure.	1872-73.	1873-74.	1874-75.
	Rs	Rs.	Rs.		Rs.	Rs.	Rs.
Opening balance, ...	357	790	1,531	Collection, ...	958	923	968
Class I.—Food and drink,	4,458	4,913	5,451	Head-office, ...	529	322	358
„ II.—Animals for slaughter.	38	40	44	Original works, ...	1,783	3,047	2,411
				Supervision, ...	45	42	69
„ III.—Fuel, &c., ...	463	582	682	Repairs, &c., ...	742	607	917
„ IV.—Building materials.	296	316	305	Police, ...	1,013	1,021	1,032
				Education, ...	174	234	360
„ V—Drugs, spices,...	419	476	605	Conservancy, ...	937	933	1,072
„ IV.—Tobacco, ..	369	471	460	Charitable grants, ...	189	210	192
„ VII.—Textile fabrics,	630	707	734	Lighting, &c., ...	465	481	343
„VIII.—Metals, ...	291	303	172	Gardens, ...	143	150	158
Total octroi, ...	6,964	7,808	8,453	Refunds, ...	913	693	635
Fines, ...	119	160	136	Miscellaneous, ...	263	248	807
Miscellaneous, ...	1,141	1,055	1,292				
Pounds, ...	194	172	267				
Extraordinary, ...	168	456	152				
Total, ...	8,943	10,441	11,831	Total, ...	8,153	8,911	9,322

Statement showing the net import of dutiable articles and the consumption per head of the population.

Articles.	Net imports in				Consumption per head in			
	1872-73.		1873-74.		1872-73.		1873-74.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity	Value.
	Mds.	Rs.	Mds.	Rs.	M. s. c.	Rs. a. p	M. s. c.	Rs. a. p.
Grain, ...	52,080	6,856	60,274	6,619	6 8 14	0 13 6	7 19 10	0 13 2
Sugar refined, ..	1,516	...	1,994	...	0 7 7	...	0 9 14	...
Ditto unrefined, ..	7,286	...	6,880	...	0 36 1	...	0 34 4	...
Ghí, ...	706	...	981	...	0 3 8	...	0 4 14	...
Other articles of food,	14,068	12,4:8	8,271	14,211	...	1 8 8	...	1 12 3
Animals for slaughter,	...	hds. 2,222	hds.	1,280	...	hd. ¼	...	hds. ¼
Oil, ...	528	...	768	...	0 3 2	...	0 3 12	...
Oil-seeds, ..	2,012	...	1,830	...	0 8 9	...	0 9 1	...
Fuel, &c., ...	22,593	...	30,839	...	2 28 5	...	3 33 4	...
Building materials,	430	7,529	...	9,270	0 2 2	0 14 11	...	1 2 4
Drugs and spices, ...	...	11,993	...	14,665	...	1 7 10	...	1 13 2
Tobacco, ...	1,324	...	1,775	...	0 6 10	...	0 8 12	...
European cloth, ...	...	1,23,485	..	94,319	...	15 5 6	...	11 10 6
Native cloth, ...	...		...	38,478	...		...	4 12 6
Metals, ...	...	27,261	...	35,985	...	3 6 3	...	4 7 6

History.

The town is said to have been founded about five hundred years ago by Sangrám Singh, a Chauhán Thákur and descendant of Prithiráj of Dehli. This chief then resided at Pahor, a village one mile south of Eta. He had come out to hunt in the direction of Eta and was so delighted with the locality that he determined to build a town on the spot. While digging for the foundations with a dagger he happened to strike on a brick, and gave the place the name of *ínta*, meaning 'a place of bricks' and hence is derived the name Eta. A similar fable is narrated of the origin of the name Etáwa (Intáwa). Local tradition makes Eta to have been the site of an older town named Aurangabad, which had been deserted and was at that time a jungle. Sangrám Singh built a mud fort which is still in existence to the north of the town, and for several generations his descendants occupied the surrounding territory, with the title of Raja, until the mutiny, when Raja Damar Singh rebelled and his property was confiscated, while he lost the title of Raja.

ETA-SAKÍT, a parganah of the Eta district, is bounded on the north-west by parganah Márahra; on the south-west by the Mainpuri district; on the north and north-east by parganahs Saháwar-Karsána and Sirhpura; on the east by Sirhpura and Sonhár, and on the south by the Mainpuri district

In 1872-73 the total area comprised 164,554 acres, of which 86,784 acres were cultivated (56,591 acres irrigated and 2,460 acres *tarái*), 17,397 acres were culturable, and 60,373 acres were barren. The parganah is composed of the old taluka of Eta on the north, joined to parganah Sakít on the south. The united parganah consists, for the main part, of an unbroken flat interspersed with large tracts of *usar*, which occur sometimes in isolated patches, and again in continuous wastes of miles in extent. A wide strip of high-lying *bhúr* or sandy soil stretches along the whole course of the Káli nadi, breaking into sandy undulations which slope down to the narrow strips of *tarái* along the river-bed. With the exception of a few villages bordering on Sonhár and this Káli tract, the soil throughout is a fair *dúmat*, shading off in places to a soil of a lighter quality. *Bhúr* or sand only forms 9·5 per cent. of the cultivation. The Isan nadi flows through the parganah and forms a drainage channel to carry off the surface moisture and superfluous water from the canal. It runs generally in a narrow deeply-cut bed, overflowing its banks and flooding the adjacent lands only in the heaviest rains. In one place, close to where it is crossed by the Shikohabad road, the adjoining country is naturally low and is inundated from the river, and used largely for rice cultivation. In some places the Isan is used for irrigation for the *rabi* crops during the early part of the season by being dammed across. Kuchcha wells are possible all over the parganah, and are extensively used wherever they have not been supplanted by the canal. The number of wells and the area irrigated from each is shown below : –

Physical features.

Class of well.	Number.	Number of runs.	Area irrigated.	Area irrigated from each run.	Average depth of water.	Average depth to water.
Pukka, ...	1,768	5,027	24,951	4·96	11·0	17·93
Kuchcha, ...	3,500	4,578	19,381	4·24	7·65	17·12
Dhenkli, ...	12	12	19	1 5	4·0	6·0
Total, ...	5,280	9,617	44,351	...	...	...

The former assessments of the Sakít portion of the parganah from 1225 to 1244 *fasli* (1817-18 to 1837-38 A.D.) was as follows :—

Fiscal history.

Year.	Demand.	Year.	Demand.	Year.	Demand.	Year.	Demand.	Year.	Demand.
	Rs.		Rs.		Rs.		Rs.		Rs.
1225, ...	75,110	1229, ...	54,758	1233, ...	74,461	1237, ...	72,670	1241, ...	74,162
1226, ...	55,040	1230, ...	55,464	1234, ...	74,500	1238, ...	72,620	1242, ...	74,274
1227, ...	54,637	1231, ...	74,304	1235, ...	74,342	1239, ...	72,620	1243, ...	73,081
1228, ...	54,687	1232, ...	74,304	1236, ...	74,888	1240, ...	74,249	1244, ...	73,101

The assessment in 1840 was made at a revenue of Rs. 75,842, which gave an incidence of Rs. 2-0-2 per acre on the cultivation. In taluka Eta, the settlements from 1210 to 1212 *fasli* (1802-3 to 1804-05 A.D.) were made with the Raja of Eta as talukadár, and he was continued[1] in possession at the settlements from 1213 to 1215 and from 1216 to 1220. In 1221, the estate was brought under direct management, but the settlement for 1222 to 1226 was again made with the Raja.[2] Arrears accrued in 1223, and the settlement was annulled and separate farming arrangements were made for each village from 1224 to 1235 *fasli* (1816-17 to 1827-28 A.D.). The settlement was then revised and engagements were again taken from Raja Megh Singh. The revenue demand from 1225 to 1244 *fasli* was as follows :—

Year.	Demand.	Year.	Demand.	Year.	Demand.	Year.	Demand.	Year.	Demand.
	Rs.		Rs.		Rs.		Rs.		Rs.
1225, ...	61,643	1229, ...	63,216	1233, ...	68,363	1237, ...	67,836	1241, ...	67,097
1226, ...	62,940	1230, ...	62,899	1234, ...	68,363	1238, ...	67,201	1242, ...	67,097
1227, ...	63,216	1231, ...	68,351	1235, ...	68,379	1239, ...	67,201	1243, ...	67,097
1228, ...	63,216	1232, ...	68,951	1236, ...	68,364	1240, ...	67,097	1244, ...	66,397

In 1840, Mr. G. Edmonstone proposed to continue the arrangement with the Raja but the Board directed him[3] to make a sub-settlement with the village proprietors or their mukaddams, who were to be recorded as biswadárs, paying a certain sum as *malikána* to the Raja of Eta as talukadár. The result of this arrangement was that out of a total of 147 estates, 128 were settled with the village proprietors, and 19 only, in which the proprietors were not forthcoming, or where the Raja had entire possession of the management, were settled with him as proprietor. The amount of *malikána* seems to have been fixed at 29 per cent. on the revenue. The results of this arrangement, taking the two parganahs as one, was a revenue of Rs. 1,43,927, and a *malikána* of Rs. 16,228. In Eta alone, Mr. Edmonstone imposed a revenue of Rs. 68,486, amounting to about 61 to 62 per cent. of the assets and falling at Re. 1-15-7 on the cultivation.

The revision.

Though the famine which pressed so heavily on the parganahs on the other side of the Káli was not so severely felt here, it was considered necessary to revise the assessment. The revision was made by Mr. Cocks, who says that it was the addition of the *malikána* that ruined the mukaddams, but as the *malikána* was little more than 17 per cent. of the assets (being 29 per cent. of a revenue really asssessed on 59·7 per cent. of the rental assets), and the total demand was only 76·7 per cent. of the assets, the cause of the break-down must be looked for elsewhere.

[1] Board's Rec., April 3, 1812, No. 21; February 25, 1812; No. 23. [2] *Ibid*, June 6, 1814, No. 26 : October 30, 1817, January 1, 1823, Nos. 29 31 : March 24, 1824, No. 3: June 2, 1825, No. 5 : April 5, 1825, No. 2. [3] 28th April, 1840.

It may be suggested that the newness of the position and an unfamiliarity with the duties of proprietors holding direct from Government had much to do with the failure. In parganah Sakít, Mr. Cocks merely says that "the want of management and honesty on the part of the zamíndárs" led to the deterioration of the parganah. Whatever may have been the causes, balances accrued in five years in Sakít amounting to Rs. 18,549, or 24 per cent. of the revenue, and in Eta to Rs. 35,478, or 42 per cent. of the demand. In Eta, 9 estates were sold by auction for arrears of revenue, and were bought in by Government in default of purchasers; 17 estates were held in direct management; 9 were farmed, and many others were transferred either by mortgage or private sale. Eventually in Sakít a reduction of Rs. 5,214, or 7 per cent. of the revenue, was made over 58 villages, and in Eta the reduction amounted to Rs. 4,468, or 6·5 per cent. of the demand over 70 villages. The general result for the united parganah was a revenue of Rs. 1,34,245 and a *malikána* of Rs. 1,4,958, falling at Re. 1-13-9 on the cultivated acre; in Eta at Re. 1-13-6 and in Sakít at Re. 1-13-11. At the expiration of the settlement the revenue stood at Rs. 1,33,216 and the *malikána* at Rs. 14,736, and owing to the increase in cultivation, the incidence of the revenue on the cultivated acre fell to Re. 1-8-6.

Transfers. Raja of Eta.

The *malikána* of the Eta villages was enjoyed by the Raja "until the mutiny," after which the whole of his estates were confiscated to Government for rebellion; the family characteristic of "unswerving loyalty and adherence to the British Government," which is prominently noticed by Mr. Edmonstone, appearing to have died out with the representative then in possession, Raja Megh Singh, as the estates of his son, Raja Dambar Singh, were confiscated for rebellion. The only villages which escaped forfeiture in this parganah were seven, which had been set aside for the maintenance of the Ráni, and had been recorded in her name. These have descended to the grandson of Raja Damar Singh, the son of his daughter, who was married to a Rajpút noble in the Jaipur territory, and are the only remnants of the ancestral property now left to the family. The other villages settled direct with the Raja which were still in his actual possession at the time of the mutiny were given in reward to loyal subjects; the *malikána* income however from the villages sub-settled with the mukaddams was not given away, but, having become the property of Government by the the act of confiscation, has been, since the mutiny, credited, together with the actual demand, as revenue. Two villages form an exception in which the Raja's right to *malikána* had, antecedent to the mutiny, been sold by auction under a civil court decree. The *malikána* in these villages too was at first confiscated and credited to Government with the rest, but the auction-purchasers made good their claim in the civil courts, and obtained a decree against Government which was not contested, entitling them to receive the *malikána*."

Other transfers.

The records relating to the period preceding the mutiny have been destroyed and the statistics of transfers can only be given from 1857 to 1870. During this period 17,891 acres of cultivation, paying a revenue of Rs. 29,380, were transferred by private sale for a sum of Rs. 3,92,358, which gives an average of Rs. 21-14-11 per acre and 13·4 years' purchase of the land revenue. Between 1857 and 1863 the price was Rs. 18-6-1 per acre for 7,327 acres, and between 1864 and 1870 this had risen to Rs. 24-6-3 per acre for 15,697 acres. Between 1857 and 1870, 2,884 cultivated acres, paying a revenue of Rs. 4,886, were sold by auction for Rs. 32,046, giving an average rate of Rs. 11-1-9 and 6·6 years' purchase of the revenue, and during the same period 7,032 cultivated acres, paying a land-revenue of Rs. 12,388, were transferred by mortgage, giving a cultivation value of Rs. 10-13-1 per acre and 6·1 years' purchase of the revenue. Altogether 27,807 acres of cultivated land changed hands at an average price of Rs. 17-15-11 per acre and 10·7 years' purchase of the land-revenue. By far the largest portion of the transfers have been effected by private arrangement, and this is the best test of the value of the land, and all through the rise in value is remarkable. It should be noted, however, that as a number of the transfers have been of the biswadárs' rights in villages paying *malikána*, the general average price per acre and number of years' purchase of the revenue must consequently have been materially reduced, as the *malikána* has been included in the revenue of the transferred share, and estates so burdened would of course bear a lower marketable value than those assessed at the usual standard.

The following statement compares the past and present areas :—

	Total area in acres.	*Unassessed.*		Assessable area.				
				Culturable.		*Cultivated.*		
		Barren.	Revenue free.	Old waste.	Newly abandoned.	Irrigated.	Dry.	Total.
Past settlement, ...	158,046	68,904	882	5,450	10,778	52,847	19,185	72,032
Present ditto, ...	164,554	60,373	...	14,844	2,553	59,051	27,733	86,784

Crops and soils.

Of the area entered as irrigated, 2,460, acres are *tarái* land and of the area entered as old waste, 1,731 acres are under groves. From these figures it will be seen that cultivation has increased nearly 20·5 per cent. and irrigation by 11 per cent. Cultivation has principally increased in the dry area: hence the proportion of irrigation to cultivation has fallen from 73 to 67·6 per cent. *Kharíf* crops occupy 45·5 per cent. of the total cultivation as compared with 38·6 per cent. in 1840: the

cultivation of cotton has increased from 4·5 to 9·1 per cent. of the total cultivation; of sugar-cane from 0·5 to 0·9 per cent.; of rice from 1·0 to 3·4 per cent., and of indigo from 0 to 1·7 per cent. In the *rabi*, the cultivation of wheat has risen from 21,195 acres to 23,383 acres, and of barley from 10,509 to 16,798 acres, supplanting so far the inferior *rabi* crops.

Present settlement.

The new settlement was made by Mr. S. O. B. Ridsdale and came into effect from July, 1873. He found the actual assets of the parganah corrected for lands cultivated by proprietors and lands held free of rent at average cultivating rates, and for lands held on division of produce by estimate, amounted to Rs. 2,72,242, giving an average rent-rate of Rs. 3-2-1 per acre. His assumed average rent-rates, graduated for each class of soil distinguished as wet or dry, gave a total valuation of Rs. 3,56,957, to which must be added from miscellaneous sources Rs. 3,500, or a total of Rs. 3,60,457. *Malikána* has been remitted except in two instances, where the Raja's rights were purchased before the mutiny. Mr. Ridsdale ultimately assessed at Rs. 1,84,300, falling at Rs. 2-1-11 on the cultivation and giving an increase of 38·4 per cent. above the existing revenue without *malikána*. In the villages which did not before pay *malikána* the rise has been 37 per cent., and in those where *malikána* had been previously paid only 10 per cent. The average rent-rate implied by the new revenue is Rs. 4-3-10 per acre. The following figures show the soils to which the assumed rent-rates have been applied :—*Gauhán*—wet, 10,096 acres; dry, 638 acres; and *tarái*, 36 acres; total, 10,770 acres: *mattiyár*—wet, 5,760 acres; dry, 2,989 acres; and *tarái*, 1,347 acres; total, 10,096 acres: *dúmat*—wet, 39,525 acres; dry, 17,370 acres; and *tarái*, 1,053 acres; total, 57,948 acres: *bhúr*—wet, 1,210 acres; dry, 6,736 acres; and *tarái*, 24 acres; total, 7,970 acres, out of a cultivation amounting to 86,784 acres. The rent-rates applied are given at page 82.

Population.

According to the census of 1872, parganah Eta-Sakít contained 434 inhabited villages, of which 242 had less than 200 inhabitants; 129 had between 200 and 500, 53 had between 500 and 1,000; and eight had between 1,000 and 2,000. The towns containing more than 5,000 inhabitants were Eta with 8,044 and Sakít with 5,415 inhabitants. The settlement records show 291 estates, of which 219 were zamíndári, 19 were perfect, and 52 were imperfect pattidári, and one was bhayáchára.

The total population, in 1872, numbered 124,870 souls (56,144 females), giving 485 to the square mile or 767 to the cultivated square mile. Classified according to religion, there were 116,997 Hindús, of whom 52,545 were females; 7,863 Musalmáns, amongst whom 3,595 were females; and ten were Christians. Distributing the Hindu population amongst the four great classes, the census shows 9,580 Brahmans, of whom 4,106 were females; 7,342 Rajpúts including

3,061 females; 2,709 Baniyas (1,264 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 97, 366 souls, of whom 44,114 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (4,512), Solankhi (469), Tomar (941), Pramár (95), Sikharwár (62), Parihár, Ráthor (138), Katiya, Pundír (102), Sisodiya, Gahlot (153), Bais (116), Jádon, Dhakra, Badgújar (195), Gaur, Chandel, Gauráhar, Janghára (96), Bangar, Bhadauriya, Raghubansi, Kachhwáha, Gaharwár, Katyár, Surajbansi, Kirár, Sombansi, Khatri, Katehiriya, Báchhal, Gautam, Bhál, Gohail, and Jádubansi clans. Amongst the other castes of the census, the following show more than one thousand members each:—Káyath (2,150), Káchhi or Muráo (8,061), Barhai (2,742), Mahájan (3,450), Ahír (17,610), Lodha (22,753), Khákrob (2,319), Kahár (4,073), Hajjám (2,439), Chamár (13,785), Dhobi (1,225), Gadariya (3,760), Kumhár (2,022), Kori (2,507), and Teli (1,584) The following have between one hundred and one thousand members:—Gosháin (463), Dhuna or Kandera (668), Darzi (875), Dhobi (728), Dhanák (727), Bharbhúnja (423), Jogi (427), Sonár or Zargar (752), Lohár (128), Khatík (185), Nunera (556), Aheriya (117), Nat (186), and Banjára (352).

Cultivators and proprietors.

Distributing the agricultural population at settlement amongst proprietors and cultivators, the former numbered 1,465 souls, amongst whom Thákurs possessed 35 per cent. of the total area of the parganah; Brahmins held 14 per cent.; Káyaths, 25 per cent.; Baniyas, Europeans and Lodhas, each 3 per cent.; Ahírs 8 per cent., and Musalmáns, 9 per cent. Numerous proprietary bodies are rare, less than half the estates being held by more than four sharers, and of the rest, about two-thirds are owned by single proprietors and one-third by less than four sharers. The Thákur proprietary body is almost exclusively Chauhán, including taluka Rajor, owned by Raja Khushál Singh. Formerly they owned almost all the parganah, comprising the Rajor, Eta, Barauli, and Jirsmi estates. The Eta estate was nearly altogether confiscated for rebellion, and the Barauli and Jirsmi talukas passed into other hands by sale for arrears of revenue before 1838; the former is now owned by Europeans, the Messrs. Maxwell of Cawnpore, in connection with their indigo-factories, and the latter was purchased by Káyaths of Sakít, former commissariat contractors, who bought the estate at auction for a nominal sum. Two other large estates, Kasbah Sakít and its component villages, and taluka Mánikpur, comprising 27½ villages—were the ancestral property of the old Kánúngoi family of Sakít, but they also were sold for arrears of revenue about the same period, and were purchased, the former by a Musalmán commissariat servant, whose son still owns it, and the latter by the Káyath who bought Jirsmi. Thákurs comprise 12 per cent. of the cultivating

castes ; Brahmans, 12 per cent.; Lodhas, 24 ; Káchhis, 13 ; Ahírs, 14 ; Chamárs, 9 ; Gararíyas, 3 ; Kahárs, Khákrobs and Musalmáns, 2 per cent. each, and other castes, 7 per cent. of the total population actually engaged in cultivating the soil (16,063).

The following statement shows the distribution of the cultivation amongst proprietors and tenants during the year of measurement :—

Class of cultivators.	Number of holders.	*Area held on paying*		Total average area held by each in acres	Total cash rents.	Average cash rent per acre.	Proportional distribution per cent.
		In cash.	In kind.				
		Acres.	Acres.		Rs.	Rs. a. p.	
Proprietors (seer), ...	1,465	13,793	119	9½	34,338	2 7 10	16
Occupancy tenants, ...	11,453	58,884	736	5	1,74,804	2 15 6	69
Tenants at-will, ...	3,374	10,843	1,290	3	38,487	3 8 9	14
Rent-free, ...	1,236	1,119	...	...	578	...	1
Total, ...	17,528	84,639	2,145	...	2,48,202	...	100

Occupations.

The occupations of the poeple are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 383 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 4,809 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c., 1,991 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods ; 25,050 in agricultural operations ; 5,265 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral and animal. There were 4,319 persons returned as labourers and 518 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 4,073 as landholders, 69,112 as cultivators, and 51,685 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 2,447 males as able to read and write out of a total male population numbering 68,726 souls. Taluka Eta was a portion of the old Akbari parganah of Sakít, and was separated from it in the last century and formed a distinct parganah up to 1872, when Eta and Sakít were united. Sakít formed the south-eastern portion of the present parganah.

Faizpur Badariya, a parganah of the Eta district, is bounded on the north by the Ganges ; on the south by parganahs Pachlána, Bilrám and Soron ; on the west by the Aligarh district, and on the east by Aulái. In 1872-73 the area comprised 31,504 acres, of which 19,757 acres were cultivated (3,628 irrigated),

6,004 acres were culturable, 32 were held free of revenue, and 5,711 acres were barren.

Physical features.

This parganah and Aulái resemble in all respects the similar riverine parganah of Nidhpur: they lie between the old bed of the Ganges and its present course, and have been formed by the recession of the river. The parganah is divided into three portions as in Nidhpur: (1) the *katra* or low-lying land on the river's bank, which is subject to inundations from the Ganges; (2) the *danra* or uplands, and the *tarái* or lowlands adjoining the Búrhganga, or old bed of the Ganges. There is very little *katra*, as the encroachments of the river of late years has caused it almost to disappear. The *danra* comprises the greater portion of the area, and is here much superior to Aulái. It consists of a light thin soil, which deteriorates the further away it lies from the Ganges, and is worst as it approaches the Búrhganga. Its value depends upon the level and the depth of the deposit; wherever there is a depression, the soil is usually deep and good, and produces sugar and wheat, but only in favourable seasons, without artificial irrigation. This thick deposit of earth is usually called *gaur*. Water in the *danra* is found at from eight to ten feet from the surface, and irrigation by means of the *dhenkli* or lever is practised. The *tarái* lands of both the old and new Ganges is a fine rich soil, growing sugar and rice without irrigation; but the former is less valuable, being less open, and wanting in the means of escape for the water when the inundation is excessive, so that the water often lodges and destroys the crop. Most of the land of the Ganges *katra* is classed as *tarái*, but there is some high-lying land with poor soil which only grows barley. The *kharíf* crops at settlement showed a percentage of 57·5 on the total cultivation: sugar-cane, 10·6 per cent.; cotton, 22·9, and *chari* or fodder 5·8. In the *rabi*, wheat covered 27·8 per cent. of the total cultivation, barley 11·8 and other crops only 2·9 per cent. The following statement shows the well capabilities at settlement:—

Class of wells.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated for each run.	Depth to water.	Depth of water.
Pukka, ...	8	8	17	2·12	9·50	5·00
Ruchcha, ...	319	319	582	1·82	5·09	2·75
Dhenkli, ...	1,171	1,171	1,506	1·28	4·65	1·97
Total, ...	1,498	1,498	2,105	...	...	...

Fiscal history.

The assessments of the first four settlements were as follows:—(1) Rs. 42,866; (2) Rs. 42,352; (3) Rs. 47,576; and under Regulation IX. of 1833; (4) Rs. 34,633. The revenue, before

the present or fifth settlement was made, was Rs. 32,027, giving a small decrease, due to loss by diluvion on the Ganges. The following statement compares the areas of the past and present settlements, and shows at once the progress that has been made: —

	Total area.	*Unassessed.*		Culturable waste.	Lately abandoned.	*Cultivated.*			Total assessable area.
		Revenue-free.	Barren.			Irrigated.	Unirrigated.	Total cultivation.	
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past settlement, .	36,226	86	7,371	8,894	2,212	15,235	2,428	17,663	28,769
Present do.,	31,504	32	5,711	5,403	601	3,628	16,129	19,757	25,761

The irrigated area of the present settlement includes 1,120 acres of *tarái* land. Notwithstanding the great loss by diluvion (13 per cent. of the total area) the cultivation has increased by 12 per cent. and had there been a proportional increase to the cultivation in the portion of the area lost to the parganah the total increase would have amounted to 28·5 per cent. The former settlement was made by Mr. Timins in the Budaon district, and his revenue fell at Re. 1-3-3 per acre on the assessable area and at Re. 1-15-5 per acre on the cultivation, thus implying an average rent-rate of Rs. 2-10-11 per acre: at the expiration of the settlement this fell to Re. 1-9-11 on the cultivation, and still 23 per cent. of the culturable area remained uncultivated. The new settlement has been made by Mr. J. S. Porter, and he found that the attested rental of the village papers, corrected for lands tilled by proprietors and revenue-free holdings, by imposing average cultivators' rates, and for land held on payments in kind (12 per cent. of the cultivation) by estimate, amounted to Rs. 58,434, giving an average rent-rate of Rs. 2-15-4 per acre. He next distributed the soils of the parganahs with the following valuations :—

Soil.	Area in acres.	Rate per acre.	Soil.	Area.	Rate per acre.
		Rs. a.			Rs. a.
Tarái, 1st ...	177	8 0	Dúmat, 1st ...	3,601	5 4
„ 2nd ...	943	5 4	„ 2nd ...	2,485	3 15
Gauhán 1st ...	256	10 8	„ 3rd ...	1,159	2 10
„ 2nd ...	1,545	5 4	Bhúr, ...	9,591	1 5

The result of this calculation was a rental of Rs. 61,487. In this parganah the decrease due to the area under groves (256 acres) was more than counterbalanced by taking into account the manufacture of sulphate of soda *(khári)*. The waste land was poor though culturable, and, finally, Mr. Porter assessed at

50 per cent. of the assets, or Rs. 31,110, falling at Re. 1-3-4 per acre on the assessable area and at Re. 1-9-2 per acre on the cultivation, and thus implying a rental of Rs. 62,220, or 6 per cent. above the corrected assets of the village papers. The demand was reduced in 37 villages, was raised in 18, and remained unchanged in two, giving a total decrease of Rs. 917, or a little more than 3 per cent. on the existing revenue, which had been imposed under the 75 per cent. rule. The new assessment came into force in July, 1871.

Papulation.

According to the census of 1872, parganah Faizpur Badariya contained 92 inhabited villages, of which 49 had less than 200 inhabitants; 28 had between 200 and 500; 14 had between 500 and 1,000, and one had between 3,000 and 5,000. The settlement records show 57 maháls or estates, of which 45 were zamíndári, six were perfect, and six were imperfect pattidári. The total population in 1872 numbered 24,300 souls (11,157 females), giving 496 to the square mile, or 607 to the cultivated square mile. Classified according to religion, there were 21,790 Hindús, of whom 10,012 were females; 2,498 Musalmáns, amongst whom 1,139 were females; and 12 Christians. Distributing the Hindu population amongst the four great classes, the census shows 1,640 Brahmans, of whom 746 were females; 1,170 Rajpúts, including 481 females; 659 Baniyas (329 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 18,321 souls, of whom 8,456 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (56), Solankhi (118), Tomar, Pramár, Sikharwár, Ráthor, Katiya, Pundír, Gahlot, Bais, Jádon, Badgújar, Gaur, Gauráhar (695), Bangar, Raghubansi, Kachhwáha, Kirár, Sombansi, Katehiriya, Báchhal, Maharwár, Taila and Khadhi clans. Amongst the other castes of the census, the following show more than one thousand members each:—Káchhi or Muráo (3,300), Ahír (3,499), Kahár (1,134), Chamár (3,371), and Gadariya (1,067). The following have between one hundred and one thousand members:—Káyath (378), Barhai (448), Mahájan (456), Lodha (895), Khákrob (553), Gosháin (125), Hajjám (372), Dhuna or Kandera (163), Dhobi (394), Kumhár (293), Kori (814), Nunera (486), and Teli (405). Distributing the agricultural population amongst proprietors and cultivators, the former at settlement numbered 317 souls, and amongst them Thákurs possessed 28 per cent.

Cultivators and proprietors.

of the total area of the parganah; Brahmans held 8 per cent.; Káyaths, 6 per cent.; Baniyas, 2 per cent.; Mahájans, 1 per cent.; Ahírs, 12 per cent.; Musalmáns, 23 per cent., and Europeans, 12 per cent. of the total area. Thákurs comprised 9 per cent. of the cultivating castes; Brahmans, 14; Káchhis, 13; Ahírs, 15; Chamárs, 8; Musalmáns, 9; Gadariyas, 16; Káyaths, Kahárs, Lodhas and Khákrobs, 3 per cent. each, and others 14 per cent. of the total population engaged in cultivation.

The following statement shows the distribution of the cultivation amongst proprietors and tenants during the year of measurement:—

Class of cultivators.	Number of holders.	*Area held on paying*		Total average area held by each in acres.	Total cash rents.	Average cash rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
		Acres.	Acres.	Acres.	Rs.	Rs. a. p.	
Proprietors (seer),	317	2,636	...	8	4,427	1 10 10	13
Occupancy tenants,	2,098	10,018	1,629	5	33,955	3 6 3	56
Tenants-at-will, ...	1,166	4,196	1,388	5	10,519	2 8 1	29
Rent-free, ...	285	490	...	...	...	...	2
Total, ...	3,866	17,340	2,417	...	48,901	...	100

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 41 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 632 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 314 in commerce, in buying selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 5,214 in agricultural operations; 890 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 923 persons returned as labourers and 245 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 824 as landholders, 14,913 as cultivators, and 8,563 as engaged in occupations unconnected and with agriculture. The educational statistics, which are confessedly imperfect, show 358 males as able to read and write out of a total male population numbering 13,143 souls. Faizpur Badariya is named after the village of the same name, or Faizpur, "on the banks of the river (Búrhganga)," which is now usually shortened to Badariya (see BADARIYA). In the time of Akbar it formed a portion of parganah Sahiswán in dastúr and sirkár Budaon, and was separated during the last century. Considerable changes have occurred since the settlement under Regulation IX. of 1833: fifteen estates have been transferred to Aligarh and two have been cut away by the river; seven estates have been added by partition and one (Sotna) by resumption.

HIMMATNAGAR BAJHERA, a village of parganah Nidhpur and tahsíl Aliganj of the Eta district, is situated 33 miles north-east of Eta. The population, in 1865, numbered 2,215 souls, and in 1872 was 1,564. It was founded in the time of Náwab Shujáat Khán, the brother-in-law of Náwab Muhammad Khán, Bangash, of Farukhabad, by Himmat Singh, Raja of Eta. At the settlement in 1838 it formed the head-quarters of a taluka consisting of twenty villages, for which Raja Himmat Singh and his successor had

enjoyed a *nankár* allowance of Rs. 4,591 per annum, which was then discontinued.[1]

JAITHRA, a village of parganah Azamnagar of the Eta district, lies on the Eta and Aliganj road at a distance of 24 miles from Eta. The population, in 1865, was 3,455, and in 1872 was 1,077. It is said to have been founded by Jaisukh Rai, grandson of Dhír Sahái, brother of Raja Rám Sahái, the Ráthor Thákur who founded Rampur. Jaisukh Rai is said to have been a worshipper of the Jaithri goddess, under whose protection he put his newly founded town, which was therefore called Jaithra. Jaisukh Rai's house and a representation of its former owner in stone are still to be seen in the village. His descendants are poor cultivators. The village was formerly a part of the large talukadári owned by the Katiya Thákurs who had become Musalmáns, but has since fallen into the hands of the money-lending Thákur Raja of Awa Mísa in the Agra district.

JIRSMI, a Chauhán village of parganah Eta-Sakít, tahsíl Eta, in the Eta district, is distant 4½ miles from Eta. The population, in 1872, numbered 1,413 souls. Jirsmi was founded by Jagat Singh of Bilrám, the ancestor of the former Chauhán Rajas of Eta, and is still looked on as the head of a tract of eight villages known as the "Athgaon Chauhánán."

KÁDIRBÁRI, a village of parganah Faizpur Badariya and tahsíl Kásganj in the Eta district, is distant from Eta 26 miles. The population, in 1872, numbered 881 souls. After the mutiny, a portion of this village was granted to some loyal Tomar Rajpúts.

KÁDIRGANJ, a village in parganah Nidhpur and tahsíli Aliganj of the Eta district, lies at a short distance from the Ganges, 32 miles north-east of Eta. The population, in 1865, numbered 3,128 souls, and in 1872 was 2,717. The Ganges, which formerly ran under the walls of the village, now approaches it only in the rains. The village is a mere collection of wretched mud houses with a small bazar. To the west, on a high mound of earth, are the remains of a fort built of block kunkur; also a tomb, partly in ruins, within which Shujáat Khán, from whom the present zamíndárs are descended, lies buried. He was killed in the battle of Dori, fighting on the side of his brother-in-law, the Nawáb of Farukhabad, against the Rohillas under Háfiz Rahmat Khán. The tomb has twice been struck by lightning. Beneath the fort are the brick-built houses of the present zamíndárs, the only decent-looking buildings, excepting one or two belonging to mahájans in the bazar, to be found in the whole place. Kádirganj is built on the site of a former village called Chilla Chaun, inhabited by Taila Thákurs, a most turbulent and marauding race. They levied black-mail on all sides, stopped and plundered all vessels passing either up or down the Ganges. At length the outcry against their misdeeds became so great that Shujáat Khán was sent against them and

History.

[1] Set. Rep. I., 383, Board's Rec.

utterly destroyed all the Thákurs, but liking the spot, built himself a fort on the site of the former village, and settled people round about, and called the new village Kádirganj after an ancestor of his, Kádirdád Khán. In former times the fort enclosed a large area of ground, but the floods of the Ganges swept away a great piece of the mound or *khera* on which it was built, and made the foundations of a large portion of the enclosing walls unsafe; these have therefore been pulled down by Ghulám Nabi and his brother, the present zamíndárs, who have disposed of the kunkur blocks for building purposes in Farukhabad. The old gateway with its round towers still remains and is a land-mark for a great distance round. Act XX. of 1856 is in force, and in 1873-74 supported a village police numbering four men of all grades at an annual cost of Rs. 192. The number of houses in the town during the same year was 677, and of these 244 were assessed with a house-tax averaging Re. 1-5-9 per house assessed and Re. 0-1-11 per head of the population. This with a balance of Rs. 33 from the previous year gave an income of Rs. 366, of which Rs. 331 were expended in wages and public improvements.

Population.

KÁSGANJ, the most important town in the Eta district, is situated 19 miles north of Eta in N. lat. 27°-48′-5″ and E. long. 78°-41′-30″. In 1847 Kásganj, had 10,752 inhabitants; in 1853, the population numbered 13,860, and in 1865, there were 15,107 inhabitants. The site has an area of 149 square acres, giving 106 souls to the square acre. According to the census of 1872, there were 15,764 inhabitants, of whom 11,409 were Hindús (5,302 females) and 4,355 were Musalmáns (2,069 females). Distributing the population amongst the rural and urban classes, the returns show 73 landholders, 1,130 cultivators, and 14,561 persons pursuing occupations unconnected with agriculture. The number of enclosures in 1872 was 1,904, of which 483 were occupied by Musalmáns. The number of houses during the same year was 2,841, of which 558 were built with skilled labour, and of these 873 were occupied by Musalmáns. Of the 2,283 mud huts in the town, 656 were owned by Musalmáns. Taking the male adult population, 5,133 (not less than fifteen years of age), we find the following occupations pursued by more than 40 males:—Beggars, 295; blacksmiths, 67; braziers, 86; butchers, 70; calico-printers, 81; cart-drivers, 51; confectioners, 228; cotton-cleaners, 86; cultivators, 430; dyers, 61; ear-cleaners, 53; firework-makers, 82; fruit-sellers, 66; goldsmiths, 52; grain-parchers, 66; labourers, 344; merchants, 89; cloth-merchants, 103; oil-makers, 90; petty dealers, 93; potters, 65; family priests, 89; schoolmasters, 61; servants, 833; shopkeepers, 399; sweepers, 192; tailors, 54; water-carriers, 206; weavers, 472; weighmen 101.

The site.

The site on which Kásganj is built is sufficiently raised to permit of the drainage flowing towards the Káli nadi, which runs about a mile and a quarter to the south-east of the

town. There is a good proportion of brick-built houses, which are shaded by many fine trees. A fine metalled road runs through the centre of the town from north to south and forms the principal bazar-way, whilst a second passes from east to west, and the extremities of both are connected by a road which encircles the town round the north-west and south sides. Where the two principal roads meet, there are a number of good shops, forming a handsome octagon-shaped building, and thus providing an appropriate centre to the town. The shops on both roads are substantial, good buildings, and not only are the main streets metalled and drained, but many of the minor lanes also. The eastern quarter, inhabited by the poorer classes of Hindús, is not so well kept as the remainder of the town. The public buildings are a municipal hall, lately completed; the dispensary, a plain structure with round arches and placed on the north-east of and well within the town; the police-station and tahsíli, both poor, unsuitable buildings; a good school with a large attendance of pupils, and the munsifi established in an old Musalmán building There are two *paráos* or halting-places for carts and an excellent sarái, with a wide open courtyard well shaded with trees, within the town. A fine mosque remarkable for its curious roof and numerous minarets stands in the Muhammadan quarter. There are numerous public wells, and water is found close to the surface.

Municipality.

Kásganj is a prosperous, busy, trading town, increasing in population and importance. It does a large trade in cotton, sugar, ghí, indigo-seed and country produce generally. It possesses a municipality, the affairs of which are managed by a committee of twelve members, of whom four are official and eight are elected by the tax-payers. The incidence of the octroi in 1874-75 was Re. 0-12-8 per head of the population. The following statement shows the income and expenditure for several years:—

Receipts.	1872-73.	1873-74.	1874-75.	Expenditure.	1872-73.	1873-74.	1874-75.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
Opening balances, ...	1,451	1,849	3,414	Collection, ...	1,988	1,884	1,738
Class I.—Food and drink, ...	10,780	8,746	8,761	Head-office, ...	552	233	223
„ II.—Animals for slaughter.	61	126	188	Supervision, ...	360	360	348
				Original work, ...	2,779	2,523	3,283
„ III.—Fuel, ...	630	771	866	Purchase of land, ...	600	...	800
„ IV.—Building materials,	490	474	528	Compensation, ...	...	...	...
„ V.—Drugs, spices, ...	1,225	1 075	880	Repairs, ...	1,221	1,421	1,332
„ VI.—Tobacco, ...	340	481	360	Police, ...	2,375	2,399	2,414
„ VII.—Textile fabrics, ...	1,300	1,319	983	Education, ...	595	601	964
„ VIII.—Metals, ...	633	540	450	Charitable grants,	410	427	852
				Conservancy, ...	1,894	1,772	1,937
Total Octroi, ...	15,459	13,532	13,016	Lighting and watering.	1,235	895	906
Fines, ...	130	126	154				
Pounds, ...	103	139	196	Gardens, ..	8	66	191
Extraordinary, ...	94	1,869	26	Miscellaneous, ...	1,868	1,949	818
Miscellaneous, ...	497	429	467				
Total, ...	17,734	17,944	17,273	Total, ...	15,885	14,530	18,204

The following statement shows the net imports in quantity or value for two years, and the consumption per head of the population :—

Articles.	Net imports in				Consumption per head in			
	1872-73.		1873-74.		1872-73.		1873-74.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	M. s. c.	R. a. p.	M. s. c.	R. a. p.
Grain, ...	145,042	...	134,941	...	9 8 3	...	8 23 7	...
Sugar, refined, ...	3,233	...	4,086	...	0 8 3	...	0 10 6	...
,, unrefined,	47,815	...	59,666	...	2 1 3	...	3 32 3	...
Ghí, ...	1,773	...	1,839	...	0 4 8	...	0 4 3	...
Other articles, ...	...	28,788	...	27,931	...	1 13 3	...	1 12 4
Animals for slaughter.	...	1,945	...	4,032	...	0 2 0	...	0 4 1
Oil, ...	612	...	761	...	0 1 8	...	0 1 12	...
Oil-seeds, ...	6,026	...	7,661	...	0 15 10	...	0 19 6	...
Fuel, &c. ...	...	8,595	...	10,057	...	0 8 8	...	0 10 2
Building materials,	1,296	12,490	1,084	11,588	0 2 12	0 14 0	0 2 12	0 11 9
Drugs and spices,	5,254	3,820	4,568	3,144	0 4 5	0 7 5	0 11 9	0 3 2
Tobacco, ...	2,066	...	2,897	...	0 5 3	...	0 7 6	...
European cloth, ...	...	2,41,235	...	1,95,228	...	5 8 11	...	12 6 2
Native cloth, ...	...		...	74,646	...	...	...	4 11 9
Metals, ...	...	46,156	...	39,018	...	2 4 10	...	2 7 9

History.

Kásganj is said to have been founded by Yakút Khán, *alias* Khán Bahádur Khán, the founder of Aliganj (see Aliganj) and the builder of the great mosque, during the viceroyalty of the Nawáb Vazír of Oudh. On his death without issue, Khuda Baksh Khán became proprietor of the town, and after him Muhammad Baksh Khán. He sold it to Colonel James Gardner, and on the colonel's death, it came into the hands of Sulaimán Shikoh Gardner, better known in Eta as Múna Sáhib, who, in 1859, sold it to Dilsukh Rai, once an agent of the Gardner's, now by means of his savings and "the favour of the British Government, Raja and Honorary Magistrate." The old military cantonment of Kásganj was burned down during Holkar's raid into the Duáb in 1804. In 1809, Colonel Gardner established cantonments for his cavalry at Kunwarpur, about two miles from Kásganj, and there they remained until 1828, when the Colonel resigned the command of his regiment.

Trade.

The trade of Kásganj is principally a through trade. Thus in 1871-72 the distribution of saccharine substances showed as follows :—

	Sugar.	Ráb.	Gúr.	Shíra.
Import in maunds paying duty, ...	7,519	30,160	13,698	6,740
Re-export, receiving refund, ...	1,453	...	453	33
Passed through in bond or with passes, ...	101,836	657	48,405	5,748
Actual local consumption, ...	6,066	30,160	13,245	6,707
Actual amount of through trade, ...	103,289	657	48,858	5,781

During the same year 85,886 maunds of grain and 115,251 maunds of rice passed through the town protected by passes. In 1874-75, the import of grain and rice rose to 178,746 maunds; the import of refined sugar was 10,531 maunds and of unrefined sugar (*ráb* and *gúr*) was 39,286 maunds or if *shíra* he added, 41,527 maunds.

KUSAUL, a village of parganah Nidhpur and tahsíl Aliganj of the Eta district, lies 33 miles north-east of Eta. The population, in 1872, numbered 1,393 souls. In former times it was the residence of Kots and Bhars. In the time of Shahábud-dín Ghori these were driven out by Khushál Singh, a leader of the Gaur Rajpúts.

MARAHCHI, a village of parganah Márahra and tahsíl Eta in the Eta district, is distant 12 miles from Eta. The population, in 1872, numbered 942 souls. It is situated on the road from Eta to Kásganj, and is the seat of some trade in agricultural produce. Near it is one of the seats of the Gardner family.

MÁRAHRA or Márhara, the chief town of the parganah of the same name in tahsíl Eta of the Eta district, is distant 12 miles to the north of the civil station. The population, in 1853, numbered 6,020 souls; in 1865 there were 9,982 inhabitants, and in 1872 there were 9,214, of whom 4,584 were Hindús (2,253 females) and 4,630 were Musalmáns (2,434 females). The site has an area of 130 square acres giving 71 souls to the square acre. The town is divided into eleven muhallas or wards, the most noteworthy of which are the Kamboh, Pírzáda, Kázi and Akabari. The Kamboh muhalla is so named after the peculiar class of Musalmáns who inhabit it, and of whom some account has been given under the Meerut district. Pírzáda muhalla is occupied by Sayyids, who are mentioned in the district notice and hereafter. Kázis occupy the Kázi muhalla, and Shaikh families live in the Akabari quarter. The more important inhabitants are the Musalmáns, who have great influence throughout the district. One wide, drained and metalled road runs through the town from north to south. The smaller lanes are narrow and tortuous and as yet undrained. There are two bazars; the bazar to the north, is the smaller and has but poor shops, whilst the bara bazar has larger and better shops, and the road-

The site.

way in both bazars is metalled and drained. Altogether the site is extensive and the population and the buildings are much scattered. To the south-east, the houses are chiefly mud-built and contain six bangle manufactories amongst them; in the remainder of the town brick-built houses prevail. There are numerous public wells, and the water in the principal well was found at a depth of 16 feet from the surface in January. The mud-built sarái has a good mosque, and the school site is well raised and shaded by a fine *nim* tree. The police-station and post-office are the only other public offices in the town.

Nayabasti suburb.

To the north-east of Márahra and close to the town is Miyán-ke-basti, the principal Sayyid quarter, surrounded by high walls which have corner towers and two gateways, but other means of ingress exist. It forms a separate town of itself and is owned by the descendants of Sayyid Sháh Barkatullah, a former Musalmán resident, now worshipped as a saint, whose tomb, which shelters the remains of ten other members of his family, and the beautiful mosque adjoining it, are the only attractive features of the place, as well from the perfection of the buildings, as for the order and cleanliness of the precincts. A room in the tomb is set apart as a school where the Korán is taught. Miyán-ke-basti contains many substantial brick-built houses, inhabited chiefly by the descendants of the Sayyid *pír*. They possess 32 villages free of revenue in the Eta district, granted for the support of the shrine. The road through the town is metalled and lined with shops, which form a fair bazar. In Márahra markets are held on Mondays and Fridays, and the chief articles of trade are cotton and indigo-seed.

Municipality.

Márahra possesses since October, 1872, a municipality under Act XV. of 1873, the affairs of which are managed by a committee of 17 members, of whom five are official and twelve are elected by the tax-payers. The incidence of the octroi during 1874-75 fell at Re. 0-6·9 per head of the population. The following statement shows the receipts and expenditure for three years:—

Receipts.				Expenditure.			
	1872-73.	1873-74.	1874-75.		1872-73.	1873-74.	1874-75.
	Rs.	Rs.	Rs.		Rs	Rs.	Rs.
Opening balance,	...	18	334	Collection and head office.	478	737	656
Octroi, ...	1,656	3,695	3,974	Police, ...	355	1,000	1,015
Miscellaneous, ...	190	221	268	Conservancy, lighting, &c.	257	618	629
Total, ...	1,846	4,004	4,576	Public works, ...	440	817	1,354
Expenditure,	1,758	3,670	4,159	Charitable grants,	145	351	343
Reserve, ...	88	334	417	Miscellaneous, ...	83	147	162
				Total ...	1,758	3,670	4,159

The following statement shows the imports, quantity re-exported, and the consumption per head of the population :—

Articles	*Gross imports in* 1873-74.		*Re-exported in* 1873-74.		*Consumption per head in* 1873-74.		1874-75.	
	Quantity.	Value	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	M. s. c.	Rs. a. p.	M. s. c.	Rs. a. p.
Grain, ...	44,531	5,446	...	64	4 33 4	0 9 4	5 11 1	0 7 7
Sugar refined, ...	994	...	...	...	0 4 4	..	0 3 14	...
„ unrefined, ...	2,110	...	32	...	0 9 0	...	0 7 7	...
Ghi, ...	533	...	...	...	0 2 5	...	0 2 3	...
Animals for slaughter,... ...	hd.3,830	...	...	...	hd. ½	...	hd. ½	...
Oil, ...	525	...	...	...	0 2 4	...	0 2 9	...
Oil seeds, ...	1,068	...	44	...	0 4 7	...	0 4 13	...
Fuel, &c., ...	1716	3,972	44	...	0 7 9	0 6 10	...	0 5 10
Building materials,	...	5,564	...	...	...	0 9 6	3 14 0	0 12 10
Drugs and spices, ..	...	4,202	..	116	..	0 7 1	...	0 7 8
Tobacco, ...	659	...	...	...	0 2 10	...	0 2 14	...
European cloth, ...	...	21,539	...	...	...	2 5 4	...	2 7 9
Native cloth, ...	...	13,424	...	1,948	...	1 3 10	...	0 11 3
Metals, ...	...	5,095	...	1,936	...	0 5 6	...	0 5 5

History.

The name Márahra, or Márhara as it is most commonly written, is said to be derived from the saying "*már ke hara kar diya*," *i. e.*, "utterly destroyed and made green." Tradition says that to the north-east of the present site there used to be a village called Sarúpganj, founded by a Rajpút, one Sarúp Kishan. In 695 Hijri (1295 A.D.), Sarúp and his family were put to death by Alá-ud-dín Muhammad Sháh, the third of the Khilji rulers, for some offence, and the remainder of the family became robbers. In the following year, whilst the imperial forces were passing by Sarúpganj, some servants of Alá-ud-dín were maltreated and plundered by the robbers of the neighbourhood, and tracing the offenders to Sarúpganj, the emperor gave orders for a general massacre of the inhabitants. The order was so well carried out that the people were utterly destroyed and the place was again turned into jungle ("*hara kar diya*," or "made green"). Another derivation makes the name Mánhara, referring the founding of the town to one Mán Singh, Chauhán, after the dispersion of the Chauháns on the defeat of Prithiráj at the close of the twelfth century. A third story states that in 1299 A.D. Raja Mani Rám, the governor of the territory round Márahra, founded a town near the ruins of Sarúpganj by the express permission of the emperor and called it Márhara, because, says the relator, he thereby made green *(hara)* what had been destroyed *(mara)*. Márahra contained three shrines of great repute; one only is now intact, but the remains of the others are still visible. The ruined tombs contained the remains of Sayyid Abdul Jalíl Bilgrámi, who came here in 1017 Hijri (1608 A.D.) and died here; and those of Sayyid Shah Jalíl

Bukhári, who settled here during the reign of Alamgír. The tomb still standing is that of Sayyid Shah Barkat-ullah, one of the Pírzádah family. It was built by Shujáat Khán, brother-in-law of the Farukhabad Nawáb, in 1142 Hijri (1729 A.D.), and the beautiful mosque adjoining it was built by one Muhammad Afzal, a resident of Márahra, in 1145 Hijri (1732 A.D.). One of Bábar's followers, Shaikh Khwájah Imád-ud-dín Muhammad of a Kamboh family, a native of Multán, was appointed amil of Márahra about 1527 A.D. In 1542 A.D., during the reign of Sher Sháh, Imád-ud-dín's two sons were appointed to the offices of chaudhri and kánúngo of the parganah, then for the first time created, and which were filled by descendants of the original holders until the occupation of the country by the British, when the office of chaudhri was abolished. The present kánúngo is a lineal descendant of Bábar's follower. During the reign of Akbar, Márahra was the chief town of dastúr Márahra and the residence of the officials. From the foundation of the town by Mani Rám up to 1560 A.D., the fiscal administration was under the direct management of the imperial officers, but, in that year, Akbar conferred the proprietary rights on Fateh Khán and Umr Khán, grandsons of Imád-ud-dín, and Todar Mal divided it into two pattis—Hár-Nilgarán and Hár-Bhairon, the latter of which is now known as Ahmadnagar Bahmnoi. The Pírzádahs came here during the reign of Jahángír in 1608 A.D., and in 1713 A.D. Márahra was given in *jágír* to certain Sayyids of Bárha in the Muzaffarnagar district. The latter, in 1738 A.D., transferred their rights in the Nilgarán patti to the Nawáb of Farukhabad, and their rights in the Bhairon patti to the Oudh vazír, in whose possession, with some short interruptions, the town remained until the cession to the English in 1801 and 1802. The town continued of some slight importance until the cession, since which time it has gradually declined.

MÁRAHRA or Márhara, a parganah of the Eta district, is bounded on the north by parganah Bilrám; on the west by the Aligarh and Muttra districts; on the south by parganah Mustafabad of the Mainpuri district, and on the east by parganahs Eta-Sakít and Saháwar-Karsána. In 1872-73 the revenue paying area comprised 122,778 acres, of which 71,986 acres were cultivated (50,323 irrigated), 11,162 acres were culturable, 39,128 acres were barren and unculturable, and 502 acres comprised patches of land held free of revenue. In addition, 5,245 acres were held free of revenue, and of this area, 3,729 acres were cultivated (1,672 acres irrigated) 253 acres were culturable, and 1,263 acres were barren. The total area of the parganah thus amounts to 128,023 acres, of which 75,175 acres were cultivated, 11,415 acres were culturable, and 40,391 acres were barren. The extreme length from north to south is 24 miles. The soil generally is a firm *dúmat* with a comparatively small admixture of *bhúr*, and is remarkably productive. *Bhúr* only prevails in the high land overlooking the Káli and in the neighbourhood of Bilrám, and seldom occurs to the west of the

Physical features.

parganah. The well-capability throughout is remarkably good, and kuchcha wells last several years, with or without a wooden lining. Pukka wells of solid masonry and of block kunkur are numerous, and most of them have been constructed by the tenants. During the year of measurement, 34,401 acres were irrigated from wells, 3,971 acres from jhíls and the Káli, and 13,353 acres were watered from the canal; and in 1872-73 the canal returns show 14,319 acres paying a water-rate. The canal has given a great impetus to the growth of indigo and almost every village has got its factory as the yield is greater from canal irrigation than from well irrigation. Mr. Porter remarks that the canal has not prevented the free use of kuchcha wells as in other districts. Its only injurious effect here is the development of *reh* in the *usar* plains in the vicinity of the canal and to some distance from it, so that the pasturage has been completely destroyed. The cultivation has not, however, been injured "except where the *reh* has been blown from the *usar* on to the adjoining fields." Altogether the *kharíf* crops, during the year of measurement, occupied in the area assessed to Government revenue, 40·1 per cent. of the total cultivation (71,986 acres), and amongst them sugar-cane covered 0·7 per cent.; cotton, 12·5 per cent.; indigo, one per cent., and *chari*, 17·9 per cent. In the *rabi*, wheat covered 29·6 per cent.; barley, 19·9 per cent., and gram, 3·3 per cent. of the total cultivation.

Fiscal history.

The assessments of the old settlements were as follows:—(1) Rs. 1,02,234; (2) Rs. 1,02,203; (3) Rs. 1,01,764; (4) Rs. 1,08,328; (5) Rs. 1,10,366; and (6) under Regulation IX. of 1833, by Mr. Rose in the Aligarh district, Rs. 1,18,841. The last amount includes and the first five omit the revenue of the village of Sen, received from parganah Sakít. The revenue at the expiration of settlement amounted to Rs. 1,17,333. The original assessment of the settlement lately expired fell at Re. 1-15-3 per acre on the cultivation, implying an average rent-rate of Rs. 3-1-4 per acre; at expiry the rate of incidence of the revenue on the cultivation had fallen to Re. 1-10-1 per acre. Taking all the villages of the original parganah, irrigation at Mr. Rose's settlement covered 63 per cent. of the cultivation. The following statement shows the past and present areas:—

	Total area.	Unassessed.		Culturable waste.	Recently abandoned.	Cultivated.			Total assessable area.
		Barren.	Revenue-free.			Irrigated.	Unirrigated.	Total cultivation.	
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past settlement.	...	...	...	3,617	6,414	37,584	23,124	60,708	70,739
Present	122,778	39,128	205	10,635	527	50,323	21,663	71,986	83,148
Ditto revenue free.	5,245	1,263	...	240	13	1,672	2,057	3,729	...

These figures show an increase in the irrigated area of 34 per cent. and in cultivation of 19 per cent. The proportion of irrigation has risen to 70 per cent. of the cultivation, and the canal which has been introduced since last settlement affords 26 per cent. of the water-supply. The irrigated area of the present settlement includes 847 acres of *tarái* land. Mr. Rose assessed upon the conventional classification of soils into *bára*, *manjha*, and *barha* throughout, and Mr. J. S. Porter, who made the existing settlement, assessed upon *gauhán*, *dúmat* and *bhúr* soils, so that any comparison of rates is out of the question. Mr. Porter found that the papers of 107 selected villages gave a rent-rate of Rs. 3-8-0 per acre on 37,525 acres held by tenants. The lowness of this rate was mainly due to the inadequate rates paid, as a rule, by tenants having a right of occupancy, "but also to concealment and fraud which were observed by Mr. Porter to obtain to a much greater extent and more systematically here than in other parganahs. The reason is to be found in the fact that the proprietors in Márahra are more wealthy and more keenly alive to their own interests." Leases of recent date range from Rs. 5-4-0 to Rs. 7-14-0 for irrigated (not *barha* land), and Rs. 2-10-0 to Rs. 3-15-0 for unirrigated land. The corrected rental for the entire parganah from the village papers only amounted to Rs. 2,53,989, giving a rent-rate of Rs. 3-8-4 per acre. Applying the assumed rates already given in the district-notice (page 82) to each class of soil, (*gauhán*, *dúmat*, and *bhúr*), he found a rental of Rs. 3,27,804, and assessed at Rs. 1,61,020, which anticipated a rise in the recorded rental of nearly 27 per cent. The new revenue shows an increase on the old revenue of 37 per cent. and falls at Rs. 2-3-9 per acre on the cultivation. The new assessment came into force from July, 1870, and since then the enhancements of rent that have taken place show an average of Rs. 5-2-1 per acre over 13,713 acres. The following figures show the soils to which the assumed rent-rates have been applied :—*Gauhán*—wet, 6,256 acres ; dry, 473 acres ; and *tarái*, 51 acres ; total, 6,780 acres : *mattiyár*—wet, 7,226 acres ; dry, 1,359 acres ; and *tarái*, 306 acres; total, 8,891 acres: *dúmat*—wet, 33,518 acres ; dry, 13,285 acres; and *tarái*, 489 acres; total, 47,292 acres, *bhúr*—wet, 2,449 acres ; dry, 6,546 acres ; and *tarái*, 28 acres ; total, 9,023 acres, out of a cultivation amounting to 71,986 acres.

The following table shows the well-capabilities at settlement :—

Class of well.	Number.	Number of runs.	Total irrigated.	Average.		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	1,402	2,958	20,418	6·89	13 89	12·43
Kuchcha, ...	1,892	2,125	13,975	6·49	10·34	8 58
Dhenkli, ...	10	10	8	0·80	5·41	3 34
Total, ...	3,304	5,093	34,401	...	...	...

Population.

According to the census of 1872, parganah Márahra contained 392 inhabited villages, of which 228 had less than 200 inhabitants; 108 had between 200 and 500; 43 had between 500 and 1,000; 10 had between 1,000 and 2,000; one had between 2,000 and 3,000; and one had between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Márahra itself with 9,214 inhabitants. The settlement records show 181 estates, of which 154 were held on zamíndári tenure, 6 were perfect and 21 were imperfect pattidári. The total population, in 1872, numbered 107,701 souls (49,443 females), giving 538 to the square mile, or 781 to the cultivated square mile. Classified according to religion, there were 97,489 Hindús, of whom 44,368 were females; and 10,208 Musalmáns, amongst whom 5,072 were females, and 4 Christians. Distributing the Hindu population amongst the four great classes, the census shows 8,247 Brahmans, of whom 3,661 were females; 6,313 Rajpúts, including 2,646 females; 2,124 Baniyas (938 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 80,805 souls, of whom 37,123 were females. The Brahman and Baniya subdivisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (3,774), Solankhi (130), Tomar (229), Pramár (90), Sikharwár, Parihár, Ráthor (116) Katiya, Pundír (152), Gahlot (296), Bais (135), Jádon (564), Dhákra, Badgújar (458), Gaur, Gaurához, Janghára, Bangar, Bhadauriya, Raghubausi, Kachhwáha, Báchhal, Tank, Katehiriya, Surkhi, Porach, Jais, Sengar, Maharwár, Jaiswár, Gaharwár, Sut, and Raikwár clans. Amongst the other castes of the census, the following show more than one thousand members each:—Káchhi or Muráo (3,394), Barhai (2,325), Mahájan (3,253), Ahír (1,795) Lodhá (14,926), Khákrob (2,446), Kahár (3,036), Hajjám (1,955), Chamár (12,601), Dhobi (1,871), Gadariya (3,917), Kumhár (1,732), Kori (2,523) and Teli (1,544). The following have between one hundred and one thousand members:—Káyath (988), Gosháin (367), Dhuna or Kandera (685), Darzi (426), Dhának (406), Bharbhúnja (248), Jogi (236), Sonár or Zargar (578), Bairágí (156), Ghosi (132), Nunera (644), and Aheriya (543).

Proprietors and cultivators.

At the settlement, the number of proprietors actually recorded was 1,700, and amongst them Thákurs possessed 47 per cent. of the total area of the parganah; Brahmans held 6 per cent.; Káyaths, 7 per cent.; Baniyas, 12 per cent.; Ahírs, 4 per cent.; Musalmáns, 22 per cent., and Káchhís and Europeans, each one per cent. Thákurs comprised 12 per cent. of the cultivating castes; Brahmans, 17 per cent.; Lohárs, 12; Ahírs, 15; Chamárs, 10; Musalmáns, 8; Káchhís and Gadariyas, 4; Káyaths, Kahárs, Barhais, and Khákrobs, each 2 per cent., and others 10 per cent. of the entire population engaged in cultivating the ground (9,370). In the revenue-free portion of Márahra there are 51 proprietors

cultivating 573 acres as seer; 232 occupancy tenants cultivating 2,306 acres at an average rent-rate of Re. 1-4-7 per acre, and 291 tenants-at-will cultivating 850 acres at an average rate of Rs. 2-9-3 per acre. Their holdings average 11, 10, and three acres respectively. The statistics for the portion of the parganah assessed with Government revenue are as follows :—

Class of cultivators.	Number of holders.	*Area held on paying*		Total average area held by each in acres.	Total cash rents.	Average cash-rent per acre.	Proportional distribution per cent.
		In cash.	In kind.				
		Acres.	Acres.	Acres.	Rs.	Rs. a. p.	
Proprietors (seer), ...	1,649	9,794	...	6	23,641	2 6 7	13
Occupancy tenants, ...	6,021	47,295	261	8	1,58,398	3 5 7	66
Tenants-at-will, ...	2,362	13,763	60	6	55,467	4 0 5	19
Rent-free, ...	464	813	...	...	179	...	2
Total, ...	10,496	71,665	321	...	2,37,685	...	100

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 481 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 3,716 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,548 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods ; 19,417 in agricultural operations ; 4,302 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 5,114 persons returned as labourers and 723 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,498 as landholders, 55,247 as cultivators, and 49,956 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,890 males as able to read and write out of a total male population numbering 58,258 souls.

History.

Parganah Márahra was first formed by Alá-u l-dín Khilji (1295-1315 A.D.), and there has been little change in its constitution up to the present day. The town of Márahra was the head-quarters of a dastúr in sirkár Koil and súbah Agra in Akbar's reign. On the defeat of Jahándár Sháh by Farrukhsiyar, in 1713 A.D., the conqueror bestowed the entire parganah, in *jágír*, on some minor adherents of his of the Bárha Sayyid family of Muzaffarnagar. These held possession for some time, but finding it impossible to control the turbulent Rajpút tenantry of the district, they farmed in 1738 A.D., 117 villages of the parganah and the Nilgarán patti

of Márahra to the Nawáb of Farukhabad, and the remaining 62 villages, with the Bhairon patti of Márahra, to Abdul Mansúr Khán Safdar Jang, the vazír of Oudh. From this date until the cession the parganah remained thus divided; the Oudh portion being known as "*kismat sáni*," and the Farukhabad portion as "*kismat awwal*." In 1748 "*kismat awwal*" passed back nominally into the hands of the state by the defeat and death of Káim Khán, the Bangash Nawáb, and Nawal Rái was appointed manager. He was killed in the following year by Ahmad Khán, brother of the deceased Nawáb. This brought the Oudh vazír to Márahra, where during a halt preparatory to marching against the Bangash forces, his troops massacred the inhabitants of Márahra. In 1751 A.D. the Marhattas received Márahra in *jágír*, but returned it in the following year to Ahmad Khán, but in 1772 A.D., it again came into the possession of the Oudh viceroy, with whom it remained until the cession in 1801. In 1802 "*kismat sáni*" also fell to the British, and both were united.

MOHANPUR, a village in parganah Sahawar and tahsíl Kásganj of the Eta district, lies 16 miles north-east of Eta. The population in 1865 numbered 2,980 souls, and in 1872 was 2,968. There is a police-station and a school here. Act XX. of 1856 is in force, and in 1873-74 supported a village police numbering five men of all grades at an annual cost of Rs. 264. The number of houses in the town during the same year was 613, and of these 213 were assessed with a house-tax averaging Rs. 2-11-7 per house assessed and Re. 0-3-1 per head of the population. This with a balance of Rs. 31 from the previous year gave an income of Rs. 612, of which Rs. 569 were expended on wages and public improvements. The village contains two muhallahs—the Misrána, named after the Misr Brahmans, and the Pachhán or western ward. Mohanpur was founded by Mohan Singh, a Solankhi talukadár, who held twenty-seven villages in the Mohanpur taluka, with some others elsewhere, but which have now passed into the hands of the Bhíkampur Afgháns of Aligarh. The village is a flourishing one, with a fair trade and a good bazar, containing several well-to-do traders.

NARDAULI, a village in parganah Nidhpur and tahsíl Aliganj of the Eta district, lies close to the bed of the Búrhganga, 32 miles north-east of Eta. The population, in 1865, numbered 3,626 souls, and in 1872 was 4,531. Tradition says that it was inhabited shortly after the defeat of Prithiráj in 1193 A. D. by Rawal Musalmáns and Brahmans from the west, who for a hundred years got on amicably together. The then Ganges flowed at a distance of four miles to the south. The wealth acquired by the Brahmans, from pilgrims who came to bathe in the Ganges, roused the capidity and envy of the Musalmáns, who began to oppress them. At that time the descendants of the Musalmáns inhabited twelve villages in the vicinity of Barhola, and a fight took place between the Musalmáns and Brahmans, in which the former were victorious. The better-off Brahmans fled, but the poorer remained behind,

In the Katehir country there is a town called Gadda Gách Chakol, which was the chief town of the Gaur Thákurs. Three warlike chiefs—Sangman, Sári, and Bári—resident there, came to bathe in the Ganges. The Brahmans told them of their piteous state, and the chieftains led their followers against Barhola on the Dewali day, when, according to their custom, the Rawals got intoxicated. On that night the Gaur chieftains led their forces to a place within three miles of Barhola called Gaur Khera, where there is now a village. The Brahmans gave information of the condition of the Musalmáns to the Gaurs, who thereupon attacked and utterly destroyed the whole Musalmán colony and flung their corpses into wells and took possession of their villages. The descendants of Sangman are the proprietors of Barhola and of a good many villages in the vicinity to the present day.

NAWABGANJ NAGARIYA, a small town in parganah Nidhpur and tahsíl Aliganj of the Eta district, is distant 27 miles from Eta. The population, in 1872, numbered 1,280 souls. The town possesses a Government school and is the seat of some little trade. The Chaukidári Act is in force, and in 1873-74 supported a village police numbering three men of all grades at an annual cost of Rs. 144. The number of houses in the town during the same year was 242, and of these 134 were assessed with a house-tax averaging Re. 1-7-7 per house assessed and Re. 0-2-6 per head of the population. This with a balance from the previous year gave an income of Rs. 209, of which Rs. 204 were expended in wages and public improvements.

NIDHAULI, a village in parganah Márahra and tahsíl Eta of the Eta district, lies at a distance of ten miles from Eta. The population, in 1865, numbered 3,007, and in 1872 was 3,626. The market-days are Tuesdays and Saturdays, and the chief trade is in grain, indigo-seed, and cotton. Nidhauli was founded by Daya Rám, Raja of Háthras (see ALIGARH DISTRICT), who destroyed a village of the same name about a mile and a half from the present village. Daya Rám called the town built by himself Naráyanganj, but the name of the destroyed village has adhered to it. Close to Nidhauli are the remains of a fort built by Khushál Singh, Amil of the Nawáb of Farukhabad. To the north of the village is the bed of the Isan nadi, and a little to the south is the Cawnpore branch of the Ganges canal. There is a second-class police-station, a post-office, and a school here. Act XX. of 1856 is in force in Nidhauli and the neighbouring villages, and in 1873-74 supported a village police numbering four men of all grades at an annual cost of Rs. 192. The number of houses in the town during the same year was 711, and of these 392 were assessed with a house-tax averaging Re. 1-15-2 per house assessed and Re. 0-3-4 per head of the population. This with a balance of Rs. 6 from the previous year gave an income of Rs. 775 of which Rs. 755, were expended on wages and public improvements.

NIDHPUR, a parganah of the Eta district, is bounded on the north by the Ganges; on the east by the Farukhabad district; on the south by parganahs Patiáli and Sahawar, and on the west by parganah Aulái. In 1872-73 the total area comprised 107,629 (including 1,667 acres held free of revenue) acres, of which 53,924 acres were cultivated (16,604 irrigated), 30,212 acres were culturable, and 22,676 acres were barren. Nidhpur lies between the Ganges and the Búrhganga and naturally divides into three tracts: (1) the *katra* or lowlying land along the river bank which receives the over-flow of the Ganges; (2) the *danra* or upper lands, and (3) the *tarái* or low-land adjoining the old bed of the Ganges. The soil in the uplands which comprise the greater portion of the area is usually light and thin, except in the hollows, where it is rich and fertile. In the *katra* and *tarái* the soil is rich and requires no artificial irrigation. During the year of measurement, *kharíf* crops occupied 53·1 per cent of the total cultivated area assessed to Government revenue, and amongst them sugar-cane covered 6·1 per cent; cotton, 11·5 per cent.; rice, 2 per cent.; *chari*, 12 per cent.; and indigo, 0·7 per cent. In the *rabi*, wheat covered 34·3 per cent.; barley, 7·6 per cent. and gram, 1·3 per cent.

General appearance.

The following table shows the well capabilities at settlement:—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	25	25	72	2·89	8·33	4·02
Kuchcha, ...	78	78	189	2·42	4·3	1·93
Dhenkli, ...	3,231	3,231	7,448	2·30	4·35	2·30
Total, ...	3,334	3,334	7,709	...	...	...

There have been five settlements in this parganah, the assessments at which were as follows: (1) Rs. 74,274; (2) Rs. 71,119; (3) Rs. 77,996, and (4) Rs. 59,338. The revenue before the present or fifth settlement amounted to Rs. 59,260. The earlier assessments were much too high, and the people, through inability to pay, obtained a character for contumacy which was met by great severity in the collections. Sixteen villages were sold for arrears of revenue, and of these only two were purchased by private individuals; the remainder were bought in by Government, and after being held in direct management for some time were sold. Few estates were not at some period or other in the hands of the district officers. Then came

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the great flood of 1832, when the whole parganah almost was submerged: villages were deserted and lands fell out of cultivation, and no one could be prevailed on to undertake their management. Rs. 46,000 of the revenue was pronounced irrecoverable, and large numbers of the villages were handed over to Mr. James Gardner and others in farm for fifteen years, at a reduced but progressive assessment. At the settlement under Regulation IX. of 1833 it was found necessary to still further reduce the state demand. No balances have since accrued, but the Collector was obliged to sell one village, and half of a second for arrears of revenue, whilst twelve villages and a portion of another were farmed for arrears. The following statement compares the areas of the settlement under Regulation IX. of 1833, with the areas found at the present settlement in 1870:—

	Total area.	*Unassessed.*		Culturable waste.	Recently abandoned.	*Cultivated.*			Total assessable area.
		Barren.	Revenue-free.			Irrigated.	Unirrigated.	Total cultivated.	
	Acres.	Acres	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past settlement, ...	96,431	18,907	1,914	33,717	13,054	25,592	3,247	28,839	75,610
Present ditto, ...	105,962	22,404	817	26,538	3,280	16,342	36,581	52,923	82,741
Revenue-free, ...	1,667	272	...	384	10	262	739	1,001	...
Total, present, ...	107,629	22,676	...	26,922	3,290	16,604	37,320	53,924	...

The figures for the last settlement do not include certain revenue-free patches and the irrigated area of the present assessable area includes 7,340 acres *tarái* land. The past settlement was made by Mr. Timins in the Budaon district at Rs. 3 per acre for *dúmat* and Re. 1-8-0 per acre for *bhúr*, giving an average rate on cultivation of Rs. 2-14-6, with a rental assets of Rs. 84,620, and a revenue at 75 per cent. of the assets of Rs. 56,413. The revenue actually taken was Rs. 59,338, giving a rate on cultivation of Rs. 2-0-11 per acre. Since then the recently abandoned waste has been again brought under the plough, and the culturable land has been largely encroached on, so that calculated in the same way, the rental assets would amount to Rs. 1,36,170, giving a revenue at half assets of Rs. 68,085, or if the average rate on cultivation

remained the same, an assets of Rs. 1,53,807 and a revenue of Rs. 76,903, thus :—

	Dúmat.	Assets.	Bhúr.	Assets.	Total.
		Rs.		R.	Rs.
Last settlement, ...	27,574	82,722	1,265	1,897	84,619
Present ditto, ...	37,857	113,571	15,066	22,599	1,36,170

Cultivation had increased 84 per cent., and still 36 per cent. of the cultivated and culturable area remained waste, and the expiring land revenue had fallen to Re. 1-1-11 on the cultivation. Mr. J. S. Porter, who made the new settlement, found the attested rental of the village papers corrected for lands tilled by proprietors, and revenue-free holdings at average cultivators' rates and rent in kind (5·5 per cent.) by estimate amounted to Rs. 1,08,825, giving an average rent-rate of Rs. 2-0-11 per acre. At the same time, 21 per cent. of the cultivation was held in seer by cultivating proprietors and 59 per cent. was held by hereditary tenants, and amongst the latter the rents were generally inadequate owing to the bad management of the coparcenary landowners. These coparcenary communities of improvident Thákurs lived mainly on the produce of their own seer lands, and when ousted, as frequently occurred, became the worst and most obstructive of tenants, holding at low rates which had already been excessively lowered on account of inundations and the severity of seasons. The declared rental was, therefore, held manifestly inadequate, and the rates of actual valuation according to soils[1] gave an assumed rental of Rs. 1,45,248, on which Mr. Porter ultimately assessed Rs. 71,400, giving a rise of 20 per cent. above the existing revenue and falling at Re. 1-5-7 on cultivation and at Re. 0-13-10 on the assessable area. This assessment implied and assumed a rental 31 per cent. above the declared assets, giving an average rent-rate of Rs. 2-10-4 per acre of cultivation. After some discussion Mr. Porter's rates were accepted, and the revised revenue came into force from 1278 *fasli* (1870-71 A.D.). Since the settlement, enhancements effected over 2,768 acres, or 11 per cent. of the total cultivated area, show an average rent-rate of Rs. 3-5-3 per acre, or a rise of 44 per cent., and this was come to as much by compromise as by suit in court. The following figures show the soils to which the assumed rent-rates have been applied :—*Gauhán*—wet, 2,001 acres; dry, 1,805 acres; and *tarái*, 289 acres; total, 4,095 acres: *mattiyár*—wet, 1,805 acres; dry, 3,312 acres; and *tarái*, 1,469 acres; total, 6,586 acres: *dúmat*—wet, 4,908 acres; dry, 21,020 acres; and *tarái*, 4,967 acres; total, 30,895 acres: *bhúr*—wet, 288 acres; dry,

[1]These were for 1st class land, including *tarái* and *gauhán*, Rs. 5-4-0 per acre : 2nd class, Rs. 3-15-0 per acre : 3rd class, Rs. 2-10-0 per acre, and 4th class, including *bhúr* Re. 1-5-0 per acre,

10,444 acres; and *tarái*, 615 acres; total 11,347, acres out of a cultivation amounting to 2,923 acres.

Population.

According to the census of 1872, parganah Nidhpur contained 177 inhabited villages, of which 97 had less than 200 inhabitants; 49 had between 200 and 500; 22 had between 500 and 1,000; five had between 1,000 and 2,000; two had between 2,000 and 3,000, and two had between 3,000 and 5,000. The settlement records show 114 estates, of which 56 are zamíndári, 15 are perfect and 43 are imperfect pattidári. The total population in 1872 numbered 56,557 souls (25,767 females), giving 334 to the square mile, or 436 to the cultivated square mile. Classified according to religion, there were 51,382 Hindús, of whom 23,303 were females, and 5,175 Musalmáns, amongst whom 2,464 were females. Distributing the Hindu population amongst the four great classes, the census shows 4,796 Brahmans, of whom 2,131 were females; 6,607 Rajpúts, including 2,784 females; 283 Baniyas (136 females); whilst the great mass of the population is included in "the other castes" of the census, which show a total of 39,696 souls, of whom 18,252 are females. The Brahman and Baniya subdivisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (787), Solankhi (520), Tomar (142), Pramár, Sikharwár, Ráthor (146), Katiya (529), Pundír (27), Gahlot (16), Bais (1,377), Jádon, Dhákra (287), Badgújar (58), Gaur (1,756), Chandel, Gauráhar (69), Janghára (87), Bhadauriya, Raghubansi (327), Kachhwáha, Katyár, Báchhal, Katehiriya, Gautam, Tank, Surkhi, Sengar, Raikwár, Taila, Nikumbh, Chorgar (113), and Káthi clans. Amongst the other castes of the census, the following show more than one thousand members each:—Káchhi or Muráo (7,836), Barhai (1,044), Mahájan (1,585), Ahír (5,497), Kahár (2,263), Chamár (8,569), Gadariya (2,326), Nunera (1,879), and Teli (1,002). The following have between one hundred and one thousand members:—Káyath (844), Lodha (853), Khákrob (868), Gosháin (162), Hajjám (986), Dhuna or Kandera (158), Darzi (309), Dhobi (835), Kumhár (698), Korí (720), Bharbhúnja (267), Sonár or Zargar (278), Tamboli (183), Lohár (220), Khatík (143), Habúra (102), Nat (175), and Chik (108).

Cultivators and proprietors.

Distributing the agricultural population amongst cultivators and proprietors, the latter, at settlement, numbered 1,804 souls, and amongst them Thákurs possessed 59 per cent. of the total area of the parganah; Brahmans held 6 per cent.; Káyaths, 9 per cent.; Mahájans, 4 per cent.; Musalmáns, 16 per cent.; Europeans, 2 per cent., and other castes, 4 per cent. Thákurs comprise 16 per cent. of the total cultivating population; Brahmans, 17 per cent.; Káchhís, 18 per cent.; Chamárs, 8 per cent.; Ahírs, 7 per cent.; Musalmáns, 3 per cent.; Káyaths, Gadariyas, Lodhas and Kahárs, each 2 per cent., and others, 23 per cent. of the entire population

engaged in cultivating the soil (12,859). The following statement shows the distribution amongst proprietors and tenants of the cultivated area in the portion of the parganah assessed to revenue. The revenue-free area comprises only 1,001 cultivated acres, in which there were 10 proprietors, holding only 11 acres as seer; 146 occupancy tenants, holding 841 acres and paying on an average Rs. 2-7-11 per acre; and 15 tenants at-will, holding 129 acres.

Class of cultivators.	Number of holders.	*Area held on paying*		Total average area held by each in acres	Total cash rents.	Average cash rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
		Acres.	Acres.	Acres.	Rs.	Rs. a. p.	
Proprietors (seer),	1,794	11,193	...	6	17,213	1 8 7	21
Occupancy tenants,	7,259	30,120	866	4	64,953	2 2 6	59
Tenants-at-will, ...	4,567	7,735	2,040	2	12,873	1 10 7	18
Rent-free, ...	872	969	...	...	...	...	2
Total, ...	14,492	50,017	2,906	...	95,039	...	100

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that, of the male adult population (not less than fifteen years of age), 75 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 835 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 355 in commerce, in buying, selling, keeping, or lending money or goods, or the conveyance of men, animals, or goods; 13,640 in agricultural operations; 2,103 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,018 persons returned as labourers and 346 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,851 as landholders, 37,386 as cultivators, and 16,320 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 394 males as able to read and write out of a total male population numbering 30,790 souls. Nidhpur was formed out of mahál Budaon during the last century, and in Akbar's reign belonged to dastúr and sirkár Budaon. It was transferred in 1845 to the Patiáli sub-division, now the Eta district. Eight villages were transferred to Aulái since the last settlement and nine (including Aulái khás, which gave its name to a parganah) were received in exchange.

NYURAI, a Chauhán village of parganah Eta-Sakít, tahsíl Eta, in the Eta district, is distant from Eta four miles. The population, in 1872, numbered 1,394 souls. There is a fine Hindu temple here.

PACHLÁNA, a parganah of the Eta district, is bounded on the north by the Búrhganga, which separates it from parganah Faizpur-Badariva of the same district; on the east by Faizpur and Bilrám; on the south by parganah Bilrám, and on

the west by parganahs Gangíri and Atrauli of the Aligarh district. In 1872-73 the area comprised 25,637 acres, of which 17,170 acres were cultivated (4,250 irrigated), 5,883 acres were culturable, and 2,584 acres were barren and unculturable. This parganah lies in the north-west corner of the district, on the border of the high land or *pahára*, as it is here called, and extends into the low land. Nine-tenths of the cultivation and 22,842 acres of the area lie within the uplands. These vary much in character, where they approach the lowlands, the soil generally is broken and uneven sand *(bhúr)*, while further inland it improves and exhibits good level *bhúr* and *dúmat*. The soil to the north in the bed of the old Ganges or Búrhganga is a rich and fertile *tarái*, growing sugar and rice alternately, or sugar only, year after year, without lying fallow, or the rice may be followed in the same year by a crop of wheat. These lands are at times subject to inundation, but the injury of late years has never been great, and Mr. J. S. Porter thinks that it might be altogether prevented by the formation of an embankment at Sunkura, in the Aligarh district, where the present stream of the Ganges branches off from its old bed. Then sloping down from the *pahára* are the lands known as *adhkáchha*, which though sand to all appearance are yet very productive. Kuchcha wells are good and cost little, and last for several years. During the year of measurement, *kharíf* crops occupied 59 per cent. of the total cultivated area, and amongst them sugar-cane covered 5·3 per cent.; cotton, 6·3 per cent.; fodder, 5·8 per cent., and indigo, 0·7 per cent. In the *rabi*, wheat covered 15·1 per cent.; barley, 16·7 per cent., and gram, 6·7 per cent. of the total cultivation.

Physical features.

The assessment of the first five settlements were as follows :—(1) Rs. 11,492; (2) Rs. 24,302; (3) Rs. 17,442; (4) Rs. 18,274, and (5) under Regulation IX. of 1833, Rs. 18,978. The revenue at the commencement of the present settlement stood at Rs. 18,876, the decrease being due to land taken up for public purposes. The following statement compares the areas at the fifth settlement with those found to exist at the present settlement :—

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	Total area.	Revenue-free.	Barren.	Culturable waste.	*Cultivated.*			Total assessable.
					Irrigated.	Dry.	Total.	
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past settlement, ...	25,462	129	2,658	10,323	4,879	74,7$_3$	12,352	22,675
Present ditto, ...	25,637	...	2,584	5,883	4,250	12,92$_0$	17,170	23,053

Of the total irrigated area of the present settlement, 1,035 acres were returned as *tarái*. At the last settlement the total area was wrongly given as 20,928 acres, and the apparent decrease in irrigation is due to an erroneous inclusion of the low-land along the Búrhganga in the irrigated area in the former records, and the exclusion of lands irrigable from wells, but not irrigated during the year of

measurement, from the records of the present settlement. Cultivation had altogether increased 39 per cent., subsequently added to by the correction of erroneous entries. The parganah was in a very depressed state at the last settlement and much land was out of cultivation. Mr. W. B. Wright in 1839 writes:—"The inhabitants of this parganah are chiefly Gaurahar Rajpúts, who are the original zamíndárs and are more or less in possession, except where the neighbouring talukadárs of Bhamauri Náh have succeeded in dispossessing them of their property. This has been greatly facilitated by a system formerly in vogue of calling up zamíndárs to furnish security. This has in many cases led to possession on the part of these talukadárs which the zamíndárs have never been able to recover. The generality of them are in extreme poverty and their estates are in a very bad state of cultivation in consequence. Looking back to the past history of this parganah, it would appear that the land-revenue was in most cases doubled and trebled during the first twelve years of British rule, and in 1222 *fasli* (1814-15 A.D.) the demand had been raised to a point which the parganah could not pay, and a general break-down was the consequence. A reduction of revenue resulted to a considerable extent, but a check had been given to the prosperity of the parganah which it has never since recovered." Under these circumstances, the settlement officer (Mr. Wright, under Mr. Rose) increased the demand only by Rs. 704, leaving the rate on the cultivated acre Re. 1-8-2, and on the assessable area at Re. 0-14-5, implying an average rent-rate of Rs. 2-4-10 per acre.[1] At expiry the revenue fell at Re. 1-1-7 per acre on the cultivation. The present settlement was made by Mr. J. S. Porter and came into force in July, 1870. He found the actual rental, after allowing for land cultivated by proprietors and for land held revenue-free at cultivators' average rates, and for land held on division of produce (4,233 acres) at the average of land paying cash rates or by estimate,[2] amounted to Rs. 48,028, giving an average rent-rate of Rs. 2-12-9 per acre. Mr. Porter next classified the soils and assessed on the natural soils with distinction of irrigation, except in *gauhán* and *tarái* lands, and applied uniform rates to each class of soil throughout the parganah as follows :—

New assessment.

Pahára.	Rate per acre.		Búrhganga *tarái*.	Rate per acre.	
	Rs.	a.		Rs.	a.
Gauhán, ...	8	0	*Mattiyár*, ...	8	
Bhúr gauhán. ...	5	4	*Dúmat*, ...	5	
Irrigated *bhúr*, ...	2	10	*Bhúr*, ...	4	
Other irrigated, ...	4	0			
Dry *bhúr*, ...	1	5			
Other dry land, ...	2	10			

[1] I Set. Rep., 385. [2] 1,724 acres were valued at cash-rates and 2,520 acres were estimated at one rupee per acre.

These rates applied to the soils as entered in the field-books give a rental of Rs. 47,762 on the cultivation alone, and if to this be added about Rs. 300 for land recently abandoned, the calculations are almost identical. Ultimately he assessed at Rs. 23,680, which gave an increase of 25 per cent. over the existing revenue and an incidence of Re. 1-6-1 per acre on the cultivation. Existing rents, Mr. Porter states, were already adequate, and no great rise was to be looked for, enhancements having been effected in many cases already by consent. The following figures show the soils to which the assumed rent-rates have been applied: *Gauhán*—wet, 707 acres; dry, 258 acres; total, 965 acres: *mattiyár*—wet, 121 acres; dry, 202 acres; and *tarái*, 944 acres; total, 1,267 acres: *dúmat*—wet, 2,173 acres: dry, 4,534 acres; and *tarái*, 77 acres; total, 6,784 acres: *bhúr*—wet, 214 acres; dry, 7,926 acres; and *tarái* 14 acres, total, 8,154 acres, out of a cultivation amounting to 17,170 acres. The following table shows the well-capabilities at settlement:—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	99	262	1,321	5·04	17·92	7·72
Kuchcha, ...	318	338	1,686	5·00	6·38	4·53
Dhenkli, ...	57	57	45	0·79	3·13	3·33
Total, ...	474	657	3,052	...	...	...

Population.

According to the census of 1872, parganah Pachlána contained 44 inhabited villages, of which 18 had less than 200 inhabitants; 15 had between 200 and 500; and 11 had between 500 and 1,000. In 1848 there were 32 villages, and in 1873 there were 38 estates, of which 23 were zamíndári, 2 were perfect and 13 were imperfect pattidári. The total population in 1872 numbered 14,231 souls (6,411 females), giving 356 to the square mile, or 398 to the cultivated square mile. Classified according to religion, there were 13,481 Hindús, of whom 6,084 were females and 750 Musalmáns, amongst whom 327 were females. Distributing the Hindú population amongst the four great classes, the census shows 881 Brahmans, of whom 373 were females; 1,870 Rajpúts, including 759 females; 205 Baniyas (93 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 10,525 souls, of whom 4,859 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (150), Solankhi, Tomar, Pramár, Parihár, Ráthor, Katiya, Pundír, (98), Gahlot, Bais, Dhákra, Badgújar, Gaur, Gauráhar (1,253), Janghára,

Bangar, Bhadauriya, Raghubansi, Kachhwáha, Báchhal, Tank, Surkhi, Jais, Maharwár, and Taila clans. Amongst the other castes of the census, the following show more than one thousand members each:—Ahír (2,148), Chamár (2,695), and Garariyá. The following have between one hundred and one thousand members:—Káyath (196), Káchhi or Muráo (987), Barhai (230), Mahájan (133), Lodha (574), Khákrob (345), Kahár (381), Hajjám (239), Dhúna or Kandera (131), Dhobi (242), Kumhár (236), Kori (424), Khatík (121), and Teli (188).

Gauráhars are still numerous in the parganah, and besides them the only old family is that of the Káyath kánúngos, who hold three villages which they received as compensation for the murder of some of their kinsmen. All other landholders derive their titles from the Gauráhars, who have now recovered to a great extent from their former difficulties. Several of the old mortgages which had been in force for the last thirty or forty years have recently been redeemed. Five whole villages and various mortgages belong to Rahímullah of the Aligarh district, and a Bohra Baniya of Kásganj has one village and a mortgage on another. The proprietary body number 133 souls, and amongst them Thákurs still possess 64 per cent. of the entire area of the parganah; Brahmans hold 2 per cent.; Káyaths, 6; Baniyas, 1; and Musalmáns, 27 per cent. Thákurs comprise 17 per cent. of the population actually cultivating the soil; Ahírs, 17 per cent.; Chamárs, 14; Lodhas and Brahmans, 8 per cent. each; Káchhis, 7 per cent.; Garariyas, 4; Sweepers and Musalmáns, 3; Káyaths, Kahárs, and Barhaís, 2, and others 13 per cent. of the total population engaged in cultivation (2,155).

The following statement shows the distribution of the cultivation amongst proprietors and tenants and their rents during the year of measurement:—

Class of cultivators.	Number of holders.	*Area held on paying*		Total average area held by each in acres.	Total cash rents.	Average cash rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
		Acres.	Acres.	Acres.	Rs.	Rs. a. p.	Rs.
Proprietors (seer), ...	133	2,096	824	22	5,190	2 7 7	17
Occupancy tenants, ...	828	7,038	1,561	10	19,615	2 12 7	50
Tenants-at-will, ...	1,118	3,451	1,848	5	12,009	3 7 8	31
Rent-free, ...	209	352	...	...	...	...	2
Total, ...	2,288	12,937	4,233	...	36,814	...	100

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 21

are employed in professional avocations, such as Government servants, priests, doctors, and the like; 357 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 73 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 2,980 in agricultural operations; 531 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 754 persons returned as labourers and 71 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 531 as landholders, 8,400 as cultivators, and 5,300 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 167 males as able to read and write, out of a total male population numbering 7,820 souls. Pachlána is an old Akbari parganah, and belonged to dastúr Márahra, sirkár Koil and subah Agra. It formed part of the Aligarh district up to 1856, when it was transferred to Eta.

PATIÁLI or Patiyálí, a parganah of the Eta district, is bounded on the north-west by parganah Saháwar; on the north and east by parganah Nidhpur; on the west by parganah Sirhpura, and on the south by parganah Azamnagar. In 1872-73 the total area comprised 41,762 acres, of which 26,583 acres were cultivated (7,926 irrigated); 11,747 acres were culturable; 134 were held free of revenue, and 3,298 acres were barren.

General appearance.

The Búrhganga, or old bed of the Ganges, forms the eastern boundary of the parganah, which may be divided into a low-land and an up-land tract. The low-land or *tarái* along the Búrhganga varies much in quality; where there are depressions and the deposit of alluvial soil is thick, sugar, rice and wheat are produced without irrigation; but there is much of the worthless sandy soil known as *phatka* and a considerable efflorescence of *reh*. The up-lands are, as a rule, poor and sandy, and are thickly covered with the destructive weed *káns*. The irrigation capabilities, too, are small; earthen wells can only be dug in some places, and even then only last for a season, and being supplied by percolation, and not from springs, fail in seasons of drought. *Bhúr* or sandy soil predominates, and in seasons of drought or of excessive rain is equally unproductive. The *kharíf* crops occupied 61·4 per cent. of the entire cultivation at the time of settlement, and amongst them sugar-cane covered 592 acres, or 2·1 per cent.; cotton, 9·1, and indigo, 3 per cent. In the *rabi*, wheat covered 13·8 per cent., barley 14·1 per cent., and gram 2·8 per cent. Indian-corn, cotton, and indigo are only grown in the manured fields near the village site. Much of the culturable area in this parganah must always lie fallow, since in unusually dry or wet seasons the bad lands will not repay cultivation. The *káns* weed will also prevent progress and throw land out of culture until time and a favourable season tempts men to

break up the soil anew, or until, as is said to have been the case, a year of fierce drought like 1869, kills off the ordinarily unconquerable weed.

Fiscal history.

The previous assessments of this parganah commenced with a revenue of Rs. 27,387, and this was increased at the fifth settlement to Rs. 29,989. At the settlement under Regulation IX. of 1833, Mr. Robinson fixed the revenue at Rs. 29,298, on an assumed rental amounting to Rs. 47,672, but this was subsequently reduced by Mr. Wynyard to Rs. 25,113, which has been collected without difficulty. The present settlement was made by Mr. C. H. T. Crosthwaite and came into force from July, 1866. The original assessment fell at Re. 1-5-0 on the cultivated acre, and the revenue of Mr. Wynyard's revision fell to Re. 1-2-1, implying an average rent-rate of Re. 1-11-1. At the expiration of the settlement, the revenue gave an incidence of only Re. 0-14-4 per acre on the cultivation. The following statement compares the areas of the past and present settlements:—

Measurement	Total area.	Unassessable.		Assessable.				
		Barren.	Revenue free.	Old waste.	Lately abandoned.	*Cultivated.*		Total.
						Irrigated.	Dry.	
Past settlement,...	40,999	2,993		12,588	2,215	...	...	23,203
Present ditto, ...	41,762	3,295	1,134	8,867	2,880	7,926	18,657	26,583

Of the irrigated area of the present settlement, 2,954 acres were *tarái* land. These figures show an increase in cultivation and irrigation amounting to 26 per cent., whilst 28 per cent. of the culturable area remained waste, and of this one-fifth was recent fallow. The actual rental of the parganah from the village papers for 1270 *fasli* was Rs. 43,792, or corrected for seer at average cultivating rates, and for lands held on division of produce at the lowest average cash-rate for dry *bhúr* (Re. 0-12-9 per acre), amounted to Rs. 47,333, implying an average rent-rate of Re. 1-12-6 per acre. Mr. Crosthwaite distributed the villages into four classes:—(1) those in the northern corner of the parganah with better soil, greater capabilities for irrigation, more manure and a better style of cultivation; (2) those estates in which there was a greater proportion of *dúmat* soil, and therefore a larger irrigated area: (3) the *tarái* villages along the Búrhganga, and (4) those estates where *bhúr* soil and *káns* grass prevailed, and which were also the most numerous. To the soils of these villages he applied rates of rent forming a mean between his assumed rates on soils and the rates ascertained to prevail. His assumed rates were themselves a mean obtained by comparing the results of separate computation by average produce

rates with prevalent village cash-rates. The result of these calculations was a rental of Rs. 51,030, on which he ultimately assessed at Rs. 22,995, which fell at Re. 0-13-2 on the cultivated acre.

The following statement shows the rent-rates on which the assessment was based :—

Soil.	Manured or 1st Circle.			Irrigated or 2nd Circle.			*Tarái* or 3rd Circle.			*Bhúr* or 4th Circle.			Pure tarái of 3rd Circle.		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Gauhán dofasli, ...	11	11	9	7	11	11	6	11	7	5	13	10	11	12	0
Gauhán, ...	6	0	10	4	15	4	3	10	9	3	15	6	6	14	0
Mattiyár, ...	3	14	2	2	15	10	1	15	8	2	4	9	4	8	6
Dúmat, ...	3	1	4	2	7	11	1	8	10	1	7	7	4	10	9
Bhúr, ...	1	5	1	1	1	7	0	10	1	0	12	9	1	7	5

The following figures show the soils to which these rates were applied:—*gauhán*—wet, 1,139 acres; dry, 412 acres, and *tarái*, 312 acres; total, 1,863 acres: *mattiyár*—wet, 398 acres; dry, 216 acres, and *tarái*, 485 acres; total, 1,099 acres; *dúmat*—wet, 2,251 acres; dry, 4,978 acres, and *tarái*, 1,569 acres; total, 8,798 acres; *bhúr*—wet, 1,184 acres; dry, 13,051 acres, and *tarái*, 588 acres; total, 14,823 acres, out of a total cultivation of 26,583 acres. The following shows the well capabilities at settlement :—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	25	29	105	3·62	16·11	5·04
Kuchcha, ...	1,827	1,894	2,592	1·37	9·55	3·71
Dhenkli, ...	411	416	794	1·90	8·34	2·34
Total, ...	2,263	2,339	3,491	...	...	...

Population.

According to the census of 1872, parganah Patiáli contained 109 inhabited villages, of which 72 had less than 200 inhabitants; 26 had between 200 and 500; eight had between 500 and 1,000; one had between 1,000 and 2,000; and one had between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Dundwáraganj with 5,414. The settlement records show 74 estates, of which 37 were zamíndári, 11 were perfect pattidári, and 26 were imperfect pattidári. The total population in 1872 numbered 31,985 souls (14,962 females), giving 477 to the square mile and 519 to the cultivated

square mile. Classified according to religion, there were 24,551 Hindús, of whom 11,217 were females, and 7,433 Musalmáns, amongst whom 3,745 were females; and one Christian. Distributing the Hindu population amongst the four great classes, the census shows 2,523 Brahmans, of whom 1,139 were females; 2,938 Rajpúts, including 1,203 females; 280 Baniyas (126 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 18,810 souls, of whom 8,749 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (2,281), Solankhi (238), Tomar, Pramár, Ráthor (59), Katiya, Pundír, Bais, Jádon, Badgújar, Gaur (223), Bhadauriya, Raghubansi, Katyár, Katehiriya, Taila and Nikumbh clans. Amongst the other castes of the census, the following show more than 1,000 members each:—Káchhi or Muráo (3,214) Mahájan (1,445), Ahír (3,058), and Chamár (3,545). The following have between 100 and 1,000 members:—Káyath (754), Barhai (498), Lodha (788), Khákrob (357), Kahár (658), Hajjám (474), Dhobi (457), Dhanak (159), Gadariyá (722), Kumhár (376), Kori (273), Bharbhúnja (139), Sonár or Zargar (201), Teli (451), and Nat (139).

Agriculturists.

The agricultural population may be divided into proprietors and cultivators. Amongst the proprietors, Thákurs owned 38 per cent. of the area of the parganah during the year of measurement (1270 *fasli*); Brahmans, 10 per cent.; Káyaths, 35 per cent.; Mahájans, 4 per cent.; Ahírs, 1 per cent.; and Musalmáns, 12 per cent. The actual number of proprietors at settlement was 855. Thákurs comprise 13 per cent. of the cultivating castes (5,208); Brahmans, 12 per cent.; Káyaths, 1 per cent.; Káchhís, 19 per cent.; Lodhas, 2; Ahírs, 12; Gadariyas, 2; Chamárs, 9; Musalmáns, 11; and others 19 per cent. These figures give a fair idea of the relative importance of the caste numbers given above and show the distribution of the population engaged in agriculture. As supplementary to it, it is necessary to give the occupation distribution amongst the several classes actually cultivating the soil.

The following statement shows the distribution of the cultivation amongst proprietors and tenants and their rents during the year of measurement:—

Class of cultivators.	Number of holders	*Area held on payment*		Total average held by each in acres.	Total cash rents.	Average cash rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
Proprietors (seer) ...	855	5,344	...	6	6,704	1 4 1	20
Occupancy tenants ...	2,652	14,586	114	6	26,064	1 12 7	55
Tenants-at-will ...	2,340	5,433	713	3	11,023	2 0 5	23
Rent-free ...	216	393	...	...	...	...	2
Total, ...	6,063	25,756	827	...	43,791	...	100

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than 15 years of age) 115 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 800 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 560 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 6,320 in agricultural operations; 1,616 in industrial occupations, arts and mechanics and the preparations of all classes of substances, vegetable, mineral, and animal. There were 716 persons returned as labourers and 197 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 3,622 as landholders, 16,139 as cultivators, and 12,224 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 554 males as able to read and write out of a total male population numbering 17,023 souls. Patiáli is an old Akbari parganah belonging to sirkár Kanauj and subah Agra. It was included at the cession in the Farukhabad district, and remained there until the formation of the Eta district in 1845. No changes of any importance have taken place in its area since the cession.

PATIÁLI, properly Patiyáli, a village in the parganah of the same name and tahsíl Aliganj in the Eta district, is situated on the old bank of the Ganges, at a distance of 22 miles to the north-east of Eta. The population in 1865 numbered 4,910 souls, and in 1872 was 4,324. A straight, broad, unmetalled road connects it with Eta. It is a very old town mentioned in the Mahábhárata. Two reasons for the origin of the name are given: one is that Drona, the preceptor of the Pándavas and contemporary of Drupada, ruler of Panchála, left the kingdom, and after a time the affairs of the *ráj* began to decline, and the Brahmans on being asked said that it was owing to a want of religion, adding, that if Drona obtains a part of your *ráj* all will come right again. The exchange was accordingly made, and Drona obtained the tract of land from Kampil in the Fatehgarh district to Patiáli, which was, therefore, called Batiári from the word '*batna*,' 'to divide,' as the division of Raja Drupadá's kingdom took place there. To commemorate this transaction the image of the deity Koleswar was set up in Kampil and the image of Jageswar in Patiáli. Another story is that Patiya, an Ahírin, used to carry curds to the Ráni of the then Raja, and the Ráni, in a generous mood, gave her the piece of land where Patiáli now stands, which came to be called after her. The former zamíndárs of the place were Ahírs, but Káyaths and Brahmans have long since dispossessed them.

The site.

The present village is situated on the old bank of the Ganges, which here rises abruptly, but is a good deal cut up by ravines. The Eta road enters the town from the south. On the west

is a well-built sarái, and to the east, a large block of brick-built houses belonging to Káyaths. From the sarái, a road partly metalled and partly paved, and taken across the high mound on which Patiáli is built, leads to the Búrhganga. The mound is in great part the natural bank of the river, but has been considerably raised by the ruins of the mud and brick houses which have been built on it from time immemorial. On either side is the Patiáli bazar. The houses are small, but substantially built of bricks and block kunkur taken from the fort. On this road, the police-station and school-houses, both substantial edifices, are met with. A little distance on, after the road begins to descend, the roadway leading to the fort is reached. The fort was built by Shahábu-ddín Ghori, and covered an area of 117,124 square yards. It was surrounded by strong thick walls of block kunkur and bricks and a moat, but the greater part of the materials of which the walls were constructed has been carried away by the inhabitants of Patiáli to build their houses, or has been made use of by Government officials for the erection of bridges, police-stations, and other public buildings. Many of the kunkur blocks still remaining in the walls are carved on one side, showing that they must have formed parts of other buildings before being used for the fort. According to tradition, numerous temples were pulled down, the images were buried beneath the foundations of the wall, and the materials of which the temples were built were employed by the conqueror in the construction of the walls. Within the fort were the dwellings of the officials, but of these not a trace now remains. In 1811 A.D., a bungalow was built within the enclosure of the fort for the European officers stationed there. This building is still standing, but only a portion of the walls remains.

Patiáli is now a decaying old town with no trade or manufacture. The remains of the old buildings, however, show that the town has seen better days. In the time of the Rohillas, Raja Harparshád, Káyath, a resident of Patiáli, obtained considerable power under Háfiz Rahmat Khán of Bareilly, and was appointed representative of the Rohilkhand nobles at the court of Nádir Shah, when he seized upon Dehli in 1739 A.D. He bought many villages in the parganah and built the large enclosure of houses to be seen at the southern entrance of the town. His descendants still reside there, but are in impoverished circumstances. Here, in 1749, an engagement took place between Ahmad Khán, the Afghán Nawáb of Farukhabad, and Safdarjang, Nawáb of Oudh and Vazír of the empire. In 1857 A.D., Patiáli was the scene of a brilliant action in which Colonel Seaton and Major Hudson defeated the mutineers. The Chaukidári Act (XX. of 1856) is in force in Patiáli, and in 1873-74 supported a village police numbering six men of all grades at an annaal cost of Rs. 288. The number of houses in the town during the same year was 989, and of these 535 were assessed with a house-tax averaging Re. 1-3-6 per house

assessed and of Re. 0-2-4 per head of the population. This, with a balance from the previous year, gave an income of Rs. 656, of which Rs. 642 were expended on wages and public improvements.

PILWA or Pilua, a village of parganah Márahra and tahsíl Eta in the Eta district, is distant from Eta 6½ miles. The population in 1872 numbered 2,235 souls. Pilwá is situated on the Grand Trunk road and is the head-quarters of a police sectional division.

RÁMPUR or Rámpur Raja, a village of parganah Azamnagar and tahsíl Aliganj of the Eta district, lies 4½ miles north of Aliganj and 32 miles from Eta. The population in 1865 numbered 4,918 souls, and in 1872 was 4,287. There are fourteen muhallahs in the town. The chief residents are Brahmans and Káchhis. The market days are Sundays and Wednesdays. Rámpur is a busy little trading town, but it is chiefly remarkable as the residence of Raja Ramachandra Sen, a lineal descendant of the last Ráthor Raja of Kanauj and tenth in descent from Raja Ram Sahái, who founded the town in 1513 *Sam.* (1456 A.D.) The Raja of Rámpur is considered the head of the Ráthors in this part of India (see further the District notice). Act XX. of 1856 is in force, and in 1873-74 supported a village police numbering seven men of all grades at an annual cost of Rs. 360. The number of houses in the town during the same year was 3,501, and of these 352 were assessed with a house-tax averaging Rs. 2-3-4 per house assessed and Re. 0-2-10 per head of the population. This with a balance of Rs. 30 from the previous year gave an income of Rs. 807, of which Rs. 775 were expended in wages and public improvements.

SAHÁWAR, the chief town of parganah Saháwar now included with Karsána in tahsíl Kásganj of the Eta district, lies 24 miles to the north-east of Eta. The population in 1865 numbered 4,428 souls, and in 1872 was 5,156, of whom 2,579 were Hindús (1,170 females) and 2,577 were Musalmáns (1,366 females). The site has an area of 58 acres, giving 89 souls to the square acre. There is here a second-class police-station, a school, and a post-office. Act XX. of 1856 is in force, and in 1873-74 supported a village police numbering six men of all grades at an annual cost of Rs. 288. The number of houses in the town during the same year was 852, and of these 338 were assessed with a house-tax averaging Rs. 2-10-9 per house assessed and of Re. 0-2-9 per head of the population. This with a balance of Rs. 50 from the previous year gave an income of Rs. 955, of which Rs. 934 were expended on wages and public improvements. There are six muhallas in the town, which was itself founded by Raja Naurang Deb, a Chauhán Thákur, who called the place Naurangabad. He and the Raja of Sidhpura, now called Sirhpura, were great friends, and when Naurangabad was attacked by the Musalmáns, its Raja fled to Sirhpura, while those that remained were forcibly converted to Islám. After a short time, assisted by the Raja and people

of Sirhpura, Naurang expelled the Musalmáns and changed the name of the town to Saháwar, as it was by the aid of good people *(sahaila)* that he recovered possession of his town. It is now far from flourishing and has but a small bazar where the usual commodities needed by an agricultural population are sold. The communications with Saháwar are bad. Markets are held on Tuesdays and Saturdays. The tomb of one Tájuddín, a fakír, is the only remains of any antiquity in the place.

SAHÁWAR-KARSÁNA, a parganah of the Eta district, lies in the middle of the district between the Búrhganga on the north-east and the Káli nadi on the south-west. Parganah Soron adjoins it on the north-west and parganahs Sirhpura and Patiáli on the south-east. The area in 1872-73 comprised 74,531 acres, of which 59,757 acres were cultivated (20,369 irrigated), 8,180 acres were culturable waste, and 6,594 acres were barren and unculturable. This tract is made up of the two small parganahs of Saháwar and Karsána. The latter originally comprised all the villages in the neighbourhood of the Káli, but, in 1837, these were found so mixed with those of Saháwar that both were included in one parganah. They formed with Sirhpura, at the settlement in 1838, tahsíl Saháwar which was assessed with the Mainpuri district by Mr. G. F. Edmonstone.

Physical features.

The whole face of the country is a perfect flat uninterrupted by a single hillock and intersected only by the streams above mentioned. Jhíls and other irregularities of surface which could serve as reservoirs are exceedingly scarce, and none of them are capable of supplying irrigation. The estates situated on the banks of the Búrhganga are, with one or two exceptions, much superior to the general average of the parganah, and are, owing principally to this natural advantage, unusually fertile and profitable. Rice is the chief product of these lands, but sugar-cane is likewise produced in great abundance without the necessity of irrigation, which the inherent moisture of the soil renders totally superfluous, and without the intense and protracted labour which the cultivation of that crop, under ordinary circumstances, demands. The cane is, it is true, inferior both in size and the quantity of saccharine matter which it yields, to that which is cultivated in the rich upper lands; but it must be borne in mind that there is a vast difference in the cost of production, and that while the one requires the almost undivided attention of the cultivators for nearly a twelvemonth, the other is brought to maturity with little trouble and at a comparatively trifling expense: the profit which it yields is as large in proportion to the amount expended on its production, as the produce of the superior description of cane so considered and calculated. It may occasionally happen, after very abundant rains, that the tract of land in question will be inundated, and the sugar-cane cultivation more or less injured, but this is a very rare occurrence. No drought, on the other hand, will so far deprive

The Búrhganga.

these lands of their inherent moisture as to render the occupation of them either impossible or unprofitable. The estates, accordingly, which are adjacent to the Búrhganga were those which suffered least in the general distress occasioned by the drought of 1245 *fasli* (1837-38 A.D.)

The banks of the Káli nadi are occupied, with one exception, by villages of Karsána proper; and the same superiority which distinguishes the estates on the Búrhganga is likewise, though not to the same degree, observable in the generality of these. It is not, in this instance, the quality of the soil so much as the important and inexhaustible addition to the means of irrigation, commonly so deficient in this parganah, which constitutes the superiority alluded to. There are certain points, at which embankments are invariably constructed in the month of December, and it appears to be an understanding between the zamíndárs of all the villages situated above the said points, who alone benefit by their formation, to share the expense incurred in the construction of them. They all contribute a certain proportion of labourers, who assist in the work, and the charge, whatever it may be, is entered in the village accounts as one of the ordinary expenses of the village. These embankments are of course destroyed annually; but they generally last sufficiently long to enable the people to irrigate the whole of their *rabi* or cold-weather cultivation in the vicinity of the nadi twice or thrice.

The Káli.

Real, natural *dúmat* soil is of comparatively rare occurrence, that classed as such being ordinary *bhúr* modified by manure and cultivation. *Bhúr* occupied 58 per cent. of the area at the recent settlement, and 11 per cent. is reckoned as second class *dúmat*, in which sand predominates. The general soil, though sandy in nature, is, except in the actual sandy ridges, of better quality than ordinary, and with irrigation or in years of ordinary rainfall produces better crops than might be expected. Irrigation only amounts to 30 per cent. of the cultivation. At settlement there were 259 pukka wells, 3,581 kuchcha wells, and 990 *dhenkli* or lever wells, irrigating respectively on an average 3·97, 3·17, and 1·56 acres each. The average depth of water from the surface in each class of well was 20·97 feet, 20·55 and 13·86 feet respectively. From the sandy nature of the soil, kuchcha wells must be renewed every year, and only in the *dúmat* soil to the north of Saháwar is the spring stratum found in which they last for five years and upwards. *Káns* grass is now found in only a few of the very worst tracts. The principal markets are held in Saháwar khás, Nawábganj, Mohanpur, and Amánpur, where the produce of the surrounding villages is disposed of. They are so situated, too, that no village of the parganah is more than three *kos* from one or other of them: the first is situated at the northern extremity of the parganah; the second at the north-western corner; the third

Soils, wells, and roads.

on the eastern boundary; and the last is on the direct road from Fatehgarh to Aligarh. The facilities, therefore, of disposing of the agricultural produce appear to be considerable, and the expenses of carriage must be trifling, for the parganah is intersected by numerous roads, all of which pass through one or other of the markets above mentioned. Before the formation of the trunk road, the usual route from Farukhabad to Aligarh and Meerut was by Sirhpura and Amánpur, and this is even now very much followed. The roads also from the latter place to Saháwar and Mohanpur, from that to Dundwára in parganah Patiáli and Saháwar khás, thence to Nawábganj and Yakútganj, and from Nawábganj to Amánpur and Kásganj, are perfectly practicable for wheeled carriages, and are much frequented.[1]

New settlement.

The new settlement of this parganah was made by Mr. S. O. B. Ridsdale. The assessments of former settlements were as follows:—(1) Rs. 65,956; (2) Rs. 65,594; (3) Rs. 67,056; (4) under Regulation IX. of 1833, Rs. 67,575. The last assessment was revised by Mr. Cocks, who fixed a revenue of Rs. 63,421, which in 1872 had fallen to Rs. 63,162 by the transfer of a village to Soron. Mr. G. Edmonstone made the settlement under Regulation IX. of 1833, and in addition to an allowance on account of the great drought preceding the assessment, allowed a temporary reduction of the new demand for the first two years of the new settlement in those estates which had been most severely visited. But this did not secure the desired improvement, for the disastrous years 1250 and 1251 *fasli* intervened, and the settlement was declared to have broken down. Within five years balances amounting to Rs. 12,747 had accrued; eight villages had been sold for arrears of revenue, but only two found private purchasers, and besides private transfers and mortgages, three estates were farmed and one was held in direct management. A reduction was allowed in 45 villages, and the new revenue was paid up without any coercive process being found necessary. No private transfers of property occurred in 79 out of 137 estates during the currency of the past settlement, and the total area transferred amounted to only 29,079 acres, or 39 per cent. of the total area of the parganah. On these transfers Mr. Ridsdale remarks that the result was partly due to "the fact of a considerable portion of the parganah being held by individual owners, and by not more than four sharers, as well as to the lightness of the revenue."

Transfers.

As to prices fetched at sales, complete particulars are wanting for the first decade from 1840 to 1850. "In six villages sold by auction for arrears during that period, of which the details are known, the average price realized was less than four years' purchase of the land revenue. In the next decade, the price realized by private sales of three whole villages and parts of two others averaged nine years' purchase of the land-revenue, while in auction sales only two small transactions are recorded, at the

[1] See Set. Rep., II, 104.

rate of seven years' purchase of the land-revenue. In the last decade, from 1861 to 1870, the statistics are more trustworthy, and show an average price of Rs. 14-13-4 per acre, and 18½ years' purchase of land-revenue in private sales, and Rs. 12-10-0 per acre, and 15 years' purchase of land-revenue at public auction, the general average selling price being Rs. 14-4-6 per acre and 17½ years' purchase of land-revenue. This contrasts favourably with the general selling price of similar land in the neighbouring parganahs of Aligarh and Mainpuri, and of parganah Azamnagar in this district, during a similar period. It proves, at any rate, that if the selling price of land is an indication of prosperity, the parganah must have vastly improved since the days of the last settlement, when Mr. Edmonstone remarked :—"Land, of course, has its market value as well as every other commodity, and in Karsána, Sahâwar, and the adjacent parganah of Sirhpura it is certainly at a very great discount." The sellers have in almost all cases been Thákurs (Solankhis), who originally held a large part of the parganah, and the purchasers have been chiefly the three principal Musalmán talukadárs and Baniyas.

The following statement compares the areas of the last settlement and its revision with those of the present settlement :—

	Total area in acres.	Unassessed.		Assessable area.				
				Culturable.		*Cultivated.*		
		Barren.	Revenue-free.	Old waste.	Newly abandoned.	Irrigated.	Dry.	Total.
Past settlement, ...	66,852	2,932	693	9,483	11,632	12,055	30,057	42,112
Revision, ...	66,852	...	...	10,061	9,594	11,368	32,853	44,221
Present settlement, ...	74,531	6,594	...	6,726	1,454	20,369	39,388	59,757

The irrigated cultivated area of the present settlement includes 5,853 acres entered as *tarái*, and elsewhere the irrigated area is given at 18,080 acres in the settlement returns. Cultivation has increased nearly 42 per cent., and irrigation has increased 50 per cent. since last settlement. The culturable waste is now only 13·5 per cent. of the total culturable area, and is confined to a few villages in the Búrhganga *tarái*, where it is used for grazing and the growth of thatching grass. *Kharíf* crops occupied 64·2 per cent. of the total cultivated area during the year of measurement, and amongst them cotton covered 6·7 per cent; indigo, 1·5 per cent.; *chari*, 7·6 per cent.; and sugar-cane, 1·8 per cent. In the *rabi*, wheat occupied 13·8 per cent.; barley, 15·2 per cent.; and gram, 1·9 per cent. of the total cultivation. During the last thirty years, the cultivation of sugar-cane and rice has diminished, whilst that of cotton has doubled, and the proportion of the superior cereals to other crops has remained almost stationary.

Mr. Ridsdale classified his soils amongst *gauhán*, *dúmat*, *mattiyár*, and *bhúr*, subdivided into irrigated, unirrigated, and *tarái*, and applied the rates given at page 82 to each class of soil. His corrected village rental amounted to Rs. 1,43,082, giving an average rent-rate of Rs. 2-6-4 per acre, and his rental from the application of ascertained average rates to the above soils was Rs. 1,67,775. The incidence of Mr. Cocks' revised revenue in 1870 was Re. 1-7-8 on the cultivation, or a rent-rate of Rs. 2-2-5. Mr. Ridsdale ultimately assessed at Rs. 85,020, which gave an increase in the revenue amounting to 34 per cent., and which fell at Re. 1-6-8 on the cultivated acre, thus implying an average rent-rate of Rs. 2-13-4.

The following figures show the soils to which the assumed rent-rates have been applied:—*Gauhán*—wet, 2,611 acres; dry, 1,396 acres, and *tarái*, 50 acres; total, 4,057 acres: *mattiyár*—wet, 351 acres; dry, 313 acres, and *tarái*, 3,309 acres; total, 3,973 acres: *dúmat*—wet, 8,446 acres; dry, 9,539 acres, and *tarái*, 2,279 acres; total, 20,264 acres: *bhúr*—wet, 3,108 acres; dry, 28,140 acres, and *tarái*, 215 acres; total, 31,463 acres, out of a cultivation amounting to 59,757 acres.

The following table shows the well capabilities at settlement:—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	259	504	2,003	3·97	20·97	6·39
Kuchcha, ...	3,581	3,645	11,552	3·17	20·55	4·86
Dhenkli, ...	990	990	1,549	1·56	13·86	3·84
Total, ...	4,830	5,139	15,104	...	...	...

Population.

According to the census of 1872, parganah Sahâwar-Karsána contained 207 inhabited villages, of which 115 had less than 200 inhabitants; 68 had between 200 and 500; 18 had between 500 and 1,000; four had between 1,000 and 1,000; and one had between 2,000 and 3,000. The only town containing more than 5,000 inhabitants was Sahâwar itself with 5,156 inhabitants. The settlement records show 138 estates, of which 108 were zamíndári, 19 were perfect, and 11 were imperfect pattidári. The total population, in 1872, numbered 58,365 souls (27,138 females), giving 499 to the square mile or 550 to the cultivated square mile. Classified according to religion, there were 50,415 Hindús, of whom 23,268 were females;

and 7,950 Musalmáns, amongst whom 3,870 were females. Distributing the Hindu population amongst the four great classes, the census shows 5,090 Brahmans, of whom 2,340 were females; 3,588 Rajpúts, including 1,517 females; 850 Baniyas (390 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 40,887 souls, of whom 19,021 were females. The Brahman and Baniya sub-divisions found in this pargana are not distinguished in the returns. The Rajpúts belong to the Chauhán, (997), Solankhi (1,646), Tomar (70), Pramár, Sikharwár, Parihár, Ráthor, Katiya, Pundír (61), Gahlot, Bais (67), Dhákra, Badgújar (202), Gaur (97), Chandel, Gauráhar (51), Janghára, Bhadauriya, Katyár, Bangar, Raghubansi, Sombansi, Katehiriya (102), Báchhal, Gautam, Jádubansi (56), Surkhi, Porach, and Taila clans. Amongst the other castes of the census, the following show more than one thousand members each:—Káchhi or Muráo (7,038), Ahír (2,711), Lodha (8,410), Kahár (1,011), Chamár (8,023), Gararíya (1,606), Barhai (1,227), Teli (1,058), and Kori (1,025). The following have between one hundred and one thousand members:—Káyath (643), Mahájan (129), Khákrob (891), Kahár (519), Hajjám (914), Dhúna or Kandera (357), Darzí (192), Dhobí (909), Dhának (214), Gadariya (293), Kumhár (892), Bharbhúnja (119), Sonár or Zargar (221), Khatík (177), Banjára (218), and Aheriya (109). Distributing the agricultural population, at settlement, amongst proprietors and cultivators, the former numbered 992 souls, and amongst them Thákurs (187) possessed 12 per cent. of the total area of the parganah; Brahmans held 11 per cent.; Káyaths, 7 per cent.; Musalmáns, 62 per cent.; Baniyas, 4 per cent.; Lodhas, 2 per cent., and Mahájans and Europeans each one per cent. The Musalmáns are chiefly Hádi Yar Khán of Mohanpur and Núrullah Khán of Saháwar, cadets of the Afghán house of Dátauli and Bhamauri Náh in the district of Aligarh. Chaudhri Muhammad Ali Khán, father of the Saháwar zamíndár, was hanged for rebellion in the mutiny, and his estates were confiscated. Those estates, now in possession of Núrullah, came to him by inheritance from his maternal grandfather, Chaudhri Imám Khán. Mohanpur originally belonged to a Solankhi family who became converts to Islám to save their estates. A long course of extravagance brought them to ruin, and Mohanpur was sold in 1803 for arrears of revenue. In 1843, the grandfather of the present proprietor purchased the entire taluka, and the Solankhi Raos now possess but half a single village. Solankhis still hold nearly all the land possessed by Thákurs in the parganah, and the other proprietors are all new purchasers. Property is but little sub-divided: 55 estates are held by single proprietors, 36 by not more than four sharers and 18 only by resident cultivating communities. Thákurs comprise 9 per cent. of the cultivating castes; Lodhas, 18 per cent.; Káchhis, 14 per cent.; Brahmans, 11; Chamárs, 10; Musalmáns, 8; Ahírs, 6, and other castes, 24 per cent. of the total cultivating community (8,822).

The following statement shows the distribution of the cultivation amongst proprietors and tenants, and their rents during the year of measurement:—

Class of cultivators.	Number of holders.	*Area held on paying*		Total average held by each in acres.	Total cash rents.	Average cash rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
					Rs.	Rs. a. p.	
Proprietors (seer), ...	992	6,474	90	7	9,327	1 7 0	11
Occupancy-tenants, ...	5,693	40,043	718	7	90,402	2 4 1	69
Tenants-at-will, ...	2,281	10,169	1,281	5	27,511	2 11 3	19
Rent-free, ...	848	982	...	...	128	...	1
Total, ...	9,814	57,668	2,084	...	127,368	...	100

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 15 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 240 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 63 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 3,571 in agricultural operations; 242 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 437 persons returned as labourers and 52 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 715 as landholders, 10,069 as cultivators, and 3,148 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 157 males as able to read and write out of a total male population numbering 7,513 souls. Sahâwar and Karsâna were joined together and treated as one parganah at the recent settlement. Sahâwar is an old Akbari parganah belonging to sirkâr Kanauj and súbah Agra. Karsâna was formerly known as Malikpur-Sikandarpur, and in Akbar's reign as Sikandarpur-Atreji, from the village of Atranji-Khera and Sikandarabad, opposite to it on the Kâli nadi. Tradition says that, owing to some quarrel amongst the zamíndárs, sixty villages of Solankhi Rajpúts were separated from Sahâwar in the reign of Akbar, and were formed into parganah Sikandarpur-Atreji. At the cession they were included in zila Etâwa, and subsequently forming a portion of the Mainpuri district, were annexed to Eta in 1845.

SAKÍT, a town giving its name to parganah Sakít, now forming a part of parganah Eta-Sakít, lies twelve miles to the south-east of Eta. The population in 1853 numbered 6,128 souls; in 1865 there were 6,057 inhabitants, and in 1872 there were 5,415, of whom 3,739 were Hindús (1,781 females) and 1,676 were Musalmâns (915 females). The area of the site comprises 65 square acres, giving 83 souls to the square acre. Sakít possesses a police-station, post-office, and

a school. It is a much isolated town and has seen better days. The hill, once crowned by a fort, and on which now only the foundations of a great old kunkur-built mosque erected in the thirteenth century remains to testify to the existence of a time when the Muhammadans held chief power here. Muhammadans now comprise less than one-half the total number of inhabitants, and the few rich people are Káyaths and Saraugis. On the highest site in the town is a half-finished temple remarkable for its Saracenic arches supported on slender pillars of richly carved Agra stone. It was commenced by a commissariat servant who enriched himself during the Sikh war, but who died before the work was completed. The town site clusters around this temple, which, owing to its position, forms a conspicuous land-mark. The town is entered from the north by a wide unmetalled road carried over some low ground by a fine new bridge of block kunkur quarried from the foundations of the old fort. The bazar roadway is metalled and the shops are good and ornamented with flat, pointed fronts. There are many substantial houses occupied by Káyaths and numerous small houses built of bricks. *Ním, pípal,* and banyan trees are numerous, and throw a grateful shade over the streets. The police-station is a new brick-built edifice on the site of the old fort, and the school is pleasantly situated. The sarái is now in ruins; the roof of its old mosque is broken, and the water of its fine well has become brackish. The business of the town consists of a small trade in food-grains, cotton and indigo seed, and the removal of kunkur blocks from the old fort for building purposes. The Chaukidári Act (XX. of 1856) is in force in Sakít, and in 1873-74 supported a village police numbering nine men of all grades at an annual cost of Rs. 480. The number of houses in the town during the same year was 1,122, and of these 737 were assessed with a house-tax averaging Re. 1-9-9 per house assessed, and of Re. 0-3-6 per head of the population. This, with a balance of Rs. 25 from the previous year, gave an income of Rs. 1,214, which was expended on wages and public improvements.

The site.

Tradition ascribes the founding of Sakít to Raja Sakat Deo, a Chauhán Thákur, and descendant of Prithiráj of Dehli, who built a fort here and called it after his own name, since corrupted to Sakít; but the Musalmáns must have early attempted a settlement, as the following inscription[1] belonging to the old mosque shows :—

History.

Balban.

هذا بناءالمسجدالمبارکة في عهدالامام خداوند عالم بادشاه بني آدم
غياث‌الدنيا والدين ابوالمظفر بلبن‌السلطان يمين خليفةالله ناصر اميرالمومنين
خلدالله ملکه و سلطانه و اعلي امره و شانه في ايام تتاغ‌سلطاني عفا * * *
في سنة اربع و ثمانين و ستماية *

[1] For these translations from the Arabic I am indebted to Mr. Blochmann of Calcutta : see Proc. A. S., 1874, 104.

"This blessed mosque was built in the reign of the Imám, the lord of the world, the king of mankind, Ghiyás-ud-dunyá-wa-ud-dín Abul Muzaffar Balban, the Sultán, the right hand of the Khalífah, the helper of the commander of the faithful—may God perpetuate his kingdom and his rule, and elevate his order and his dignity!—in the days of Kutlugh, the royal.....in A.H. 684 (1285 A. D)."

Bahlol Lodi fell sick at Sakít and died there in 1488 A.D. The Chauháns must have again obtained possession of Sakít, for we find Sáwant Sen, a descendant of Sakat Deo, opposing Ibráhím Lodi in 1520 A.D., by whom he was expelled and obliged to take refuge in Rajor. The conqueror settled here a colony of Kont Musalmáns, to whom doubtless is due the erection of the second mosque of which we possess the following inscription :—

Sher Shah.

بسم الله الرحمن الرحيم

لا اله إلا الله محمد الرسول الله * يا الله يا رحمن يا رحيم * بناء هذا المسجد المباركة
في عهد الامام خداوند عالم بادشاه بني آدم فريد الدنيا والدين ابوالمظفر شيرشاه
سلطان عادل خلد الله ملكه و سلطانه واعلي برة و شانه كاتب في ايام سعودخان بن
مسعودخان متى قبل الله عليه السابع شهر شعبان سنه سبع والربعين و تسعماية *

"In the name of God, the compassionate and merciful. There is no God but Allah; Muhammad is God's prophet. O God! O Compassionate! O Merciful! The building of this blessed mosque took place during the reign of the Imám, the lord of the world, the king of mankind, Farid-ud-dunyá-wa-ud-dín Abul Muzaffar Sher Sháh, the just king—may God perpetuate his kingdom and his rule, and elevate his kindness and dignity! and it was in the days of Saúd Khán, son of Masaúd Khán, on the 7th Sha'bán, 947 A. H. [7th December, 1540]"

Another mosque erected during the reign of Akbar by the Khwájah Ibráhím Badakshi of the *Akbarnámah* bears the following inscription :—

Akbar.

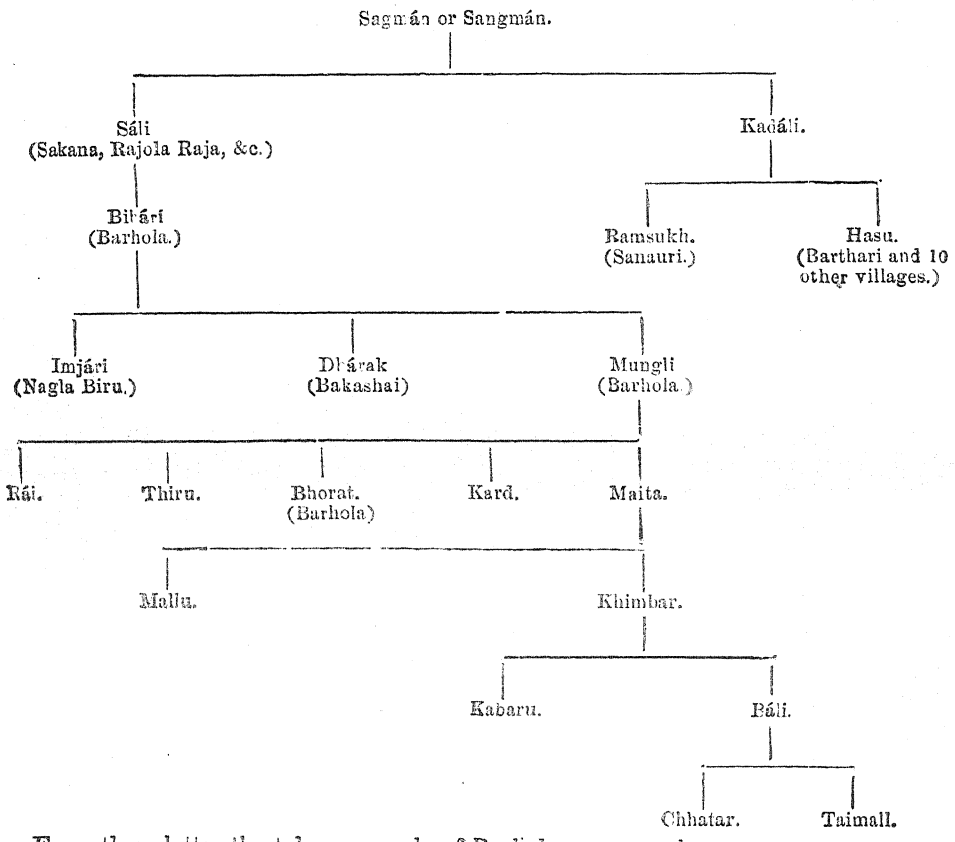
بني هذا المسجد المباركة الشريفة في زمان السلطان الاعظم الخاقان المكرم
مولي الملوك العرب والعجم حافظ بلاد الله والناصر عباد الله حامي دين النبي الحجازي
جلال الدين محمد اكبر بادشاه غازي خلد الله تعالى ملكه و سلطانه و واض
علي العالمين برة و احسانه امر هذا ... ايالت ... نظام الدين إبراهيم خان
بدخشي في شهر شعبان سنه سبعين و تسعماية ... كاتب إسمعيل *

"This blessed mosque was built in the time of the great king, the honoured Kháqán, the lord of the kings of Arabia and Persia, the guardian of God's countries, the protector of the faith of the Arabian Prophet, Jalál-ud-dín Muhammad Akbar Pádishah Ghází—may God Almighty perpetuate his kingdom and his rule, and scatter over the people of the world his kindness and liberality! and it was ordered.....administration.....of Nizám-ud-dín Ibráhim Khán Badakhshán, in Sha'bán, 970. The writer is Ismáil [April, 1563, A.D.]."

The descendants of the colony founded by Ibráhím Lodi still reside in the town, but the proprietary rights passed out of their hands to some Saksena Káyaths, who held the town until 1816 A.D., when their rights, also, were sold by auction for arrears of land-revenue, and were purchased by one Shaikh Ghulám Ali, whose heirs are still in possession. The more important portion of the population now comprises Kont Musalmáns, Shaikhs, and Saksena Káyaths.

The encounter of Akbar with the Sakít dacoits at Paronkh is narrated in the history of the Mainpuri district.

SANAURI, a village of parganah Nidhpur and tahsíl Aliganj in the Eta district, is distant from Eta 30 miles. The population, in 1872, numbered 2,033 souls. This village is inhabited by Gaur Rájpúts, who trace their descent to their great leader Sangmán Singh, the founder of Barhola. The genealogical tree is as follows :—



From these latter the tolas or wards of Barhola are named.

SANKISA, a village in parganah Azamnagar and tahsíl Aliganj of the Eta district, is distant 43 miles to the south-east of Eta. This village is of great importance, as having been identified with the great city of the same name, which formed the capital of a kingdom in the fifth century. The earliest record connected with the town is contained in the travels of Fah-Hian, a Chinese Buddhist pilgrim, who visited India and returned to China in 415 A.D. Fah-Hian approached Sankisa from Muttra[1]. "Going south-east from Muttra, eighteen yojanas, there is a kingdom called *Sang-ka-shi* (Sang-

[1] Beal's Fah-Hian, 62.

kásya)." Hwen Thsang, in 636 A.D., came to Sankisa from *Pi-lo-chan-na*, which has been identified with Atranji-khera (see ATRANJI), and "after a journey of 200 *li* (about 33 miles), he arrived at the kingdom of *Kie-pi-tha*" or Kapitha, exactly midway between *Pi-lo-chan-na* and *Ki-jou-i* or Kanauj. St. Martin, Julien and Cunningham all agree in identifying the modern Sankisa with the ancient city of *Sang-ka-shi*. It was a celebrated place of Buddhist pilgrimage; for it was here that Buddha descended again upon earth after he had been in the Triyastrinshas' heaven for three months, preaching the law to his mother Maya[1]. Fah-Hian gives a long account of this miracle, and relates how that Buddha's disciples did not know where their master had gone until a week before his return, when Aniruddha[2] was allowed to know, and then all the kings of the eight quarters and all the ministers and people flocked to welcome Buddha, and amongst them was the poor beggar woman, the Bhikshuni Utpala, who thought within herself, "how can I, a woman, contrive to see Buddha first," and Buddha, seeing her love and faith, changed her into a holy Chakravartti Raja, and so she saw Buddha first. The pious pilgrim thus describes the descent:—"Buddha was now about to descend from the Triyastrinshas' heavens. At this time there appeared a three-fold precious ladder. Buddha standing above the middle ladder, which was made of the seven precious substances, began to descend. Then the king of the Brahmakáyikas[3] caused a silver ladder to appear, and took his place on the right hand, holding a white *chauri* in his hand; whilst the divine Sekra caused a bright golden ladder to appear, and took his place on the left hand, holding a precious parasol in his hand. Innumerable Devas were in attendance whilst Buddha descended. After he had accomplished his return, the three ladders all disappeared in the earth except seven steps, which still continued visible. In after times, king Asoka, wishing to find out the utmost depth to which these ladders went, employed men to dig and examine the matter. They went down till they came to a spring of yellow water, but yet had not arrived at the bottom. The king derived from this an increase of faith and reverence, forthwith built over the ladders a *vihára*, and in the middle of it placed a standing figure (of Buddha) sixteen feet high. Behind the *vihára* he erected a stone pillar thirty cubits high, and on the top placed the figure of a lion. Within the pillar, on the four sides, are placed figures of Buddha, both within and without it is shining and bright as glass (lapis lazuli). It happened once that some heretical doctors had a contention with the Shamans respecting this as a place of residence. Then the Shamans agreed to any condition for settling the question that might be considered reasonable. On which they all

Fah-Hian on the miracle at Sankisa.

[1] She died seven days after Buddha's birth, and having no opportunity of hearing the law, her son ascended to the heaven of the thirty-three gods, or Indra's heaven, to preach to her.

[2] Son of Amitodana, father's brother of Buddha. [3] Brahma.

bound themselves to this compact—'If this place properly belongs to the Shamans, then there will be some supernatural proof given of it.' Immediately on this, the lion on the top of the pillar uttered a great roar. Witnessing this testimony, the unbelievers, abashed, withdrew from the dispute and submitted."

"The body of Buddha, in consequence of his having partaken of divine food during the three months (he was in the Triyastrinshas' heavens) emitted a divine fragrance, unlike that of men. Immediately after his descent he bathed himself. Men of after ages erected in this place a bath-house, which yet remains. There is also a tower erected on the spot where the Bhikshuni Utpala was the first to adore Buddha (on his return). There is also a tower on the spot where Buddha, when in the world, cut his hair and his nails, and also on the following spots, *viz.*, where the three former Buddhas, as well as Sákya Muni, sat down, and also where they walked for exercise, and also where there are certain marks and impressions left on the stones by the feet of the different Buddhas: these towers still remain. There is also one erected where Brahma, Sekra, and the Devas attended Buddha when he came down from heaven. In these different places there are perhaps 1,000 male and female disciples, who (in their several establishments) have their meals in common. They belong promiscuously to the system of the great and little vehicle, and agree to occupy the same place. A white-eared dragon (or the dragon *Yih-pih-i*,—*i. e.*, one white ear) is the patron of this body of priests. It is he who causes fertilizing and seasonable showers of rain to fall within their country and preserves it from plagues and calamities, and so causes the priesthood to dwell in security. The priests, in gratitude for these favours, have erected a dragon-chapel, and within it placed a resting-place (seat) for his accommodation, and, moreover, they make special contributions, in the shape of religious offerings, to provide the dragon with food. The body of priests every day select from their midst three men to go and take their meal in this chapel. Towards the end of each season of rest *(varchas)*, the dragon incontinently assumes the form of a little serpent, both of whose ears are edged with white. The body of priests, recognizing him, place in the midst for his use a copper-vessel full of cream. The serpent then proceeds to come down from the highest part of the alcove, constructed for his accommodation, to the lowest part, all the while moving as though he would pay his respects to all those around him. He then suddenly disappears. He makes his appearance once every year. This country is abundantly productive; the people in consequence are very prosperous and rich beyond comparison. Men of all countries coming here may without any trouble obtain all they require. Fifty *yojanas* to the north of this temple there is another temple called "Fire Limit," which is the name of an evil spirit. Buddha, in one

Buildings.

The Nága tank.

[1] Voy. des Pèl, Bouddh., II., 239.

of his incarnations, converted this evil spirit, whereupon men in after ages raised a *vihára* on the spot. At the time of the dedication of the *vihára*, an Arhat spilt some of the water with which he was cleansing his hands on the earth, and the place where it fell is still visible; though they have often swept and cleansed the place, yet the mark still remains and cannot be destroyed. There is, besides, in this place, a tower of Buddha which a benevolent spirit ever keeps clean and waters, and which at first (was built) without a human architect. There was once an heretical king who said, 'Since you are able to do this, I will bring a great army and quarter it here, which shall accumulate much filth and refuse. Will you be able to clear all this away, I wonder?' The spirit immediately caused a great tempest to rise and blow over the place, as a proof that he could do it. In this district there are a hundred or so small towers: a man may pass the day in trying to count them without succeeding. If any one is very anxious to discover the right number, then it is customary to place a man by the side of each tower and afterwards to number the men. But even in this case it can never be known how many or how few men will be required. There is also a Sangharáma here, containing about six or seven hundred priests. In this is a place, where a Pratyeka Buddha ate (the fruit of *nirvána*); the spot of ground where this took place is just in size like a chariot-wheel; all the ground around it is covered with grass, but this spot produces none. The earth also where he dried his clothes is bare of vegetation; the traces of the impress of the clothes remain to this day."

Hwen Thsang's account.

Hwen Thsang slightly varies the story of the descent. According to him Indra caused three stairs to be made: the middle of gold, the left of crystal, and the right of silver. Buddha descended by the middle stair, Indra holding an umbrella studded with precious stones by that on the left, and Brahma holding a white *chauri* by that on the right. On the site of these stairs, those seen by Hwen Thsang were built of stone and brick, and were ornamented with precious materials. They were seventy feet high, and below them was a *vihára* containing a statue of Buddha, and, to the right and left, statues of Brahma and Indra in the act of descending. Close by was a pillar of stone of a reddish colour and fine texture and surmounted by a lion. This pillar was erected by Asoka and was seventy feet high, with its four sides adorned with sculptured figures and ornaments. Close to the holy stairs was a stupa marking the place rendered sacred by the presence of the four Buddhas, and near it another showing the place where Buddha bathed, and a *vihára* on the spot where he became absorbed in meditation. Close to the *vihára* was a causeway of layers of stones fifty feet long and seven feet high where Buddha's footsteps were marked by figures of the lotus. On each side of this causeway were stupas said to have been erected by Indra and Brahma, and to the south-east of the great stupa was a tank inhabited by a Nága.

Cunningham's inquiries.

General Cunningham has visited Sankisa and has endeavoured to identify the various buildings, and I shall now follow him. The existing village of Sankisa is perched on a mound of ruins, about 41 feet high, 1,500 feet in length from west to east, 1,000 feet in breadth, and now known as the *kilah* or fort. About 1,600 feet to the south of the fort is a mound of solid brick-work surmounted by a temple to Bisári Devi, and 400 feet to the north of this temple mound is the capital of an ancient pillar bearing a well-formed figure of an elephant standing, but wanting the trunk and tail. The capital is of the well-known bell-shape, corded or reeded perpendicularly with a honey-suckle abacus as in the Allahabad pillar, and is clearly of the same age or the third century before Christ. Due south from the temple of Bisári Devi, some 200 feet, is a small mound of ruins, apparently the remains of a *stupa;* and due east, at a distance of about 600 feet, there is an oblong mound, 600 feet in length by 500 feet in breadth, which is known as Nivi-ka-kot. The term *kot* is applied in Sankisa to any mound of ruins, and *Nivi* is probably the person's name who brought the spot into cultivation, but the mound would appear to contain the remains of some large enclosed building like a Buddhist monastery. It is covered with broken bricks of a large size and fragments of stone, and at the south-east and north-east angles, and also on the north, are large circular mounds which are probably the remains of *stupas*. The fort and the different mounds all round the temple form a mass of ruins some 3,000 feet in length by 2,000 feet in breadth, or nearly two miles in circuit, but this would appear to comprise only the space occupied by the citadel and the religious edifices which clustered around the three holy staircases. The city itself, which would appear to have surrounded this central mound on all sides, was enclosed with an earthen rampart 18,900 feet, or upwards of 3½ miles in circuit. The greater part of this rampart still remains, the shape being a tolerably regular dodecagon. To the east, north-east, and south-east are openings which are traditionally said to be the positions of three gates of the city, and a village bearing the name of Paor-kheriya, or "gate-village," lies outside the south-east gap in the rampart. The name is pronounced "*páor*," and Cunningham would make it refer to the staircases, and not to the gate. To the north-west, at a distance of about three-quarters of a mile, is the ruined mound of Agahat (see SARÁI AGHAT), which doubtless formed a portion of the old city. To the south-east of the Sankisa ruins is the tank of the Nága called Kárewar or Kándaiyat Lál, which may be identified with certainty with the dragon tank described by Fah-Hian. Milk[1] is offered to him during every day in Baisákh, and, as in Fah-Hian's account, "at any other time when rain is wanted."

[1]Cunningham objects to Sir H. Elliot's assignment (Beames' Elliot, II., 52) of this Nága to the common Nág of Hindu worship, to whom the *Nágpanchami* is specially dedicated, and with good reason identifies it with the dragon of Fah-Hian as noticed above.

In identifying the modern Sankisa with the *Sang-ka-shi* of Fah-Hian, General Cunningham is supported not only by its absolute identity in name, but by its relative position in regard to such well-known places as Muttra, Ahichhatra and Kanauj. Its size agrees very closely with Hwen Thsang's circuit of 20 *li*, or 3½ miles. Cunningham writes:—"There can be no doubt that the place is actually the same, but in attempting to identify the sites of any of the holy spots mentioned by Hwen Thsang, I find myself baffled at the outset by the indefiniteness as well as the meagreness of the pilgrim's descriptions. It is his usual practice to state the relative bearing and distances of most of the chief places of Buddhist veneration, but in describing Sankisa he has given only one bearing, and not a single distance. The tank of the Nága is the one solitary spot that can be identified with certainty, the sites of all the rest being only guesses of more or less probability. But the difficulty regarding the identification of the Asoka pillar is of a different kind. Both of the Chinese pilgrims make mention of only one pillar at Sankisa, which was crowned with the figure of a lion, and Fah-Hian records a silly legend which refers to the miraculous roar of this lion statue. Now, the only piece of an Asoka pillar at present existing is the elephant capital which I have already described, and which, however absurd it may seem, I think may possibly be the lion pillar of the Chinese pilgrims. The reasons which induce me to think so are the following: *First*, the elephant capital is undoubtedly much older than the date of either of the pilgrims, and yet, if it is not the same as the lion capital, it has been left altogether undescribed by them, although its great size could scarcely have allowed it to remain unnoticed. *Second*, the height of the elephant pillar would seem to correspond very closely with that of the lion pillar, as recorded by Fah-Hian, who calls it 30 cubits, or from 45 to 60 feet according to the value of the Chinese *chhi*. Now the diameter of the neck of the elephant pillar is 2 feet 9½ inches, which compared with the dimensions of the Allahabad pillar, 2 feet 2 inches neck diameter, to 35 feet of height, gives a total for the shaft of the Sankisa pillar of 44 feet 3 inches. By adding to this the height of the capital, we obtain 52½ feet as the probable height of the Sankisa pillar. *Third*, as the trunk of the elephant has long been lost, it is possible that it was missing before the time of the Chinese pilgrims, and if so, the nature of the animal might easily have been mistaken at a height of 50 feet above the ground. Indeed, supposing the pillar to be the same, this is the only way in which I can account for the mistake about the animal. But if the pillar is not the same, the silence of both pilgrims regarding this magnificent elephant pillar seems to me quite unaccountable. On the whole, therefore, I am inclined to believe that the elephant's trunk having been long lost, the nature of the animal was mistaken when viewed from a distance of 50 feet beneath.

Cunningham's arguments.

This is confirmed by the discrepancy in the statements of the two pilgrims regarding the capital of one of the Sravasti pillars, which Fah-Hian calls an ox and Hwen Thsang an elephant. Admitting, then, that this elephant capital is not improbably the same as the lion pillar described by the Chinese pilgrims, we have a clue to the site of the great monastery which would seem to have enclosed within its walls the great stone pillar as well as the three holy stair-cases. I infer, therefore, that the temple of Bisári Devi most probably occupies the site of the three stair-cases, and that the three mounds which stand to the east of the Nivi-ka-kot may be the remains of the three stupas which were erected on the three other holy spots of Sankisa, which have already been described. I made several excavations about the different mounds just noticed, but without any success."

"I made also a careful but an unsucessful search for some trace of the base of the stone pillar. The people were unanimous that the elephant capital had been in its present position beyond the memory of any one now living, and most of them added that it now stands in its original position. But there were a few men who pointed to a spot on the west of the village, or Kilah mound, as the original site of the capital. Here, indeed, there is an octagonal hole in a small mound, from which the bricks of a solid foundation have been removed. If any dependence could be placed upon this statement, the mound on which the village now stands would almost certainly be the site of the great monastery with its three holy staircases, and the three mounds to the east of Nivi-ka-kot would still represent the three stupas. The main objection to our accepting this statement as correct is the apparent want of all object in the removal of the elephant capital to any other site. It is, however, quite possible that the capital may have been stopped on its way to the temple of Mahádeva, near the Nága mound and tank. The temple of Bisári Devi would then be the site of one of the ten ancient Brahmanical fanes which are described by Hwen Thsang. Altogether, this is, perhaps, a more probable solution of the difficulties of the case than that first described. In his description of Sankisa, Hwen Thsang mentions a curious fact, that the Brahmans who dwelt near the great monastery were "many tens-of-thousands" in number. As an illustration of this statement, I may mention that the people have a tradition that Sankisa was deserted from 1,800 to 1,900 years ago, and that 1,300 years ago, or about A.D. 560, it was given by a Káyath to a body of Brahmans. They add also that the population of the village of Paor-kheriya is known to have been wholly Brahman until a very recent period."

Of the modern history of Sankisa we have little information. The Saksena tribes of Káyaths, Náis, Káchhis, Bharbhúnjas, &c., all ascribe the origin of their name to the old city. Elliot agrees with Cunningham that Sankisa was probably destroyed in the wars between Prithiráj of Dehli and Jaichand of Kanauj, and there is some reason for supposing that it must have belonged to Kanauj, for

it lies to the east of the Káli nadi, and is familiarly known as one of the gates of Kanauj. Hence, perhaps, we derive the story of the area of Kanauj being so large as to contain thirty thousand shops of betel-sellers. Elliot adds[1] that "when any inhabitant of Sankisa visits Nepál or Kumaon, he is treated with marked respect by the Pandits and men of influence, as a traditional story of some original connection with this ancient city is still preserved in those remote regions."

SARÁI AGHAT, a small town in parganah Azamnagar and tahsíl Aliganj of the Eta district, lies at the distance of 43 miles south-east of Eta. The population in 1872 numbered 3,276 souls. There is a school and police-station here. Act XX. of 1856 is in force, and in 1873-74 supported a village police numbering five men of all grades at an annual cost of Rs. 240. The number of houses in the town during the same year was 747, and of these 219 were assessed with a house-tax averaging Rs. 2-7-4 per house assessed and Re. 0-2-7 per head of the population. This, with a balance of Rs. 143 from the previous year, gave an income of Rs. 688, of which Rs. 546 were expended in wages and public improvements. The town is made up of two villages divided by the ravines of the Káli nadi; Sarái on the east and Aghat or Agahat on the west. Sarái is entered by a metalled road from the north, on either side of which lies the substantial brick-built havelis or clusters of houses occupied by the Patháu landholders of the village. After these are passed the bazar commences, consisting of a number of fine houses along a straight, broad, metalled road leading to the central space or *chauk*, which is also metalled and forms the market-place. The road then dips suddenly, and on one side is the police-station, and on the other side, the school-house. Markets are held on Sundays and Wednesdays, at which the chief articles of trade are cotton, grain, and indigo-seed.

Sarái.

Sarái was founded towards the close of the seventeenth century by Khizr Khán, Muhammad Khán, and Rasúl Khán, Patháns of the Toya or Túyah Khail, who came here from Mau Rashídabad, in the Farukhabad district, and built the sarái Abdurrasúl and a mosque, of which the latter alone now remains. The memorial stone of the sarái is now over the door of the house of Hakímullah Khán in Sarái and bears the following inscription:—

History of Sarái.

تهم جمادي‌الثاني سنه ۱۰۹۷ هجري مطابق سنه ۲۹ عهد پادشاه اورنگ زيب غازي جاگير
نواب إلهام‌الله‌خان عمل فوجدار ميرزا اميربيگ سراے بناكرده خضرخان و محمدخان و رسول‌خان
تويه مرتب‌شد *

"On the 9th Jumáda II, 1097 A.H., (23rd February, 1686), in the 29th year of the reign of Aurangzeb Ghází, when Nawáb Ilhá nullah was the jágírdár and Mirza Amír Beg was the faujdár, this sarái was established. It was built by Khizar Khán, Muhammad Khán, and Rasúl Khán Túyah.[2]"

[1] Beames' Elliot, II, 53. [2] Proc. A.S., Ben., 1874, p. 105.

The inscription shows the name of the governor of Eta in 1686, and Mr. Blochmann identifies the Ilhámullah Khán here mentioned with an officer of the same name who is mentioned in the *Maásír-i-Alámgirí* (page 249) as having served in the 28th year of the emperor's reign in the Dakhin.

Aghat.

To the west of sarái is a lofty and extensive *khera* forty feet in height and about half a mile in diameter at the base, the northern portion of which is built over with brick houses. This is Aghat or Agahat, and is indebted for its name to the Muni Agastiya, the fabled regenerator of the Dakhin. The houses on the mound are built of bricks which have been dug out of the khera, a part of which has been completely ruined with passages made in excavating it for bricks. Gold, silver and copper coins of all ages and images of Buddha are frequently found.[1] On the opposite side of the sarái and less than a mile off is Sankisa, and there is every reason to believe that Aghat, in older times, formed a part of the great and populous town of Sankisa, which was visited by the Chinese travellers, Fah-Hian in the commencement of the fifth century, and by Hwen Thsang in the seventh century (see SANKISA).

SARÁI GIRDHÁRI, a village in parganah Saháwar-Karsána of the Eta district, is distant 21 miles from Eta. The population in 1872 numbered 1848 souls. The Chaukidári Act is in force in the village, and in 1873-74 supported a village police numbering three men of all grades at an annual cost of Rs. 144. The number of houses in the town during the same year was 355, and of these 135 were assessed with a house-tax averaging Rs. 3-0-6 per house assessed, and of Re. 0-6-3 per head of the population. This with a balance of Rs. 10 from the previous year gave an income of Rs. 420, of which Rs. 414 were expended on wages and public improvements.

SIRHPURA, more properly Sidhpurá, a small town in the parganah of the same name in tahsíl Kásganj of the Eta district, is distant from Eta 13½ miles. The population in 1872 numbered 1,073 souls. A good kuchcha road running from Eta to Patiáli passes through the place. On account of its central position, this town was the head-quarters of the district for some time after its formation, and the remains of the magistrate's and munsif's offices are still to be seen. Sirhpura still possesses a good masonry police-station, a post-office, and school, and contains a considerable number of well-to-do people. The watch and ward Act is in force in Sirhpura, with which is included Sarái Patti, and in 1873-74 supported a village police numbering two men at an annual cost of Rs. 96. The number of houses in the town during the same year was 203, and

[1] In 1843, about 20,000 rupees worth of coins were found in Aghat, but there were none among them of any type previously unknown (Elliot, II, 53); but Cunningham assigns to a period anterior to the invasion of Alexander the Great the old coins without any inscriptions, and the more ancient pieces of silver covered with various punch marks that have been found there (Arch. Sur., I, 276).

of these 118 were assessed with a house-tax averaging Rs. 2-2-1 per house assessed, and of Re. 0-3-11 per head of the population. This with a small balance from the previous year gave an income of Rs. 252, which was expended on wages and public improvements.

SIRHPURA, a parganah of the Eta district, is bounded on the north by parganah Sahâwar-Karsâna; on the west by parganah Eta-Sakît; on the east by parganah Patiâli, and on the south by parganahs Barna and Azamnagar. In 1872-73 the area comprised 58,957 acres, of which 42,989 acres were cultivated (16,043 irrigated); 9,673 acres were culturable waste; four acres were held free of revenue, and 6,291 acres were barren.

General appearance.

The soil is naturally sandy, sterile and more undulating, and of worse quality than the sandy soils of the neighbouring parganahs, but it is capable of producing a tolerable crop with care and irrigation. When the first condition has been omitted and facilities for the second do not exist, the produce will hardly return the seed expended on it, except in favourable seasons, but in years of plentiful rainfall, the return is good and is obtained at little trouble or expense, owing to the lightness of the soil. The worst patches lie where the uplands along the Kâli touch upon the lowlands, but there are other tracts of worthless sand to the north, and, indeed, all over the parganah, which are incapable of any irrigation. These tracts are infested with *kâns* grass, which in 1840 had become "very prevalent for many years and entirely precluded cultivation of the tracts attacked," but now seems to be confined to smaller areas and to be less injurious to the soil. To the east and south-east of the parganah there is some fair *dûmat* soil in a few villages, and the remains of a considerable tract of *dhâk* jungle—a general indication of a fair soil. A belt of this waste, expanded in some parts into a large jungle, in others narrowed into mere strips of jungle interspersed with considerable patches of bare *usar* land, stretches longitudinally down the whole length of the parganah parallel with the course of the river. In the wildest part of this jungle to the north-west of the parganah, a herd or two of wild cattle are still to be met with. They are scarcely distinguishable in appearance or tameness from common domestic cattle, but do some damage by their nightly inroads on the cultivation. According to the recent classification of soils, 72 per cent. of the cultivated area, excluding the *tarâi*, is *bhûr*. One remarkable feature is the nearness of water to the surface, averaging only 16·5 feet over the whole parganah, and except in very loose sandy soil this water-bearing capability may be made use of by digging kuchcha wells. Except in one particular tract above the Kâli, these wells, however, possess but a scanty supply of water, averaging only about four feet in depth, and easily exhausted by a single bullock-run in about three hours. Very often, too, the well has to be cleaned out before it can be used, and owing to its being dependent upon the

percolation of the surface drainage, it is liable to fail in seasons of drought. In the Káli tract just mentioned, the stratum pierced by the wells is firm down to the spring level, and consequently water is abundant and the wells last for several years. The *tarái* tract along the Káli is similar, but inferior, to the corresponding tract in Saháwar-Karsána, as it has more sand and less clay in its soil.

Fiscal history.

The previous settlements showed the following assessments:—(1) Rs. 39,916; (2) Rs. 40,213; (3) Rs. 43,519; (4) under Regulation IX. of 1833, Rs. 39,345. This last settlement was revised by Mr. Cocks, who reduced the demand to Rs. 35,536, and this fell still further to Rs. 35,095 at the expiry of the settlement. The settlement in 1840 was made by Mr. G. Edmonstone whilst the parganah was still in the Mainpuri district, and immediately after the disastrous famine of 1837. The natural poorness of the soil, added to a thin population and unfavourable seasons, left the parganah in such a state as led Mr. Edmonstone to attribute much of the blame to over-assessment. He writes:—"Its (the Sirhpura parganah) fiscal history, with the present depressed condition of the parganah, and the almost universal poverty of those responsible for the payment of the land-revenue, will be found to afford abundant evidence of over-assessment and bad management." He gives the following table showing the assessments for the twenty years 1225 to 1244 *fasli* (1817-18 to 1837-38 A.D.):—

Year.	Demand.	Year.	Demand.	Year.	Demand.
	Rs.		Rs.		Rs.
1225, ...	44,257	1232, ...	44,832	1239, ...	44,298
1226, ...	42,053	1233, ...	44,832	1240, ...	44,832
1227, ...	39,052	1234, ...	44,588	1241, ...	44,927
1228, ...	37,872	1235, ...	44,615	1242, ...	44,235
1229, ...	38,069	1236, ...	46,633	1243, ...	44,343
1230, ...	30,105	1237, ...	44,650	1244, ...	44,404
1231, ...	44,378	1238, ...	44,736		

During these years there were few in which the total land-revenue demand was collected. In 1225 the balances amounted to Rs. 2,333, and in 1240 *fasli* to Rs. 7,642: the average annual balance for the other eighteen years was Rs. 261. In a very large number of instances the revenue was collected with extreme difficulty; sales, mortgages, and transfers were frequent and numerous, while the rate of incidence of the land-revenue was higher than in the adjacent parganahs, to none of which was Sirhpura in any respect superior, being Re. 1-14-4 per cultivated acre, whilst Saháwar and Patiáli paid only Re. 1-10-5 and Re. 1-10-0 respectively; the agricultural prosperity of the parganah was much depressed and the majority of the landlords were reduced to indigence. Of 81 estates

in the parganah in 1840, 62 had been either mortgaged, sold, or transferred, publicly or privately, since the third settlement; of these 62 estates, four had been transferred five times, six had changed hands four times, thirteen had been thrice, and twenty had been twice alienated. Previous to the third settlement only six transfers were recorded, and the fact of their occurrence simultaneously with the great increase of the third settlement would lead one to consider that the assessment was in fault.

Working of expired settlement.

Such a light demand as that imposed at the revision has been collected with ease, and in only four cases, during its currency, was recourse had to farm for recovery of arrears of revenue. From the imperfect records that remain, it would appear that 12,143 acres were transferred by private sale between 1840 and 1870, 5,110 acres by public auction, and 8,525 acres by mortgage, or a total of 25,778 acres, forming 43 per cent. of the total area of the parganah. The average price brought by the sales from 1860 to 1870, both public and private, of which the details are known, was Rs. 8-14-2 per acre, or fourteen years' purchase of the land-revenue. The price per acre is lower than in all the neighbouring parganahs except Azamnagar, but the number of years' purchase of the land-revenue is greater than in any parganah except Sahâwar; facts which would lead to the inference that the land is inferior and the revenue lighter than in the majority of the neighbouring parganahs. The following statement compares the areas of the last and present settlements:—

	Total area in acres.	Unassessed.		Assessable area.				
				Culturable.		*Cultivated.*		
		Barren.	Revenue-free.	Old waste.	Newly abandoned.	Irrigated.	Dry.	Total.
Past settlement, ...	58,005	8,057	319	14,912	11,457	9,644	13,616	23,260
Revision, ...	58,005	...	...	17.579	6,721	9,186	16,951	26,137
Present settlement, ...	58,957	6,291	4	8,815	858	16,043	26,946	42,989

New settlement.

The old waste includes 1,016 acres under groves, and the irrigated area of the present settlement includes 2,446 acres of *tarâi*; the irrigated area is shown elsewhere in the settlement records as 15,753 acres, and the dry area as 27,236 acres. Cultivation has increased nearly 85 per cent. and irrigation has increased 63 per cent. since 1840, whilst the proportion of irrigation to cultivation has increased from 19 to 30 per cent., and yet 18 per cent. of the total culturable

area remains untilled. Mr. S. O. B. Ridsdale made the new settlement which came into force from the *kharíf* of 1873. Mr. Edmonstone's revenue fell at Re. 1-11-1 on the cultivation, giving an average rent-rate of Rs. 2-8-8 per acre, and Mr. Cocks' revenue fell at Re. 1-5-8 on cultivation, giving an average rent-rate of Rs. 2-0-9 per acre, and at the expiration of the settlement, the incidence of the State demand had fallen to Re. 0-13-1 on the cultivated acre. Mr. Ridsdale found the recorded rental corrected for lands cultivated by proprietors and lands held free of rent at average cultivating rates, and for lands held on division of produce at dry *bhúr* rates, amounted to Rs. 8[illegible],427, giving an average rent-rate of Re. 1-15-10 ; but this included twenty-one villages with fictitious rent-rolls, and correcting these, the rental assets reached Rs. 90,410. Applying the average rates of rent to each class of soil, the valuation was Rs. 1,10,436 with a slight income, amounting to about Rs. 800, from miscellaneous sources. The parganah was ultimately assessed at Rs. 53,000, falling at Rs. 1-3-9 on the cultivated acre and implying an average rent-rate of Rs. 2-7-6 per acre. This demand anticipated a rise of 17 per cent. in the assets, and gave the great rise of 51 per cent. in the demand, exclusive of cesses, in which, of course, there was a still further increase. The rent-rates adopted have been given in the district notice (page 82), and the areas of each class of soil need only be given here:—

Soil.	Irrigated.	Dry.	Total.	Tarái	Soil.	Irrigated	Dry.	Total	Tarái.
Dúmat gauhán,	2,007	613	2,620	47	Dúmat, ...	3,825	2,696	6,521	938
Mattiyár do., ...	39	...	39	3	Mattiyár, ...	748	112	860	648
Bhúr 1st do., ...	647	380	1,027	3	Bhúr, 1st, ...	4,331	5,873	10,204	494
Do. 2nd do., ...	163	220	383	...	Do. 2nd, ...	1,837	17,052	18,889	313

The *kharíf* crops occupied during the year of measurement 60·8 per cent. of the total cultivation, and amongst them sugar-cane covered 0·5 per cent.; cotton, 4·9 per cent.; *chari* or fodder, 5·5 ; indigo, 2·6; and rice but 0·6 per cent. The *rabi* crops occupied 39·2 per cent., and amongst them wheat covered 16·6 per cent. of the total cultivation, and barley occupied 17·8 per cent. As compared with the statistics of 1840, the *kharíf* crops have increased from 44 per cent. to 60·8 per cent., and the area under the superior cereals has risen from 7,765 acres to 14,737 acres by displacing the inferior crops. Sugar-cane has fallen from 930 acres to 211, whilst there has been a small rise in the area devoted to cotton. Indigo shows an increase of 1,124 acres, but the total increase in cultivation more than

balances any rise in other than food-grains. The following table shows the well capabilities at settlements :—

Class of well.	Number.	Number of runs.	Total area irrigated.	Average		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	182	347	1,132	3·26	16·82	5·29
Kuchcha, ...	3,643	3,663	11,071	3·02	16·76	4·22
Dhenkli, ...	369	370	749	2·02	14·31	3·27
Total, ...	4,194	4,383	12,952	...	...	...

Communications and markets remain in much the same state apparently as at last settlement. There are few metalled roads. The old unmetalled road connecting Meerut and Fatehgarh, once the main line of communication before the construction of the Grand Trunk road, passes through the centre of the parganah longitudinally, and is crossed by two aligned country roads connecting Patiáli and Dundwáraganj with Eta. The first of these roads forms a line of communication across the Ganges with Budaun, and all of them converge on Sirhpura itself. The unbridged state of the Káli nadi, which is, however, easily fordable in several places during the dry season except when flushed by canal escapes, tends rather to isolate the parganah from the rest of the district and the main arteries of communication.

Population.

According to the census of 1872 the parganah contained 148 inhabited sites, of which 79 had less than 200 inhabitants; 56 had between 200 and 500; 12 had between 500 and 1,000, and only one had more than 1,000 inhabitants. The settlement records show 117 estates, of which 75 were held in zamíndári tenure, 35 in perfect pattidári, and 7 in imperfect pattidári. The total population in 1872 numbered 35,265 souls (15,743 females), giving 383 to the square mile or 431 to the cultivated square mile. Classified according to religion, there were 33,818 Hindús, of whom 15,110 were females, and 1,447 Musalmáns, amongst whom 633 were females. Distributing the Hindu population amongst the four great classes, the census shows 3,855 Brahmans, of whom 1,707 were females; 4,786 Rajpúts, including 1,962 females; 2 Baniyas; whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 25,175 souls, of whom 11,441 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (719), Solankhi (3,684), Tomar, Sikharwár, Ráthor (96), Katiya, Pundír, Gahlot, Bais, Badgújar, Gaur, Gauráhar, Bhadauriya, Raghubansi, Kachhwáha,

Katehiriya, Gautam, Taila, Dugla, Morai, and Poiya clans. Amongst the other castes of the census, the following show more than one thousand members each :—Káchhi or Muráo (6,081), Ahír (1,438), Lodha (2,549), Kahár (1,022), Chamar (5,545), and Gadariya (1,808). The following have between one hundred and one thousand members :—Káyath (314), Barhai (693), Mahájan (819), Khákrob (444), Gosháin (102), Hajjám (749), Dhuna or Kandera (155), Darzi (170), Dhobi (612), Dhanak (231), Kumhár (557), Kori (732), Teli (685), Nat (167), and Bhagat (139).

Cultivators and proprietors.

Distributing the agricultural population at settlement amongst proprietors (813) and cultivators, Thákurs possessed 42 per cent. of the total area of the parganah ; Brahmans held 11 per cent. ; Káyaths, 6 per cent. ; Baniyas, 4 per cent ; Mahájans, 10 per cent. ; Musalmáns, 26 per cent., and Ahírs, one per cent. Up to the cession to the British, Solankhis and Brahmans owned nearly the entire parganah, but they now possess little more than one-half. Only 15 estates are held by single proprietors, 40 by not more than four sharers, 31 by from four to ten sharers, 21 by from ten to twenty sharers, and 10 by more than twenty sharers. Numerous proprietary communities are, therefore, of rare occurence. Thákurs still compose 15 per cent. of the cultivating castes ; Káchhis and Brahmans, each 18 per cent. ; Chamárs, 11 per cent. ; Lodhas, 8 per cent. ; Ahírs, 5 per cent. ; Gararíyas, 4 per cent. ; Kahárs, 3 per cent., and other castes, 18 per cent. of the total cultivating population (7,999).

The following statement shows the distribution of the cultivation amongst proprietors and tenants during the year of measurement :—

Class of cultivators.	Number of holders.	*Area held on paying*		Total average held by each in acres.	Total cash rents.	Average cash rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
		Acres.	Acres.	Acres.	Rs.	Rs. a. p.	
Proprietors (seer), ...	813	6,777	3	8	9,350	1 6 3	16
Occupancy tenants, ...	5,416	24,928	2,292	5	52,193	2 1 6	63
Tenants-at-will, ...	2,075	6,942	1,341	4	14,133	2 0 7	19
Rent-free, ...	508	693	13	...	378	...	2
Total, ...	8,812	39,340	3,649	...	76,054	...	100

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 153 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 537 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 292 in commerce, in buying,

selling, keeping, or lending money or goods, or the conveyance of men, animals, or goods; 9,132 in agricultural operations; 839 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 988 persons returned as labourers and 101 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,271 as landholders, 24,321 as cultivators, and 8,663 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 557 males as able to read and write out of a total male population numbering 19,512 souls.

History.

Sirhpura, or Sidhpura as it is written in Hindi, is clearly the same as the Saidhupur of dastúr Márahra, sirkár Koil, and súbah Agra. Sir H. Elliot has the following note on it:—

"There has been great difficulty in restoring this mahál, but it appears to be no other than Sirhpura. In some copies, indeed, it is written Sirhpur. The chief objections to consider Saidhupur as Sirhpura arise from its being separated from the rest of the dastúr of Márahra by Sikandarpur Atreji and part of Sakít, and from its being combined with Pachlána, the most distant parganah of the dastúr, as two mahals; but on closer examination it is found that only by taking a portion of Sakít into Márahra and Sirhpura can the true area of all the neighbouring parganahs be restored according to the *Aín-i-Akbari*, and when this is done, the old status is represented with surprising correctness. The second objection vanishes when we find other distant parganahs, about which we can entertain no doubt, grouped as two mahals; as in the instance of Tilbegampur and Jalálpur in sirkár Dehli, and Seohára, and Jhalu in sirkár Sambhal. Under these circumstances, coupled with the consideration that Saidhupur has Solankhi zamíndárs, we may safely assume Sirhpura to be in the dastúr of Márahra. There was another cause of hesitation. In the sirkár of Kanauj, Bírwar occupies the alphabetical place of, and is written like, Sarwar; and had there not been other instances in that sirkár of the alphabetical arrangement being disregarded, we might have supposed that Sirhpura was meant."

SONHÁR, a parganah of the Eta district, is bounded on the north by parganah Sirhpura; on the east by parganah Barna; on the south by the Mainpuri district, and on the west by Sakít. In 1872-73 the total area comprised 21,926 acres, of which 14,557 acres were cultivated (6,080 irrigated), 3,737 acres were culturable, and 3,632 acres were barren. Sonhár is the smallest parganah in the district.

General appearance.

It lies along the right bank of the Káli, and contains a long and narrow strip of *tarái* land of good character, similar, in most respects, to the *tarái* found in Bilrám. The soil throughout the up-land is much intermixed with *bhúr*, and in some villages to the north the weed *káns* appears. To the south, *usar* takes the place of *bhúr* and the culturable area is less mixed with sand; but, on the whole, the soil throughout is

light and poor. When sand does not predominate the capability for well sinking is good, and kuchcha wells last for seven or eight years; in the lowlands the water is always near the surface, and now that canal irrigation has been introduced, the full advantages derivable from irrigation may be expected throughout the greater portion of the parganah. The *kharíf* crops occupied 61·1 per cent of the total cultivated area, and amongst them sugar-cane covered 3·8 per cent.; cotton, 14·1 per cent., and indigo, 1·5 per cent. during the year of measurement. In the *rabí*, wheat covered 8·8 per cent.; barley, 7·9 per cent., and gram 4·6 per cent.

Fiscal history.

The assessment at the first settlement of the parganah amounted to Rs. 12,993, and this remained without much variation until the fourth settlement, when it rose to Rs. 15,209. The fifth settlement was made under Regulation IX. of 1833, by Mr. Robinson in 1836, whilst the parganah formed a portion of the Farukhabad district. He fixed the State demand at Rs. 16,913, which fell at Re. 1-10-1 per acre on the cultivation and implied an average rent-rate of Rs. 2-5-4 per acre. This assessment was revised eight years afterwards by Mr. Cocks, who reduced the demand to Rs. 13,243, falling at Re. 1-3-6 per acre on the cultivation, and implying an average rent-rate of Re. 1-13-3 per acre. Mr. Robinson's estimate of the rental was Rs. 26,647, and his settlement would appear to have broken down not from any mistaken calculation of the resources of the parganah, but because a poor parganah with a proprietary of Ráthor Thákurs could not bear a revenue pitched at the high rate of seventy-five per cent of the assets. The famine of 1838, coming so soon after, compelled the reduction made by Mr. Cocks, and the present prosperous condition of the parganah shows that the relief was wisely allowed. The following statement compares the past and present areas of the parganah and shows at once the progress made:—

	Total area.	*Unassessed.*		Old waste, groves.	New waste.	*Cultivated.*			*Total.*
		Revenue free.	Barren.			Irrigated.	Unirrigated.	Cultivated.	Assessable.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past settlement,...	21,005	71	3,565	4,773	1,719	3,007	7,856	10,863	17,429
Present ditto, ...	21,926	...	3,632	2,107	1,634	6,080	8,477	14,557	18,294

The irrigated area of the present settlement includes 1,552 acres of *tarái*. These figures show an increase in cultivation of 34 per cent., and in irrigation of double the amount in existence in 1836 if *tarái* land be included. About seven per cent. only of the irrigation was due to canals. On inspection before assessment still more of the culturable waste proved to have been broken up since survey, making the total increase in the cultivation 47 per cent. The waste land remaining is, with few exceptions, nearly all bad sandy

soil of little value. During the currency of the past settlement 6,185 acres, paying a revenue of Rs. 3,932, changed hands by private sale; 1,675 acres, paying a revenue of Rs. 1,115, by auction sale; and 871 acres, paying Rs. 532 revenue, by mortgage.

Transfers.

Though, owing to the character of the proprietors, some difficulty has occurred in the realization of the land-revenue, no balances have accrued since the revision. The existing settlement was made by Mr. C. H. T. Crosthwaite, and came into force in July, 1869. He divided the estates of the parganah into three classes and applied the same rates of rent that he adopted for Patiáli to the high sandy tract, and the Bilrám rates to the lowlands. These rates gave an assumed rental of Rs. 34,013, whilst his estimate after inspection of each village and without regard to any classification pointed to a rental amounting to Rs. 35,062. The rental calculated from the village papers, corrected for lands cultivated by proprietors and for lands held free of rent at average cultivating rates, and for *batái* lands by estimate, amounted to Rs. 26,902, giving a rate on cultivation of Re. 1-13-5 per acre; but this was too low, as the seer lands were very extensive, and the rents were, as a rule, understated. Mr. Crosthwaite ultimately assessed at Rs. 15,900, giving an increase of 21 per cent. above the existing demand, and falling at Re. 1-1-5 on the cultivation. The implied rental of Rs. 31,800 was 18 per cent. above the declared assets, and gives a rent-rate of Rs. 2-2-10 per acre. The enhancements that have taken place since the assessments have been given out show an average rent-rate of Rs. 4-9-11 per acre, or more than double that assumed as the basis of the settlement.

The following figures show the soils to which the assumed rent-rates have been applied:—*Gauhán*—wet, 765 acres; dry, 11 acres; total, 776 acres: *mattiyár*—wet, 670 acres; dry, 922 acres, and *tarái*, 735 acres; total, 2,327 acres: *dúmat*—wet, 2,554 acres; dry, 1,922 acres, and *tarái*, 707 acres; total, 5,183 acres: *bhúr*—wet, 539 acres; dry, 5,622 acres, and *tarái*, 110 acres; total, 6,271 acres, out of a cultivation amounting to 14,557 acres; and the following table shows the well-capabilities at settlement:—

Soils and wells.

Class of well.	Number.	Number of runs.	Total area irrigated.	Average: Area irrigated from each run.	Average: Depth to water.	Average: Depth of water.
Pukka, ...	246	261	1,355	5·19	22·13	7·11
Kuchcha, ...	372	394	1,584	4·02	14·23	5·34
Dhenkli, ...	194	194	412	2·12	6·11	2·18
Total, ...	812	849	3,351	...	...	...

According to the census of 1872, parganah Sonhár contained 59 inhabited villages, of which 35 had less than 200 inhabitants; 18 had between 200 and 500; four had between 500 and 1,000; and two had between 1,000 and 2,000. The settlement reports show 34 estates, of which 16 were zamíndári, 11 were perfect, and 7 were imperfect

Population.

pattidári. The total population in 1872 numbered 13,979 souls (6,270 females), giving 411 to the square mile or 499 to the cultivated square mile. Classified according to religion, there were 13,703 Hindús, of whom 6,154 were females, and 276 Musalmàns, amongst whom 116 were females. Distributing the Hindu population amongst the four great classes, the census shows 1,104 Brahmans, of whom 490 were females ; 1,666 Rajpúts, including 725 females; 166 Baniyas (80 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 10,767 souls, of whom 4,859 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (268), Solankhi (72), Tomar, Pramár, Ráthor (1,165), Katiya, Gahlot, Bais, Jádon, Dhákra, Badgújar, Gaur, Gaurahar, Janghára, Bhadauriya, Kachhwáha, Sombansi, Báchhal, and Tank clans. Amongst the other castes of the census, the following show more than one thousand members each :—Káchhi or Muráo (1,537), Ahír (2,074), Lodha(1,272), and Chamár (1,854). The following have between one hundred and one thousand members :—Kàyath (196), Barhai (508), Mahájan (326), Khákrob (134), Kahár (610), Hajjám (253), Dhobí (269), Dhának (305), Gadariya (307), Kumhár (141), Korí (158) and Telí (222). Taking the population devoted to agriculture, the settlement returns show 253 proprietors, amongst whom Thákurs possessed 72 per cent. of the total area of the parganah ; Brahmans, 5 per cent. ; Káyaths, 18 per cent. ; Baniyas and Musalmáns, 2, and Ahírs one per cent. of the total area. Amongst those actually cultivating the soil, Thákurs comprise 17 per cent. ; Brahmans, 18 per cent. ; Káchhis, 11 ; Ahírs, 13 ; Chamárs, 5 ; Lodhas, 7 ; Káyaths, Kahárs and Barhais, 2 each, and others 23 per cent. of the total number (3,112) recorded as cultivators. The proprietors are chiefly Ráthor Thákurs, numerous, turbulent, extravagant and indebted : they form a proprietary body with whom it is not easy to deal.

Cultivators and proprietors.

The following statement shows the distribution of the cultivation amongst proprietors and tenants and their rents during the year of measurement :—

Class of cultivators.	Number of holders.	*Area held on paying*		Total average area held by each in acres.	Total cash rents.	Average cash rent per acre.	Proportional distribution per cent.
		In cash.	In kind.				
		Acres.	Acres	Acres.	Rs.	Rs. a. p.	
Proprietors (seer), ...	253	2,276	...	9	3,625	1 9 5	16
Occupancy tenants, ...	2,013	8,335	205	4	15,636	1 14 0	58
Tenants-at-will, ...	970	3,402	126	3½	7,641	2 3 11	24
Rent-free, ...	129	213	...	...	...	...	2
Total, ...	3,365	14,226	331	...	26,902	...	100

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 38 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 302 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 200 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 3,261 in agricultural operations; 369 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 478 persons returned as labourers and 67 as of no specified occupation. Taking the total population irrespective of age or sex, the same returns give 434 as landholders, 9,129 as cultivators, and 4,416 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 219 males as able to read and write out of a total male population numbering 7,709 souls. Sonhár or Sauhár is formed from the old Akbari parganah of Barna, which belonged to sirkár Kanauj and súbah Dehli. It was separated by the Ráthors at an early period, and was included at the cession in the Farukhabad district, and subsequently in Mainpuri. In 1845, Sonhár was with other parganahs taken to form the nucleus of the present district. The changes in area have not been important.

Population.

Soron, the chief town of the parganah of the same name in tahsíl Kásganj of the Eta district, is situated on the high road between Bareilly and Háthras, on the Búrhganga, distant 27 miles from Eta in north lat. 27°-53′-40″ and east long. 78°-47′-35″. In 1847 Soron had 10,395 inhabitants; in 1853 the population numbered 10,507, and in 1865 there were 9,332 inhabitants. The site has an area of 108 square acres, giving 104 souls to the square acre. According to the census of 1872, there were 11,182 inhabitants, of whom 9,554 were Hindús (4,597 females), 1,627 were Musalmáns (704 females), and there was one Christian. Distributing the population amongst the rural and urban classes, the returns show 232 landholders, 682 cultivators, and 10,268 persons pursuing occupations unconnected with agriculture. The number of enclosures in 1872 was 1,415, of which 149 were occupied by Musalmáns. The number of houses during the same year was 2,353, of which 1,484 were built with skilled labour, and of these 95 were occupied by Musalmáns. Of the 869 mud huts in the town, 203 were owned by the same religionists. Taking the male adult population 3,784 (not less than fifteen years of age), we find the following occupations pursued by more than 40 males:—Barbers, 59; beggars, 274; cart-drivers, 82; confectioners, 104; cultivators, 301; flour-dealers, 175; gold-smiths, 86; green-grocers, 46; labourers, 420; land-owners, 71; oil-makers, 50; pán-sellers, 49; family priests, 989; servants,

624, and sweepers, 52. Of the Hindús, 4,641 were high-caste Brahmans, and if Joshis and other inferior Brahmans be added, the proportion of Brahmans to the whole Hindu population will be over one-half. The Brahmans of Soron are a fine race of handsome men distinguished by the wearing of a scarlet *pagri*. They are very well-to-do and derive a large income from donations sent to them from all parts of northern India, as well as from their annual tours amongst their *jajmáns* or pilgrim clients. They, further, realise large contributions at the numerous festivals that take place during the year.

The site.

Soron, though having some pretensions to be considered a trading mart, is chiefly important for its religious associations, and as being the scene of numerous *melas* or religious assemblies. Devout Hindús from all parts of India, after visiting Muttra, come to Soron to bathe in the Búrhgunga, or old stream of the Ganges, which here forms a considerable pool, with temples and ghâts on the eastern and northern sides. Soron lies on one bank and opposite to it is the large village of Badariya connected with Soron by a fine masonry bridge. Another screw-pile bridge was constructed in 1873 to keep the communication open at all seasons, at a cost of upwards of Rs. 11,000, of which Rs. 5,300 were contributed by the municipality and the remainder by Government. The pool itself is full of stagnant, bad coloured water, except during the rains, when it forms part of a running stream, and it is here that the pilgrims bathe and take away the water for offering to their village gods and for medicine in time of sickness. There are eighteen ghâts, all well kept and well built of kunkur blocks or stone with brick steps leading down to the water's edge. Numerous *pípal* trees are planted near the temples, which number altogether from fifty to sixty. Besides the temples there are about thirty large, well-built *dharmsálas* or rest-houses: many, built by wealthy pilgrims from Gwaliar and Bhartpur, are well-raised and exquisitely carved in Agra stone, and altogether present an imposing appearance. A wide centre street forming the principal bazar-way, and four wide roads, are metalled with kunkur blocks, whilst several of the minor lanes are well-paved with bricks slightly arching towards the centre of the way. The site is well-raised on the left bank of the Búrhganga, into which the superfluous moisture naturally drains on the west and into broken ground on the east and south. The police-station and post-office are in the principal bazar, and the new dispensary and school are well attended. Close to the grain-market is a *parâo* or halting-place for carts, and there are also two saráis. The public health is excellent, and there are plenty of wells containing fair drinking water.

Antiquities.

Soron is one of the places visited by General Cunningham during his archæological tour. It was[1] originally called Ukala-kshetra, but after the demon Hiranyakasyapa had been slain

[1] Arch. Sur., I, 267.

here by Vishnu in his boar-*avatár*, the name was changed to *Sukara-kshetra*, or "the place of the good deed." The ancient town is now represented by a mound known as the *kilah* or fort, which is one-quarter of a mile in length from north to south and somewhat less in breadth. It stands on the high bank of the Búrhganga, which is said to have formed the principal stream of the Ganges as late as 200 years ago. The only buildings on it now are the temple of Síta Rámji and the tomb of Shaikh Jamál, but it is covered with broken bricks of a large size, and the foundations of walls can be traced in all directions. Popular tradition ascribes the present remains to one Raja Somadatta of Soron, but the original settlement is attributed to the great Chakravartti Raja Bena or Ben, traces of whose rule exist from Gorakhpur to Rohilkhand. The Solankhis say that the founder was their own leader, Sonamatti. Though many of the temples are said to be of very ancient origin, the only ones of any consequence are the Síta Ramjí temple already mentioned, and that of Varáhají, to the north-west of the city. The latter contains a statue of Varáha-Lakshmi, and is visited by crowds of pilgrims on the eleventh day of the waxing moon of Márgasirsha in remembrance of the boar *(varáha)* incarnation. The temple of Síta Rámji was destroyed during the reign of Aurangzeb, and was, a few years ago, restored by a wealthy Baniya, by building up the places between the pillars with plain white-washed walls.[1] The style of the pillars is similar to that of the pillars in the south-east corner of the quadrangle of the Kutb at Delhi which bear the date of *samvat* 1124 (1067 A.D.).

There are numerous pilgrims ' records on the temple, the earliest of which bears date in *samvat* 1226 (1169 A.D.), so that the erection of the temple cannot be placed later than 1000 A.D. Of the other inscriptions General Cunningham writes:—"The earliest date after the Muhammadan conquest in 1241 A.D., and from that time down to 1290 A.D. there are no less than fifteen dated records, showing that Soron continued to be a much frequented place of pilgrimage during the whole period of the Ghori dynasty, which ended in A.D. 1289. But during the rule of the next two dynasties, the Khiljis and Tughlaks, there is only one inscription, dated in A.D. 1375, in the reign of Firuz. Now, as nearly one-half of this period was occupied by the reigns of the cruel despot Ala-ud-dín Khilji, and the ferocious madman Muhammad Tughlak, it seems only reasonable to conclude that the people were deterred from making their usual pilgrimages by the persecutions of their Muhammadan ruler. The next record is dated in A. D. 1429, and from that time down to 1511 there

[1] "Internally the temple is a square of 27 feet supported on 16 stone pillars, but the people say that the original building was much larger and that it contained 32 pillars. This account is most probably correct, as the foundations of the walls of the *sanctum* or shrine are still standing at the back or west side of the temple. There are also 10 superfluous pillars inside the temple, of which two support the broken architraves, and eight are built into the corner spaces of the walls."—Cunn., I, 267.

are sixteen dated inscriptions; but as no less than thirteen of this number belong to the reign of Bahlol Lodi, I infer that the rule of the Sayyid dynasty was not favourable to Hindu pilgrimages. I infer also that the temple must have been destroyed during the reign of the intolerant Sikandar Lodi, because the series of inscriptions closes with A.D. 1511, or just six years before the end of his reign. Had the temple existed during the happy century when the sceptre of India was swayed by the tolerant Akbar, the indifferent Jahángír, and the politic Sháh Jahán, it is almost certain that some records of the pilgrims' visits would have been inscribed on the pillars of the temple. For this reason I feel satisfied that the destruction of the great temple of Soron must be assigned to an earlier period than that of the bigoted Aurang Sháh."

Municipality.

In 1868, Soron, with Badariya on the opposite bank, was formed into a municipality, and its affairs are now managed by a committee consisting of twelve members, of whom four are official and eight are elected by the tax-payers. The incidence of the octroi during 1874-75 was only Re. 0-9-3 per head of the population. The following statement shows the receipts and expenditure for several years:—

Receipts.	1871-72.	1872-73.	1873-74.	1874-75.	Expenditure.	1871-72.	1872-73.	1873-74.	1874-75.
	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
Opening balance, ...	2,527	2,797	1,318	1,200	Collection, ...	1,196	1,190	1,225	1,147
Class I.—Food and drink, ...	7,479	6,516	7,167	6,509	Head office,	142	187	198	202
„ II.—Animals for slaughter,	32	38	46	39	Original works,...	4,057	4,748	3,729	4,112
„ III.—Fuel, &c.,	296	331	387	426	Compensation, ...	...	46	225	...
„ IV.—Building materials,	151	206	209	174	Repairs, ...	81	150	299	272
„ V.—Drugs and spices,	121	138	166	172	Police, ...	2,449	2,433	2,433	2,487
„ VI.—Tobacco,	213	262	272	201	Education, ...	240	376	452	529
„ VII.—Textile fabrics,...	319	353	677	649	Charitable grants,	69	55	427	460
„ VIII.—Metals,...	236	355	490	467	Conservancy, ...	766	807	809	886
					Fairs, ...	196	145	185	206
Total octroi, ...	8,847	8,199	9,414	8,637	Miscellaneous, ...	248	533	875	1,030
Fairs, ...	141	292	309	293					
Fines, ...	312	132	366	198					
Miscellaneous, ...	415	567	650	2,055					
Total, ...	12 24 2	11,987	12,057	12,383	Total, ...	9,444	10,670	10,857	11,322

Statement showing the net import of dutiable articles and the consumption per head of the population.

Articles.	Net imports in				Consumption per head in			
	1872-73.		1873-74.		1872-73.		1873-74.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	M. s. c.	Rs. a. p.	M. s. c.	Rs. a. p.
Grain, ...	80,409	...	82,764	...	5 35 8	...	6 2 7	...
Sugar refined	1,767	...	1,351	...	0 5 7	...	0 3 15	...
Ditto unrefined,	11,171	...	16,714	...	0 32 13	...	1 9 2	...
Ghi, ...	1,745	...	1,811	...	0 5 2	...	0 5 5	...
Other articles of food, ...	255	21,878	926	24,871	...	1 9 7	...	1 13 2
Animals for slaughter, ...	...	2,440	...	2,965	...	0 2 10	...	0 3 6
Oil, ...	339	...	374	...	0 1 0	...	0 1 1	...
Oil-seeds ...	2,094	...	2,719	...	0 6 1	...	0 7 15	...
Fuel &c , ...	...	3,569	...	5,958	...	0 4 7	...	0 4 7
Building materials, ...	463	6,698	...	6,857	0 1 5	0 7 10	...	0 8 0
Drugs and spices,	713	1,201	776	1,168	0 2 1	0 1 4	0 2 4	0 1 4
Tobacco, ...	1,024	...	1,026	...	0 3 1	...	0 2 15	...
European cloth,	...	62,637	...	47,349	...	...	...	3 7 4
Native cloth, ...	...		...	22,831	...	4 10 4	...	1 10 0
Metals, ...	...	17,556	...	70,180	...	1 4 7	...	1 6 1

SORON, a parganah of the Eta district, lies in the north-west corner, and is bounded on the north and east by parganahs Faizpur and Aulái; on the west by

Bilrám, and on the south by Saháwar-Karsána. In 1872-73 the total area comprised 26,223 acres (including 681 acres in Sháhpur held free of revenue), of which 19,671 acres were cultivated (4,043 irrigated), 4,001 acres were culturable, and 2,510 acres were barren. Fully one-third of the area of this parganah lies within the low-lands bordering upon the Búrhganga, which yield excellent crops of sugar-cane and rice. Besides these good lands, there is also a considerable tract of poor sandy land, known as *phatka*, which dries up very quickly, and in bad seasons yields nothing. The uplands vary a good deal in character, and where they touch the low-lands are broken up into small sandy ravines, but further inland comprise good *bhúr* and *dúmat* soils. The latter soil is not so tenacious as in Pachlána, and kuchcha wells seldom last longer than a year or two. Altogether *kharíf* crops occupied 65·2 per cent. of the total cultivated in the assessed area (total, 25,542 acres: cultivated, 19,372 acres) during the year of measurement, and amongst them sugar-cane covered 4·6 per cent., cotton, 12·0 per cent., and *chari* or fodder, 6·7 per cent. In the *rabi*, wheat covered 14·9 per cent., barley, 13·1, and gram 4·7 per cent. of the total cultivation.

Physical features.

The former assessments were as follows :—(1) Rs. 22,608; (2) Rs. 19,847; (3) Rs. 22,201; (4) Rs. 20,889, and (5) under Regulation IX. of 1833, Rs. 21,070. The demand at the commencement of the present settlement was Rs. 20,893. The following statement compares the past and present areas :—

Fiscal history.

	Total area.	*Unassessed.*		Culturable waste.	*Cultivated.*		Total assessable.
		Revenue free.	Barren.		Irrigated	Dry.	
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past settlement, ...	24,927	41	3,694	7,485	3,897	9,810	21,192
Present ditto, *khalsa*, ...	25,542	386	2,124	3,660	4,040	15,332	23,032
Ditto revenue-free, ...	681	...	41	341	3	296	...
Present Total, ...	26,223	386	2,165	4,001	4,043	15,628	...

The irrigated area of the present settlement includes 1,149 acres *tarái*. The *khalsa* area excludes the revenue-free village of Sháhpur, having an area of 681 acres, the particulars of which are given separately. The table shows that

cultivation has increased by 41 per cent., whilst irrigation has remained almost stationary. The settlement under Regulation IX. of 1833 was made by Mr. Timins in the Budaun district, and fell at the rate of Re. 1-8-7 on the cultivated acre and Re. 0-15-10 on the assessable area, implying an average rent-rate of Rs. 2-5-0 per acre. The revenue at the expiry of the settlement fell at Re. 1-1-3 per cultivated acre, and still 17·5 per cent. of the total culturable area remained waste. The rental according to the village papers after correction for seer, revenue-free holdings and lands held on payment in kind (391 acres valued at Re. 1-8-0 per acre) was Rs. 48,542, giving an average rent-rate of Rs. 2-8-1 per acre. Mr. J. S. Porter made the existing settlement, and applying the same rates as he used in Pachlána (see PACHLANA) except in the case of *mattiyár* in the Búrhganga *tarái*, which he estimated at Rs. 7 per acre, he obtained a rental of Rs. 51,338, or rather less than six per cent. above the actual assets. He finally assessed at Rs. 25,980, implying a rental assets about seven per cent. above those existing, and giving an increase of 23 per cent. above the existing demand. The new revenue came into force from July, 1869, and fell at Re. 1-5-5 on the cultivated acre, implying an average rent-rate of Rs. 2-10-10 per acre. The following figures show the soils to which the assumed rent-rates have been applied :—*Gauhán*—wet, 804 acres ; dry, 903 acres, and *tarái*, 26 acres ; total, 1,733 acres : *mattiyár*—wet, 304 acres ; dry, 208 acres, and *tarái*, 503 acres; total, 1,015 acres : *dúmat*—wet, 1,545 acres ; dry, 6,883 acres, and *tarái*, 568 acres ; total, 8,996 acres : *bhúr*—wet, 238 acres ; dry, 7,338 acres, and *tarái*, 52 acres; total, 7,628 acres, out of a cultivation amounting to 19,372 acres; and the following table shows the well capabilities at settlement :—

Class of well.	Number.	Number of runs.	Total area irrigated.	*Average*		
				Area irrigated from each run.	Depth to water.	Depth of water.
Pukka, ...	50	102	752	7·37	20·73	5·88
Kuchcha, ...	443	449	1,017	2·27	14·79	3·74
Dhenkli, ...	491	493	664	1·40	9·43	2·43
Total, ...	984	1,044	2,433	...	...	...

Population.

According to the census of 1872, parganah Soraun or Soron contained 76 inhabited villages, of which 45 had less than 200 inhabitants; 22 had between 200 and 500; and eight had between 500 and 1,000. The only town containing more than 5,000 inhabitants was Soron itself with 11,182 inhabitants. The settlement records show 43 estates, of which 22 were zamíndari, 10 were perfect and 11 imperfect pattidári. The total population in 1872 numbered 28,353 souls (13,080 females), giving 692 to the square mile, or 766 to the cultivated square mile. Classified according to religion, there were 26,041 Hindús, of whom 12,101 were females; 2,311 Musalmáns, amongst whom 979 were females; and one Christian. Distributing the Hindu population amongst the four great classes, the census shows 6,367 Brahmans, of whom 3,185 were females; 1,278 Rajpúts, including 510 females; 662 Baniyas (295 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 17,734 souls, of whom 8,111 are females. The Brahman and Baniya sub-divisions found in this parganah are not distinguished in the returns. The Rajpúts belong to the Chauhán (194), Solankhi (800), Tomar, Sikharwár, Ráthor, Katiya, Pundír, Gahlot, Bais, Jádon, Badgújar, Gaur, Gaurahar, Janghára, Bhadauriya, Raghubansi, Kachhwáha, Katehiriya, Tank, Taila, Baghel, and Ráwat clans. Amongst the other castes of the census the following show more than 1,000 members each:—Káchhi or Muráo (2,257), Ahír (1,216), Lodha (4,249), Kahár (1,363), and Chamár (3,351). The following have between 100 and 1,000 members:—Káyath (310), Barhai (638), Mahájan (181), Khákrob (692), Gosháin (117), Hajjám (425), Dhuna or Kandera (113), Darzi (123), Dhobi (303), Gadariya (692), Kumhár (245), Kori (319), Máli (123), Sonár or Zargar (261), and Teli (400). The principal proprietors are Solankhis on the east, Gaurahars on the west, and Brahmans and Kánungoi Káyaths in the middle. Lodhas, Chamárs, Káchhis, and Muráos form the bulk of the non-proprietary cultivating community.

Cultivators and proprietors.

The actual number of proprietors at settlement was 463, and amongst them Thákurs possessed 34 per cent. of the total area; Brahmans held 43 per cent.; Káyaths, 12 per cent.; Baniyas, 4 per cent.; and Musalmáns, 7 per cent. Taking the recorded cultivators throughout the parganah, Thákurs comprised 11 per cent. of the cultivating castes; Brahmans 22 per cent.; Lodhas 21; Chamárs, 8; Káchhis and Musalmáns, 7 per cent. each, and Káyaths, Kahárs, Ahírs, Gadariyas, Barháis, and Sweepers, 2 per cent. each, and others, 12 per cent. of the entire cultivating population (3,127). The following statement shows the distribution of the cultivation in the area assessed to Government

revenue amongst proprietors and tenants during the year of measurement :—

Class of cultivators.	Number of holders.	*Area held on paying*		Total average held by each in acres.	Total cash-rents.	Average cash rate per acre.	Proportional distribution per cent.
		In cash.	In kind.				
		Acres.	Acres.		Rs.	R. a. p.	
Proprietors (seer), ...	458	3,162	7	7	4,470	1 6 7	16
Occupancy tenants, ...	1,955	11,733	155	6	27,257	2 5 2	61
Tenants-at-will, ...	1,080	3,889	229	4	12,733	3 4 5	21
Rent-free, ...	92	197	...	...	47	...	2
Total, ...	3,585	18,981	391	...	44,507	...	100

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than 15 years of age), 1,076 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,111 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 481 in commerce, in buying selling, keeping or lending money or goods, or the conveyance of men, animals or goods; 4,316 in agricultural operations; 1,092 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,342 persons returned as labourers and 349 as of no specified occupation. Taking the total population irrespective of age or sex, the same returns give 1,276 as land-holders, 11,571 as cultivators, and 15,506 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,688 males as able to read and write out of a total male population numbering 15,273 souls. Soron is an old Akbari parganah belonging to dastur Márahra, sirkár Koil, and súbah Agra. It was transferred from Budaon to this district in 1845, and has had few changes in area since the cession.

TUSAURI, a village of parganah Azamnagar and tahsíl Aliganj of the Eta district, lies three miles south-east of Aliganj and 29½ miles from Eta. The population in 1872 numbered 602 souls, for the most part Brahmans, of whom there are 96 families. These Brahmans neither accept money as charity nor do they act as priests. They state that they are the descendants of one Tarsampál, who was the family priest of a Raja near Dehli, and accompanied him to Benares. There the Raja wished to give Tarsampál an elephant, which he not only

declined, but left the Raja's service and retired to Tusauri, enjoining on his descendants never to undertake the duties of the priesthood, or to accept charity of any kind, an injunction which is strictly obeyed to the present day. These Brahmans are chiefly engaged in trade and agriculture.

THÁNA DARYÁOGANJ, a village in parganah Azamnagar and tahsíl Aliganj of the Eta district, is situated on the old bank of the Ganges on the Aliganj and Patiáli road, 28 miles north-east of Eta. The population in 1865 numbered 1,685 souls, and in 1872 was 1,685. It is made up of two villages, Thána and Daryáoganj. Thána is the older village and was founded by Thán Singh, grandson of Dhír Sahái, brother of Raja Rám Sahái, who founded the Rámpur *ráj*. Thán Singh's descendants are cultivators in the village. Daryáoganj was founded by Khán Bahádur Khán, ámil of Azamnagar, the founder of Aliganj *(q. v.)* He built a large fort of brick beneath the old bank of the Ganges, the remains of which are still to be seen. To the north-west of Thána is a large jhíl in shape like a horse-shoe. It is said to have been formerly a reach of the Ganges. On the south bank of the jhíl is a banyan tree, which at three feet eight inches from the ground is 37 feet nine inches in girth. The area of land covered by its shadow at 12 noon of the 16th May, 1872, was one rood 19 poles.

ETÁWA (ITÁWA) DISTRICT.

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ETAWA[1] (Itáwa), a district of the Agra division, lies almost entirely within the duáb on its south-western side, only a small strip of it being on the left bank of the Jumna. It is bounded on the west by the Agra district and the Gwaliar territory; on the north by the Mainpuri and Farukhabad districts; on the east by the Cawnpore district, and on the south by the British district of Jálaun and the independent Native State of Gwaliar. It lies between north lat. 26°-20′-30″ and 27°, and east long. 78°-45′-45″ and 79°-47′, with an area[2] of

[1] The materials for this notice comprise a few notes by the late Mr. G. Low on the geography, and by Mr. Aikman and Mr. C. W. Moore, of the Civil Service, on the towns of the district; the settlement reports of Messrs. C. H. Crosthwaite and Neale; reports by Mr. A. O. Hume; and the records of the Board of Revenue. [2] The area in 1848 comprised 1,071,756 acres, or 1674·44 square miles; in 1853 there were 1,677 square miles; in 1865 there were 1,631·44 square miles, and the census of 1872 gives 1,691 square miles. The figures adopted throughout the present notice are those of the recent settlement.

1,086,879 acres, or 1,698·25 British square miles, and had a population in 1872 of 668,581 souls, of whom 631,923 were Hindús, 36,571 were Musalmáns, and 87 were Christians, giving 395 souls to the square mile. In shape it is a compact rhomboid with a length from north-west to south-east of about 60 miles and an average breath of 55 miles, diminishing towards the north-west.

Administrative sub-divisions.

For the purposes of revenue and general administration the district is divided into the following five parganahs or fiscal subdivisions:—(1) Etáwa, with an area of 427·5 square miles, occupies the western extremity of the district; (2) Bharthna, with an area of 416·8 square miles, lies to the east of Etáwa, in a strip right across the district from north-east to south-west; (3) Bidhúna, having an area of 314·4 square miles, occupies the north-eastern corner; (4) south of Bidhúna is Phaphúnd, with an area of 231·2 square miles, and south of this is Auraiya, with an area of 308·2 square miles. The district contains 1,555 villages or townships, of which the Etáwa parganah contains 366; Bharthna, 313; Bidhúna, 302; Phaphúnd, 258, and Auraiya, 316. The following table shows the revenue, area and population of each parganah:—

Statement showing the Revenue, Civil, and Police jurisdictions in the District of Etáwa.

Present tahsíl and parganah.	Included in the *Ain-i-Akbari* in	Includes				Population per square mile.	In the police jurisdiction of station.
		Number of mahals in 1873.	Land-revenue in 1873.	Area in acres in 1873.	Population in 1872.		
1. Etáwa, ...	Etáwa, ...	392	325,200	273,592	186,299	438	Jaswantnagar, Etáwa, Barhpura, Basrehar, and Baralokpur.
2. Bidhúna,	Sahár and Sakatpur.	344	256,771	201,256	127,237	407	Usráhár, Bharthna, Bakewar, and Sahsen.
3. Bharthna,	Etáwa and Sakatpur.	385	300,710	266,803	148,922	358	Airwa, Kudarkot, Bidhúna, Bela, and Sahail.
4. Phaphúnd,	Phaphúnd and Sahár.	344	214,210	147,979	97,574	422	Chhachúnd, Phaphúnd, and Dibiapur.
5. Auraiya,	Patti Nakkat, Deokali, Shaiganpur, Parihára.	348	230,760	197,249	108,549	355	Ajítmal and Auraiya.
	Total, ...	1,813	1,327,651	1,086,879	668,581	395	

In the reign of Akbar, the present district of Etáwa formed portions of four separate sirkárs of Subah Agra:—Haveli Etáwa, situated in dastúr Etáwa and sirkár Agra, comprised seven tappas or sub-divisions: (1) Haveli Khás; (2) Sataura; (3) Indáwa; (4) Bakipur; (5) Dehli; (6) Jákhan, and (7) Karhal. Portions of tappas Indáwa and Bakipur, comprising talukas Kamait and Chakarnagar, were separated to form with Bhareh, Sahson, and Sandaus the parganah of Barhpura, or, as it was often called from its position on the right bank of the Jumna, Jánibrást. Lakhna was separated from Etáwa during the administration of the Oudh Vazír, and Bíbamau was formed from portions of Dehli (Deoli) and Jákhan by the British. Bíbamau is a small village on the Sarsa Nadi in tappa Jákhan, whilst Jákhan itself is represented by a *khera* or mound on the banks of the Jumna.[1] Indáwa comprised Etáwa itself, and the opposite portion of the Jumna-Chambal duáb since known as taluka Kamait. Bakipur comprised the Chakarnagar portion of the same duáb and the cis-Jumna portion of the modern parganah of Bharthna as far as the Sengar. Karhal is now in Mainpuri. Patti Nakhat or Nakkat, Sakatpur, Sahár, and Phaphúnd were included in dastúr Bhúigaon or Bhongaon and sirkár Kanauj. Patti Nakkat is situated in the present parganah Auraiya, and was a separate parganah until the commencement of the British rule. The chief town was Bábarpur, near Ajítmal. Sakatpur was broken up, and 95 of its estates transferred to this district from Farukhabad in 1857. Bela was separated from Sahár and for a long time remained the head-quarters of a sub-collectorate, and Phaphúnd still exists in name. Suganpur or Shaiganpur and Deokali formerly belonged to sirkár Kálpi, and are now included in the Auraiya parganah; and, lastly, Parihára or Sandaus belonged to sirkár Irij or Erichh, and is now in parganah Auraiya.

Changes in the administrative divisions.

The district of Etáwa, as it stood in 1801-02, comprised portions of the present districts of Agra, Mainpuri, Eta, and Etáwa. At the conquest, in 1803, parganahs Fírozabad, Sadabad, Sahpu, Khandauli, Ráya, Joár, Mursán, Mát, Mahában, Hasangarh, Gorai, Husain, Tuksán, Háthras, Jalesar, Khalílganj, Moheriya, Daryapur, and Sonai were placed under the Collector of Etáwa, who made the first settlement. In 1804, they were removed to Aligarh, and Sikandra Ráo was added to them from Etáwa. In 1811, Sauj was received from Farukhabad. In 1816, parganahs Faizpur Badariya, Bilrám, Soron, and half of Márahra were transferred to Aligarh, and during the same year large transfers were made to Agra.[2] In 1817 Kuráoli was transferred from Farukhabad to Etáwa.[3]

Changes since the British occupation.

[1] Elliot writes:—"I should have been disposed to give the whole of Jákhan to Rápri, in which it certainly was included before the time of Akbar, but the local records distinctly state that Jákhan has been from time immemorial a tappa of Haveli Etáwa." Beames' ed., II., 89. A few villages of mahál Rápri are, however, still included in parganah Etáwa. [2] Board's Rec., March 4, 1817, No. 6. [3] *Ibid*, March 28, 1817: September 12, 1817, No. 10. In 1811, parganahs Etáwa and Lakhna were divided into four parganahs: Etáwa, Barhpura, and the first and second divisions of Lakhna.

In 1824, the district was broken up into four collectorate jurisdictions. The Mainpuri portion remained under the collector of Etáwa, resident at Mainpuri. Parganahs Phaphúnd and Sakatpur, with talukas Bela, Sahár, Ruru, Airwa, Rawáin, Takha, and Kudrel, yielding a revenue of Rs. 5,72,916, were placed under a deputy collector resident at Bela. Parganahs Etáwa, Dehli-Jákhan, the first division of Lakhna, Barhpura, talukas Sandaus, Dhalípnagar, and Partábner, and the estates held Hazúr Tahsíl, yielding a revenue of Rs. 6,95,270, were placed under a deputy collector resident at Etáwa. Parganahs Sakít and Kuráoli and talukas Eta and Rajor were placed under a deputy collector resident at Sirhpura,[1] and subsequently at Patiáli. Etáwa was superintended by the Collector of Etáwa, and Bela and Sirhpura, to which other parganahs were added, for a time by the collector of Farukhabad. In 1837 further changes took place: the parganahs of Saháwar-Karsána, Eta-Sakít, and Sirhpura from the Patiáli sub-collectorate, and Kuráoli, Shikohabad, Gihror, Sauj, Karhal, Kishni-Nabiganj, Bhongaon, Alipur Patti, and Manchhana from the Mainpuri and Etáwa sub-collectorates, were formed into the Mainpuri district, and the remainder of the Etáwa and Bela sub-collectorates, except Tirwa Thatiya[2] and portions of Saurikh and Sakatpur, were included in the modern district of Etáwa, which comprised, as at present, Bíbamau or Dehli-Jákhan, Etáwa, Rawáin, Jánibrást or Barhpura, Lakhna, Auraiya, Phaphúnd, and Bela. This arrangement was sanctioned in 1840. The origin of Bíbamau and Etáwa has already been explained; Rawáin was so called from a village of that name near Bharthna. The village of Lakhna is on the road between Bakewar and Chakarnagar. Sahár and Sahail, the former fallen to a mere taluka, were annexed to Phaphúnd in 1809, and taluka Jasohan was annexed to Etáwa. The next great series of changes took place in 1857, when the district was distributed amongst five parganahs as at present. A great portion of Bíbamau and Dehli-Jákhan was transferred to the Shikohabad, Barnáhal, and Karhal parganahs of Mainpuri, and the remainder was absorbed in parganah Etáwa, which also received the Kamait portion of Jánibrást and parts of Rawáin and Lakhna. Part of Rawáin, the Chakarnagar and Sahson portions which had been transferred to Lakhna from Jánibrást, part of Lakhna, and part of Sakatpur Airwa went to make up the new parganah of Bharthna, so called from the village of that name on the East Indian Railway. Parganah Bidhúna absorbed part of Bela, portions of Sakatpur Airwa from Farukhabad, part of Rawáin and the Sahár and Sahail portions of Phaphúnd. Parganah Phaphúnd now contains small portions of Bela and Rawáin and the greater part of the old parganah of Phaphúnd. Parganah Auraiya, sometimes called Dalílnagar, contains the old maháls of Patti Nakkat, Deokali, Shaiganpur and Parihára or Sandaus, besides the Bhareh portion of Jánibrást.

[1] Etáwa Collector to Board, September 5th, 1823. [2] Thatiya was transferred to Cawnpore in 1815.

The munsif of Etáwa has original civil jurisdiction over the whole district, and appeals from his decisions lie to the civil judge of Mainpuri, who has also original criminal jurisdiction in sessions cases and appellate jurisdiction in other criminal cases. There are 19 police-stations in the district under a district superintendent of police. In 1862 there were eight magisterial courts, five civil courts, including rent courts, and two covenanted civil officers employed in the district. In 1875, the district staff comprised a collector-magistrate and two covenanted assistants, a deputy collector, and five tahsíldárs with various judicial powers. There are also a civil and assistant surgeon, a sub-deputy opium agent, postmaster, deputy inspector of schools, and four honorary magistrates :—Lála Láik Singh of Harchandpur, Shaikh Rahím Baksh, Bábu Giridhar Dás of Etáwa, and Mr. L. Verriers. This gives thirteen magisterial courts in the district in 1875.

Physical features.

The Etáwa district comprises four natural divisions :—(1) the country north-east of the Sengar Nadi, which runs from west to east, almost parallel to the Jumna ; (2) the tract to the south of the Sengar and extending down to the high land immediately over the Jumna ; (3) the uplands and ravines along the Jumna, and (4) the lands lying on the right bank of the Jumna and beyond the Chambal, formerly known as Barhpura or Jánibrást.

The *pachár*.

The first tract, or that lying to the north-east of the Sengar, is known as the *pachár* and includes the northern portions of the parganahs of Etáwa and Bharthna, and the whole of those of Phaphúnd and Bidhúna. This tract is well watered, both naturally and artificially. The soil is a good loam interspersed with large tracts of *usar*, and frequently broken by large beds of clay, the centres of which form marshes or jhíls, and from the drainage collected in these jhíls rise several small streams, such as the Ahneya and Puraha, which subsequently join the Rind in the south of the Bidhúna parganah and the Pándu, which rises near the left bank of the Rind in the north part of the Bidhúna parganah, and thence flows on into the Cawnpore district. The Etáwa branch of the Ganges canal also flows through the *pachár*, and provides ample artificial irrigation for all except the north-east corner of the Bidhúna parganah, which lies in a bend of the Rind, but will be thoroughly watered by the proposed Lower Ganges canal. Of this tract generally it may be said that it is rich and fertile, producing fine crops of wheat and sugar.

The *ghár*.

The second tract lying to the south of the Sengar and extending as far as the high land above the Jumna is known as the *ghár*. Its characteristic features are a red sandy loam, rich but fertile, and the great depth at which water is found. Unlike the *pachár* there are no *usar* plains and cultivation is uninterrupted, but water being seldom found at less than from sixty to eighty feet from the surface, irrigation

is scanty, and crops requiring much water are not cultivated. Wheat is grown in a few places without water, whilst cotton flourishes and is largely cultivated. The *ghár* comprises the chief part of parganah Auraiya and large portions of parganahs Etáwa and Bharthna. It contains some of the largest towns in the district and was always accessible by the old Mughal road to Dehli, still the population is not so dense and the villages are smaller than in the *pachár*. The surface of the *ghár* is slightly undulating and the level is lowest midway between the Sengar and the Jumna. In some of the depressions clay is found, but in much smaller beds than in the northern portion of the district, and having as a nucleus or kernel, not a large marsh as in that tract, but only a small pool or tank. Here and there the ground rises into hills of sand or *bhúr*, but only in a few places, chiefly in parganah Bharthna.

The *karkha*.

The third tract or uplands and ravines along the Jumna is known as the *karkha*, and comprises the portions of parganahs Auraiya, Bharthna, and Etáwa which adjoin the Jumna. The population is scanty and the village sites are usually far away amid the ravines. Some of the largest village communities reside here, and in spite of the unpropitious character of the tract are fairly well off, as they have plenty of pasture land for cattle, and consequently abundant manure for their fields. A few villages, however, which belong to absentee owners are not so well off, as they have never recovered the desolating effects of the famine of 1837-38A.D. These villages are exceedingly poor and almost uninhabited, and are chiefly found towards Kyuntara, on the Cawnpore side of Auraiya. Mr. Crosthwaite says that "if a section of the *karkha* were taken from the uplands to the river, it would show, first, a tract of cultivated land similar in character and, as a rule, quite equal to the soil of the *ghár;* secondly, a large area of wild and deep ravines covered with grass and thorny brushwood, and in parts quite bare; thirdly, a low-lying plain of rich soil, subject to the floods of the Jumna where it overflows in the rains; and fourthly, a fringe or strip of rich alluvial deposit along the very edge of the stream. Such would be a characteristic section of the *karkha*. Sometimes, however, the two latter and most valuable portions are altogether wanting, and the river sweeps right up to the foot of the bluffs that terminate the ravine ground. In some places, especially to the east of the district, where the broken ground is wildest and covers the largest area, the ravines do not run down evenly and directly to the river, but are divided, as it were, into two stages or steps, the first being separated from the last by an uneven plain of rough clay something like Bundelkhand soil."

The fourth tract or *pár*. known as Jánibrást.

The fourth tract comprising the lands lying between the Jumna and the Chambal, known as *pár;* and those on the right bank of the Chambal between it and the Kuári was formerly This was divided into four portions:—(1) Patti Kamait;

(2) talukas Chakarnagar and Sahson; (3) taluka Bhareh, and (4) taluka Sandaus, and is now comprised in parganahs Auraiya, Bharthna, and Etáwa. It extends from the borders of parganah Báh Panáhat of the Agra district to the confluence of the united streams of the Sind and Kuári, with the united streams of the Chambal and the Jumna near Jagamanpur in the Jalaun district. Patti Kamait comprises the eastern portion lying within the Etáwa parganah, and extends as far as Khandesi Ghár in the Bharthna parganah. To the west, where the space between the rivers is narrowest, the ravines unite and leave no level ground between them. Going eastward the rivers separate, leaving a fine table-land of good loam, some four or five miles wide, between them. There are a few ridges of sand, and where the rivers again trend towards each other the soil is a friable clay, full of holes and fissures like the well-known *már* of Bundelkhand. These uplands are bordered on either side by a network of deep ravines. There is little alluvial land, but a few bays of *kachár* soil of a white sandy character exist along the Jumna side. The two rivers nearly unite at the extremity of Kamait, and here the portion known as the Chakarnagar *iláḳah* commences and runs for fifteen miles in length, but so full of ravines as to leave little uplands fit for cultivation. To the east the rivers approach each other still more closely, and the uplands which form the Bhareh *iláḳah* continue of the same character until the confluence is reached just below the fort of Bhareh. The uplands of this tract are almost entirely surrounded by the rivers and consist of little but ravines. It has, however, some of the richest alluvial land in the district in some of its villages, which can, strange to say, compare with any in the district. The trans-Chambal tract is a perfect labyrinth of ravines, as wild and inhospitable as can be imagined. It is separated from Gwaliar, for a portion of the boundary, by the Kuári river, and comprises taluka Sahson on the west and the Sandaus mahál on the east. The entire tract is bare of trees, and is possessed by cultivating communities, chiefly Rajpúts. Below Bhareh and opposite Sandaus, British territory extends across the Kuári to the left bank of the Sind and the huge ravines which go down to that river on the south. This tract with a portion of the Kuári-Chambal duáb is known as Parihára, from the clan of Rajpúts of that name who inhabit it. Sahson and Sandaus were formerly known as mahál Sandaus, and in past years had a bad reputation as a strong-hold of dakaits and thags. The ravines comprise such a large proportion of the total area that the little land fit for cultivation has been, for the most part, protected by terraces and embankments similar to those seen in the Kumaon hills. As to scenery, the *pachár* tract differs little from the rest of the duáb, and the *ghár* is not much better, but in the raviny portion of the *karkha*, the *pár* or Chambal

Patti Kamait.

Chakarnagar *iláḳah*.

Bhareh *iláḳah*.

Trans-Chambal tract.

country, and especially near the confluence of the rivers, may be found spots probably unsurpassed in the plains of India for the wildness and grandeur of the scenery. The deepest parts of the river channels are to be found near the customs line between Barhpura and Chakarnagar, but perhaps, on the whole, the finest view in the district is to be observed from the top of the Bhareh fort within a few miles of which the five rivers, Jumna, Chambal, Kuári, Sind, and Pahúj unite their streams.

Jungles.

The district, in general, presents a well-wooded appearance, except in those parts where there are *usar* plains. There are no jungles of any size, but there are the remains of a broad-wooded belt, now containing little but *dhák (Butea frondosa)* trees, which runs in a south-easterly direction through the *pachár* from Amri to Sahár. The jungle, according to tradition, was once of considerable size, but all the culturable parts of it are now being gradually brought under the plough. Extensive *usar* plains prevail in the *pachár*, especially in Bidhúna, and are utterly destitute of vegetation except a little short grass and, here and there, a stunted *babúl* tree *(Acacia Arabica)*. Occasional sandy ridges also appear which, however, in Bharthna are compensated for by the occurrence of depressions of loamy soil of superior fertility. The ravines along the Sengar to the south of Phaphúnd afford a hard gravelly soil, and this added to the great depth at which water is found renders this portion of the district comparatively poor and bare. Ravines of a similar character, but not so extensive, are found along the Arind in parganah Bidhúna. Altogether *usar* plains in the Duáb and ravines along the course of the greater rivers occupy a considerable portion of the area of the district and detract much from its general productiveness.

Waste lands.

The waste lands of the district may be classed under jungle and old waste. Under the former is included the raviny land along the great rivers, and under the latter all culturable land that has lain fallow for more than three years. In the former class the settlement officers include 130,447 acres, or 11·98 per cent. of the total area, and in the latter class 106,996 acres, or 9·84 per cent. of the total area; the barren area comprising 245,236 acres, or 22·56 per cent. of the total area. The jungly ravines are, to a great extent, absolutely unculturable. The village communities who inhabit that portion of the district have done all that they could do to utilise the existing scraps of good land. Where the ravines are wide enough they have been dammed across so as to stop the rush of water and preserve the good soil. The sides, too, have been carefully terraced. The portions which could not be so worked are valuable for pasturage or as producing firewood, and the people derive a livelihood from grazing cattle and by the sale of ghi. The old waste is, as a rule, bad land, which is not likely to come under cultivation soon. As a rule, also, it is land that has never yet been broken up, poor in character and

impregnated to a greater or less extent with the saline efflorescence *reh*. Neither of these lands has been taken into consideration in fixing the assessment, "except where it became a question whether the revenue of individual villages should be raised or lowered." On the whole, the character of the extensive waste lands in this district is not such as to warrant much hope of their speedy reclamation.

Soils.

The natural distinctions of soil are well understood in the district under the names of *dúmat* or loam; *mattiyár* or clay; *jhábar*, a bad kind of rice-clay, and *bhúr* or sand. In the *pachár* and *ghár* tracts these classes cover all the broad variations of soil, though, of course, there are cases where each class of soil insensibly glides into another, and where it would be difficult to say which most predominated. In the *karkha* tract and that to the south of the Jumna a different classification obtains. In the ravines and the adjoining uplands are found fields full of kunkur and gravel, the soil of which is called *pákar*, which is in fact a sandy soil mixed with gravel. Below the ravines and in the wider valleys between them, which are subject to inundation from the Jumna, the soil is called *kachár*, and along the edge of both the Chambal and the Jumna, the narrow strip of alluvial soil is known as *tír*. Each of the two latter classes of soil admit of numerous modifications, as they vary from a rich reddish brown clay to a white and sandy soil. Besides these natural distinctions, the artificial differences derived from the situation of the fields are recognized in valuing the land. These artificial classes are:—(1) *gauhán*, or the lands close to the village site which are always manured and are usually irrigated; (2) *manjha* or *manjhola*, those lying beyond the *gauhán*, and (3) *uparhár* or *hár*, the far outlying lands. The *gauhán* circle gets the largest share of manure, and is reserved for crops that require most care and attention. It commands and fetches the highest rents. The distinction between the second and third circles is much less marked; both frequently have no distinct boundary, and in such cases rents are pretty equal. The lands of the second circle have generally the best natural soil, and where irrigation is from wells they have also the largest share of water, especially in the *pachár* tract. Here the village sites are usually placed so as to command the largest compact piece of arable land; hence the *gauhán* and *manjha* circles are good, whilst the *hár* circle comprises plots of land scattered amongst the surrounding *usar* plains. As Mr. Crosthwaite observes, "the artificial distinctions coincide to a great extent with the natural classes of soils, but it would be a great mistake to suppose that they override them. Put, for example, a tract of *jhábar* (bad clay land) in the *gauhán* or home circle, or put it in the *uparhár* or outlying circle, and no appreciable difference will be made in its value. Bring canal irrigation into the outlying lands, and if the soil is good, they will rise to the rents of the middle circle *(manjha)*. Give them two assssments, one of which was

founded on the natural soils only, and the other took notice only of artificial distinctions: the first would be always sound; the latter in the majority of cases would be quite workable, but in many instances would be liable to great mistakes." The soils as a whole have been classified in the settlement records partly under the natural and partly under the conventional denomination, and as far as possible the statistics relating to them are given under the parganah notices.

Etáwa is well watered, both naturally and artificially. The water-shed of the Duáb passes through the north-east corner of the Bidhúna parganah, so that only one of the Etáwa streams—the Pándu, which passes near Bela just within the boundary of the district—flows into the Ganges. All the other streams of the district find their way into the Jumna. The Pándu rises in the extreme north-east of parganah Bidhúna in a great clay depression forming a jhíl or marsh which lies between Sabhad and Núrpur. It flows eastwards into the Cawnpore district through clay and *usar*, but attains to no size before leaving this district, and is perfectly dry except during the rains.

Rivers.

Pándu.

Next comes the Rind or Arind, which, rising in the Aligarh district, meets this district near the village of Bháu Khera, to the north of parganah Bidhúna. It runs along the boundary until it reaches the large village of Sabhad, and then turning southwards, divides the parganah into two almost equal parts, and cuts the southern boundary at Lakhna. There it receives the united streams of the Ahneya or Ahnaiya and the Puraha, and flowing eastwards, forms the boundary between Bidhúna and Phaphúnd, and then enters the Cawnpore district. The stream is perennial, but very shallow in the hot season. The banks are, for the most part, formed of alluvial soil, and in this part of its course the river has not commmenced to form those deep and extensive ravines which are to be met with along its banks lower down. The two tributaries of the Rind—the Ahneya and Puraha—take their rise in a series of jhíls, the former near Kákan, and the latter near Sauj, in the Mainpuri district, and are little more than drainage channels for carrying off superfluous rain-water. In the hot and cold seasons they are perfectly dry, but in the rains, the Puraha in its winding course injures a good deal of land on either bank. The Ahneya after a course of 50 miles, and the Puraha after a course of 35 miles, unite at Bahsora, about a mile above their confluence, with the Rind. None of these rivers are of any use for the purpose of irrigation.

Rind.

Ahneya and Puraha.

Next we come to the Sengar Nadi, which contains running water all the year round. This river, which is said to borrow its name[1] from the Sengar clan of Thákurs who live along

Sengar.

[1] It is said that the original name of the river was Besind, Binda, or Bújh.

its banks, enters the district at its north-western extremity, and after flowing throughout the district in a south-easterly course almost parallel to the Jumna, enters the Cawnpore district below Chichauli. In the upper part of its course, just after entering the Etáwa district, the stream is not of much importance, and the banks are generally culturable, but at Amritpur, about four miles north of the town of Etáwa, it is joined by a smaller stream, the Sarsa, which had hitherto followed a direction almost parallel to it. Thenceforward the Sengar runs in a deep bed, and the drainage from the surrounding country tears its banks into deep ravines which are only insignificant in comparison with the enormous fissures which are formed along the Jumna. These ravines increase in wildness and extent as the river flows eastwards. They are altogether unfit for cultivation, but in places are useful for pasturage and produce *babúl* and *riunj* trees, which are useful for timber. The Sarsa, which is merely a branch of the Sengar that separates near Umargarh in parganah Jalesar, enters the district a short distance west of the Sengar, and flows in a well-defined channel to its junction, but is of small size.

Jumna.

Next to the Sarsa comes the Jumna, which touches the north-western extremity of the district, and flowing in a south-easterly direction, either bounds or traverses it for 115 miles. During the rainy season it is navigable for boats of heavy burthen, though the windings of its channel render it by no means a direct line for traffic, and reefs of kunkur and sand conglomerate jut out into the stream and frequently render navigation both difficult and dangerous. The bank on one side is usually steep and precipitous, whilst, on the other side it is low and open to the overflow of the river in the rains. For this reason the river spreads much in time of flood, and the surface velocity being small, it covers a large area in the rains with a rich alluvial deposit. This natural tendency of the Jumna is increased by the action of its tributary, the Chambal, which rushing in, almost at right angles, throws back by its greater volume and velocity the waters of the Jumna and acts, for a time, as a sort of weir which still further adds to the natural slowness of the latter stream. One consequence of this action is that some of the best and most extensive bays of alluvial land on the Jumna are to be found above its confluence with the Chambal. These, however, can compare neither in area or value with those to be found on the Ganges. The Jumna is liable to heavy floods, which, however, do little harm or good here, as far as navigation is concerned. At Etáwa, the calculated average annual maximum rise in the rainy season is 21 feet above the lowest level in the dry season. In 1871, however, the water rose 26 feet 9 inches. The following are the principal ferries across the Jumna in the Etáwa district:—(1) Kachaura Ghát, opposite the town of Unchaura in the Báh Panáhat parganah of the Agra district; (2) Partábner; (3) Raj Ghát near Etáwa, where the

Gwaliar road crosses the river; (4) Dabhauli Ghát, where the road to Chakarnagar crosses; (5) Dalípnagar; (6) Jahíkha; (7) Bíjalpur, and (8) Shergarh on the Jhánsi road.

Chambal.

The Chambal is the largest tributary of the Jumna here. It runs in a direction almost parallel with the Jumna, and forms the south-western frontier of the district for about 25 miles. After that it continues its course through the district, and eventually joins the Jumna at Bhareh. The Chambal is the Charmanwati of Sanskrit writers and is, curiously enough, mentioned between the Saraya (Sarju) and Chandrabhága (Chínáb) in Wilson's Vishnu Purána. Other copies, however, place it with the Vetravati or Betwa and the Sipra and Pára rivers of Málwa.[1] It is also called Sivanada, or "the river of Shiva," and hence the two local names, the Chambal and the Shiunad. The Chambal rises in Málwa, about eight or nine miles to the south-west of the military station of Mau (Mhow), four miles to the south-east of Hásalpur, and two miles west of Bhargonda, at an elevation of 2,019 feet above the level of the sea. Its source is just at the north of the water-shed separating the tributaries of the Jumna from those of the Narmada or Narbada. The cluster of the Vindyans, amidst which the Chambal rises, is called Janapava, and the river, according to Tod,[2] "has three co-equal sources from the same cluster—the Chambal, the Chambila, and the Gambhíra; while no less than nine other streams have their origin on the southern side and pour their waters into the Narbada." Malcolm considers this merely the nominal source, observing, "this part of the river is dry in the hot season, during which it owes its water to other tributary streams." This can only be the case for a short distance, for at about fifteen miles from its source, where it is crossed by the route from Mau to Dhár, it is sixty yards wide, with steep banks and sandy bottom, and contains a stream all the year round.

Tributaries of the Chambal.

Flowing northwards[3] after a course of eighty miles, it receives on the left bank the Chambila or Chambla, a river of nearly equal length and size with itself, and about ten miles below it, on the same side, the Wageri, flowing from the south-west. At the town of Tál, fifteen miles lower down, the river turns to the north-west, and five or six miles further, receives on the left side the Málini, a tributary of greater extent of course than that of the Wageri. Thence, winding with a strongly marked detour round the fortress of Nagatwára, it flows to the south-east for ten miles, at which distance it turns to the north-east, and on the right side, fifteen miles lower down, receives the Sipra, a stream like itself flowing from the Vindyan range, and little inferior in length of course or volume of water. The Chambal, eight miles below the confluence of the Sipra, receives,

[1] Hall's edition, II., 131, 147. [2] Tod I., 14; Madras ed. [3] From Thornton's Gazetteer.

also on the right side, the Chota Káli Sind, so called in contradistinction to a more considerable river, the Káli Sind, holding its course further east. From the confluence of the Chota Sind, the Chambal takes a north-westerly course, and twenty miles farther, it receives on the left side, the Sau, and on the same side, five miles farther down, the Sárda, both inconsiderable streams. Thence turning to the north-east, it finds its way through the gorges of the Mokindura range to the more depressed tract of Harauti. Previously to entering this rugged tract, it is crossed at the Gujarat Ghát, on the route from Nímach to the Mokindura pass. It is then fordable after the first of November, and during the rains there is a ferry-boat in attendance. The banks of the river are steep and its bed of rock and loose stones.

Lake and falls.

At the entrance into the elevated tract or irregular plateaus of Mokindura, it is stated by Tod, on hearsay report, to be seventy yards wide, and confined between cliffs perfectly perpendicular. About forty miles farther down, and two hundred and nine from its source, the river still holds a course either northerly or north-easterly, and the stream expands into a lake, from the other extremity of which it flows through a deep and narrow channel in the rock. The scene is thus described by Tod:—"Nothing seemed to disturb the unruffled surface of the lake until we approached the point of outlet and beheld the deep bed which the river has excavated in the rock. This is the commencement of the falls. Proceeding along the margin, one rapid succeeds another, the gulf increasing in width, and the noise becoming more terrific, until you arrive at a spot where the stream is split into four distinct channels; and a little further an isolated rock appears, high over which the whitened spray ascends, the sunbeams playing on it. Here the separated channels, each terminated in a cascade, fall into an ample basin, and again unite their waters, boiling around the masses of black rock which ever and anon peeps out and contrast with the foaming surge rising from the whirlpools *(chúlis)* beneath." The width of the stream is in one place only three yards; and consequently its depth and velocity must be very great, as a few hundred yards lower down the width is five hundred yards, and when visited by Tod in the middle of February, the depth in the same part was forty feet. The fall is estimated by Tod to be "under two hundred feet" in the mile intervening between the lake and the isolated rock, the descent of the principal cascade being about sixty feet.

From Kota to Etáwa.

At the city of Kota, about fifty miles further down than this remarkable scene, and two hundred and fifty-nine from the source, the Chambal is at all seasons a large deep stream, which must be crossed by ferry, even elephants making the passage by swimming; but six miles lower down the stream, Hunter crossed it in the end of March by

a ford which is described as "stony, uneven, and slippery." Twenty-five miles lower down the stream, it is crossed, at the ford of Paranúr, by the route from Agra to Mau, at a point where, during part of the year, the "river is about three hundred yards wide, the bed of heavy sand, banks steep and cut into deep ravines. During the dry season, the stream is usually about thirty yards wide, and from two to two and a half feet deep. The bed of the Chambal, for some distance above and below the Paranúr ford, is sandy, and is known to the natives by the name of Kúsak." Ten miles further down, it receives on the right side the Káli Sind (the larger river of that name), a considerable stream, flowing from the Vindyan range; and about thirty-five miles further down, on the same side, the Parbati, rising also in the Vindyan range, a few miles to the east of the source of the Káli Sind, and flowing nearly parallel to it. From this confluence, the course of the Chambal, hitherto northerly, turns north-east, and twelve miles farther down receives on the left side its greatest tributary, the Banás, which, rising in the Aravalli range, drains or fertilizes a large portion of Rajputána. The Chambal, after this junction, is a great river, probably in few places fordable; and continuing a north-easterly course, forty-five miles farther down, it is crossed by a ferry on the route from Nasírabad to Gwaliar. Continuing to flow in the same direction about fifty-five miles further, it passes by the city of Dholpur, situate on its north-western or left bank, where it is so deep as to be passable by ferry only, yet fordable at Khetri, nearly four miles higher up, though there three-quarters of a mile broad in the dry season. "In the rainy season, when the channel is full, the prospect of such a body of running water, bounded by hills which rise in a variety of fantastic shapes, forms a landscape peculiarly interesting." At Dholpur the Chambal is a beautiful clear stream, flowing gently over a bed of fine sand. At the close of April, 1805, it was forded in this vicinity, probably at Khetri, by the British army under General Lake, marching from Bharatpur (Bhurtpore) to Gwaliar; and on that occasion the approaches to the stream were found so difficult, that it was necessary to make a road for the passage of the troops, who amounted to 30,000 fighting men. About forty-five miles below this city it takes a south-easterly direction, and forty-three miles lower down, in the vicinity of Birgawán, on the route from Etáwa to Gwaliar, is crossed by ferry, but is fordable for elephants and camels in December. Continuing in a south-easterly course for thirty-five miles, it falls into the Jumna on the right side. Its total length of course by the windings of the stream is 570 miles, described in a form nearly semi-circular, the diameter being about 330 miles, from the source near Mau, to the mouth, forty miles below Etáwa.

Chambal in Etáwa.

In this district, the Chambal in appearance and character closely resembles the Jumna and has a channel of equal dimensions. It is exceedingly liable to sudden and heavy floods, when,

from the superior velocity of its stream, it discharges a greater volume of water than the Jumna. The average fall in its bed must amount to two and three-quarter feet per mile by taking the elevation of its source to be 2,000 feet, and that of its mouth to be about 400 feet, whilst the length is given above as 570 miles. Its waters are as clear as crystal, and after the two rivers have united, the water of the Chambal may be distinguished for some distance from the stream of the Jumna, which always carries either sand or mud in suspension. It seldom overflows its banks; though in 1857 an overflow took place. In ordinary years the only lands inundated by it are those immediately under the steep banks or bluffs which hem it in, on either side, and some in-lying bays into which the stream rushes, when swollen, through the breaks or gaps in the bank. Both descriptions of land are sandy, and the stream is too swift to allow of the deposit of fertilizing mud: hence the alluvial patches along the Chambal are of much less extent and value than those along the Jumna. During the time of heavy flood, communication is almost entirely cut off between the two banks. In the commencement of July, 1871, it was impassable for some days at the Udi ferry on the Gwaliar road, no boat being able to live in the stream. The principal ferries across the Chambal are at Udi, Bahráich, Sahson, and Páli.

Kuári and other streams.

South-west of the Chambal flows the Kuári, which forms the southern boundary of or traverses the district for about 20 miles, when it unites with the Jumna and Chambal just below their junction. It is of the same class and character as the Chambal, and takes its rise in the Gwaliar territory, about sixty miles to the south-west of Morar. It flows, first north-west, then north-east, subsequently east, and finally south-east, having a course semi-circular in its general outline, and of 185 miles in length to where it joins the Sind on the left bank. It is crossed by the Agra and road at Gwaliar Hingona, and again by the Etáwa and Gwaliar road. It is fordable in both places except after very heavy rain. The Sind is the principal tributary of the Kuári, and, indeed, the united river is as often known by the name of Sind as by that of Kuári. The Sind rises near Sironj, and, at first, has a course of 130 miles north as far as Nárwar in Bundelkhand, and thence turning north-east, generally forms the boundary of Gwaliar for 130 miles. It receives, on the right bank, the Pahúj, a little above its junction with the Kuári. The united streams, like the Chambal, are subject to great and sudden floods in the rains, though dry very often in the hot season. There is little alluvial land on the Kuári until it approaches the Jumna, when its generally narrow and deep channel somewhat widens out. The characteristic of the tract lying around the confluence of all these rivers is the numerous masses of ravines which lie on either side of their channels. The whole of it is so furrowed by ravines that only a little more than a quarter of the area is under cultivation, and this with few exceptions is none of the best.

Boats of equal breadth all through navigate the Jumna by Etáwa to Agra. Their length is about 75 feet and their breadth is about 18 feet. They carry from 800 to 1,000 maunds of salt or wheat, and about 400 maunds of cotton on their downward trip and half as much on their return. The cargo then is generally rice, tobacco, drugs, iron and cloth. Between February and June navigation is difficult; in the rains it ceases altogether, and from September to January it is most active. Obstruction caused by high banks of sand and hard clay, known as *chikna matti*, are numerous and occur at Bela Bháupur in the Etáwa parganah, Sunwára, Barakhera, Garha, Muhári, Karmkhera, Bhareh, Namgawán, Gohání, and Dalípnagar, but are most felt at Bhareh and Muhári. The average traffic, however, hardly exceeds two boats up and down every day. No boats come round from the Ganges to carry goods from marts on one river to marts on the other.

Navigation.

The district is well watered artificially. The Cawnpore branch of the Ganges canal system supplies the north-eastern portion of the district as far as the water-shed between the Arind and the Pándu, whilst the Etáwa branch irrigates the whole of the tract between the Sengar and the Arind. The main canal of the Cawnpore branch does not enter the district, but passes about two miles to the north of it, in the neighbourhood of Bela, and sends out rajbahas or distributary channels in all directions. The main canal of the Etáwa branch enters the district, at the 80th mile of its course, on the north-western side of the Etáwa parganah, just above the Balanda bridge, and after a course of 47½ miles passes into the Cawnpore district, below Dibiapur, close to the Phaphúnd station on the East Indian Railway. The canal at the 80th mile near Balanda and at the 84th mile near Ráhin crosses lines of drainage[1] connecting the Ahneya with the Sengar. The head of the drainage line near Balanda reaches the canal at the point of intersection with the 80th mile, after having passed over about two miles of country running parallel to the canal. At this point, therefore, the canal embankments cut off, at least, two square miles of the catchment basin which naturally belonged to the Barauli jhíls. At the 84th mile again, the water which during high floods passed off from the Barauli jhíls towards the great jhíls at Ráhin has been diverted by the canal embankments from its natural line of escape. The drainage towards the Sengar has been improved by deepening the line from Ráhin to Buráyan, the fall from the 84th mile being 15·9 feet over a tortuous course of about six miles. On the 80th mile, an escape cut has been constructed from Balanda to the Sengar, and a drainage cut from Balanda to the Hardoi jhíl on the left, and thence through the Ráhin jhíl and Chaubeya and Múnj to the Ahneya.

Canals.

Etáwa branch.

[1] Cautley, I, 345.

Course of the canal.

In advance of the 84th mile, the canal runs on a course almost due south-east until it reaches the 88th mile, whence it is influenced by the close proximity of the Ahneya. At Lohiya, the canal intercepts a line of drainage which rising in Keshupura and flowing through the Lohiya jhíl used to pass into the Sengar. From the 88th to the 115th mile, the direction of the canal continues on a bearing tending easterly and keeps clear of all drainage lines with the exception of that at the 97th mile near Umarsera. Here it cuts off a portion of a hollow connected with the lowlands lying in the neighbourhood of Rawáin. These lowlands are properly drained by the Rawáin nála, which enters that river near the village of Chauri. At Manoharpur and at the 106th mile, the line of canal which passes between Manoharpur and Gopálpur skirts the edge of a large hollow surrounded by villages which lie on its left. This hollow passes off its flood water to the Ahneya by a line of drainage, parallel to which the canal takes its course as far as Achhalda. Under this village, the Manoharpur drainage joins the Ahneya and the canal, which, at this point, runs within a quarter of a mile of that river, and then passes onwards in a sweep inclining to the right, over the high land, until it reaches the 115th mile. The canal, in passing the village of Achhalda, leaves on its right a very extensive hollow near Birpur which forms the head of a drainage line that passes by Dasahra and Mírgaon to the Sengar near Auraiya. At the 115th mile, the line proceeds on the water-shed, only crossing one depression, that at Kesri-ka-purwa, which is connected with both the Ahneya and the Sengar. From the 115th to the 120th mile, the canal passes on high and cultivated ground to the village of Dibiapur close to the Great Trigonometrical station of Sehud, and then passes out of the district.

Works on the canal.

At Malhausi, on the 103rd mile, is an outlet, with a water-way of thirty feet in five openings of six feet each, designed for the purposes of an escape into the Sengar. The cut is directly at right angles to the canal and carries the water either into the bed of the Sengar or into the Rajpura nála, a line that runs nearly parallel and north of the Rawáin nála, which joins the Sengar at Chauri. A section of the country here shows that, at 8,000 feet from the canal, the bed of the Rajpura nála is 14·1 feet below the surface of the country at the canal; whilst the bed of the Rawáin nála, at 17,000 feet, is depressed to 14·81 feet, and that of the Sengar, at 20,000 feet from the canal, is lower than the surface near the canal by 34·05 feet. Nearly all the drainage lines mentioned have been improved and turned into escapes. There is a bridge at Balanda of two arches with 33 feet water-way each, 18 feet roadway, with ghâts, rajbahas, inlet heads and a station-house. At Baraula, Ráhin, Lohiya, Bhadámai, and Turaiya, the width of the arches is only 30 feet, and at Umarsera, Bahirpura, Malhausi, Manoharpur, Achhalda, Kumára, Kundhaun, Dibiapura, and Bijai, the width is reduced to

26 feet, but the accessories are the same. It is intended to complete the raising of the arches of these bridges so as to admit of navigation. Until the Lower Ganges canal is completed, the Cawnpore and Etáwa branches are supplied with water only in alternate weeks. In full weeks the Etáwa branch has an average depth of seven feet. The main distribution channels to the left of the Etáwa branch of the canal are (1) the Gángsi rajbaha with the Sauj and Kishni branches, which water the country between the Rind and Puraha streams and tail off into the former: (2) the Bansukh rajbaha which waters the Puraha-Ahneya duáb and tails into the former below Ruru: (3) the Harchandpur rajbaha, which supplies the country about Phaphúnd between the Ahneya and the main canal. To the right of the main canal we have the right main rajbaha, running almost parallel to it and connected with it at intervals. It throws off escape cuts into the Sengar and distributaries at Balanda, Bhadámai, Khandesi, Malhausi, Muhammadabad, Achhalda, Hotipur, and Burhadána. Besides these large distributaries, there are about one hundred miles of small irrigation channels *(gúls)*. The canal is not used for navigation owing to the lowness of the bridges, nor is any use made of it as a source of water-power, there being no falls in this district.

Levels shown from canal surveys.

The canal levels show that its bed at the upper end is 492 feet, and at the lower end, where it leaves the district, it is 445 feet above the level of the sea. The relative position of the beds of the rivers are shown by the following table, in which the plus or minus quantity denotes the depths above or below that of the Rind:—

Miles from Nánu.		Puraha.	Ahneya.	Sengar.	Sarsa.	Ravine heads near Jumna.	Wells.			
							Left of canal.		*Right of canal.*	
							Maximum.	Minimum.	Maximum.	Minimum.
On Sauj, ...	80	...	...	−9·68	−3·00	− 9·82	33	18	90	31
	85	...	+10·68	−7·47	−1·06	−10·94	35	24	90	30
Etáwa, ...	90	...	−10·23	−9·72	...	−22·27	40	29	90	35
On Umarsera,	95	+12·11	−14·83	−9·99	...	−14·15	40	28	90	33
	100	−8·63	−16·64	−9·71	...	−16·93	40	28	90	30
	105	−6·33	−13·41	−8·99	...	−21·25	32	24	105	30
On Ajítmal, ...	110	...	−12·46	−4·70	...	−27·20	27	22	77	26
On Phaphúnd,	115	...	...	−5·09	...	−29·30	32	20	72	25
	120	...	...	−13·73	...	− 26·29	37	...	80	37

The following towns show the following heights above the Rind:—Umarsera, 19·84 feet; Phaphúnd, 15·38 feet; Ajítmal, 27·26 feet; Lakhna, 26·25 feet and Etáwa, 22·7 feet.

New projects.

The Lower Ganges Canal, now under construction, will affect the district in two ways. First, by throwing off a branch at its 39th mile which will feed the Etáwa main branch, so as to give a continuous supply of water, and not in alternate weeks as at present, and also to provide for the Bhognipur branch. Secondly, by the main canal passing through the north-eastern corner of parganah Bidhúna just around the head of the Pándu Nadi. The Bhognipur branch will leave the Etáwa main branch on its 84th mile at Ráhin, and crossing the Sengar will pass by Etáwa, Lakhna, Ajítmal, and Auraiya, and will then enter the Cawnpore district, and after a course of 77 miles, tail off into the Jumna near Bhognipur. Throughout this tract, water is from 70 to 80 feet from the surface and irrigation from wells for agricultural purposes is very little practised, and, in this case, the benefits to be derived from the introduction of the canal are unmixed. The main canal will enter the parganah of Bidhúna and pass down along the left bank of the Rind. This line will pass through one of the best watered and most fertile portions of the district, and nothing can compensate it for the loss of its good soil, the injury to its wells and the stoppage of communications. In the body of the parganah, however, there is a large area of *usar*, nearly 37 per cent., and of it Mr. Crosthwaite writes:—"The soil of the *usar* is, at present, of a dark scabby character, locally known as *pápar*. The cultivation is partially scattered in the *usar* plains, but the mass of it is found in compact or continuous blocks, more or less extensive in area, separated by tracts of *usar* from each other. Now these blocks of cultivation are the only parts that it would be feasible to irrigate, and they are exactly those parts which are most amply supplied with water. The wells, as a general rule, are excellent and numerous. In fact, except in a few villages, all the good compact land is irrigable. Water is seldom more than 24 feet, and over a great part of the country is not more than 18 feet from the surface. The supply of water is ample, 55 per cent. of the cultivated area being irrigable from wells and 14 from other sources. A remarkable characteristic of the country is the clay beds or *jhábar* which are so scattered over it that few villages are without a *jhábar* tract. These *jhábars* are of two kinds. Some lie below the huge mounds or *kheras* which are so numerous in this part of the country; and these I believe to be artificial, caused by the excavation of earth for building purposes. Others are found unconnected with *kheras*, large beds of hard clay, varying in size from small plots of 10 or 20 acres to large plains of three or four hundred acres in extent, such as the plains of Shahbázpur and Kichaiya Gopálpur. *Jhábar* land is only fitted for the growth of rice of the poorer sort. It is flooded in the rains, and if there is too much wet it fails to

produce anything, and if there is too little it cannot be sown. It is not a soil from which much can be hoped, and it is not usually irrigated where canal water is available. Whichever way the distributaries are taken, they must pass over large plains of *usar* and *jhábar*. In the *usar* they will waste their water, and in the *jhábar* they will stop the drainage and cause swamps. There are a few villages in the south-west of the parganah very different in capability, although of good soil and to these water should be given."

Communications.

During the last few years the communications of this district have been much improved. The East Indian Railway traverses the whole length of the district from north-west to south-east, and was opened for traffic in 1861. There are now five stations of this line in this district: Jaswantnagar, Etáwa, Bharthna, Achhalda, and Phaphúnd, or as it should be called Dibiapur, the name by which it is locally known. The stations of Jaswantnagar and Etáwa are well situated close to the towns of the same name, but the remaining stations have no advantage of position. The village of Bharthna is an ordinary agricultural village without trade of any description. The station is most disadvantageously placed, being in the middle of a jhíl, while the natural advantages of Dibiapur are that it is in the middle of an *usar* plain, six miles from Phaphúnd, the town it is supposed to accommodate. The country for the last ten years has been so altering its minor lines of communication as to get the greatest possible amount of advantage out of the railway as it is.

Railway.

Roads.

Of the other lines of communication which run east and west, the most important is the main earthen road running through the town of Etáwa between the Jumna and the Sengar to Agra on one side, and to the Cawnpore district on the other. This is the old imperial road, and had numerous large saráis built along it before the commencement of British rule. Before the railway was constructed it was the main line of communication for the district, and it was intended to metal it. Kunkur, indeed, was actually collected for the purpose in the east of the district, but when the railway came the scheme was given up, and the kunkur is still lying unused by the side of the road. The reason why this road, to the east of Etáwa, still retains much of its former importance is the bad state of the communications between it and the railway, and this is owing to the difficult ground on either bank of the Sengar. The only other line of any importance which runs east and west is that from Etáwa to Bela, but as the ground between it and the railway presents but slight obstruction to traffic, the railway has drawn almost the whole of the trade away from it. Next we come to those roads which run across the

district at right angles to the railway or the railway feeders proper. The most important of these is the Fatehgarh and Gwaliar metalled road, which crosses the railway at Etáwa. In addition to the traffic which it carries simply as a railway feeder, it has a large amount of through traffic, especially in sugar, between Rohilkhand and Farukhabad on the one side and the Gwaliar territories on the other. The Government of these provinces has submitted proposals for the construction of a railway on this line. Unfortunately financial considerations have rendered it impossible to carry out the plan. There can, however, be no doubt about the fact that the traffic on this line is of sufficient magnitude to justify a considerable expenditure on improving it. Of the railway feeders, the next in importance is the metalled road from Dibiapur to the Shergarh ferry on the Jumna, beyond which the road goes on to Jhánsi. It passes through the town of Auraiya, where it cuts the Etáwa and Cawnpore main road. The importance of this line is rapidly increasing every day, as advances are made in the metalling of the section to the south of the Jumna. It may be expected that when the road is metalled throughout to Jhánsi, the greater portion of the produce of western Bundelkhand will find an outlet by this route. The next metalled road is the Etáwa and Mainpuri road, but for commercial purposes its importance is very trifling, nor is that from the railway at Dibiapur to Phaphúnd of much importance ; the remaining roads which are at right angles to the railway are unmetalled. The most important of them are (1) the road from Kachaura on the Agra side of the Jumna to Jaswantnagar ; (2) that from Usráhár to Sandaus, crossing the railway at Bharthna; (3) the Bidhúna and Achhalda road; (4) that from the Bijalpur Ghát on the Jumna, which passes through Dalílnagar and Phaphúnd to Dibiapur; and (5 the road from Bela to Dibiapur. The part of the district which is most deficient in railway feeders is that which lies to the south of the Achhalda railway station. This may be accounted for partly by the unfortunate selection made for the site of the station and partly by the difficulties presented by the river Sengar. The following statement distributes the roads into first class or raised, bridged and metalled ; second class or raised and bridged, and third class or common cross country cart tracks, but repaired every year, with their length within the district :—

First Class.

	M.	F.		M.	F.
Etáwa to Mainpuri boundary	... 14	1	Phaphúnd railway station to Jalaun boundary	... 15	3
Etáwa to Gwaliar ditto,	... 7	3			
Etáwa to Farukhabad boundary	... 19	3	Ditto to Phaphúnd town	... 6	0

Second Class.

Phaphúnd railway station to Bela	... 18	0	Etáwa to Kálpi	... 45	6
Usráhár to Sandaus	... 36	0	Etáwa to Jaswantnagar or Agra boundary	... 16	0
Bidhúna to Achhalda	... 9	0			

Third Class.

	M.	F.		M.	F.
Etáwa to Kanauj	46	0	Ajítmal to Phaphúnd	21	0
Circular road round the district	75	0	Etáwa to Bhadamái	10	0
Collector's road through the district,	36	0	Hardoi to Killi	11	0
Phaphúnd to Kanchansi	12	0	Kamáwar to Múnj	8	0
Etáwa to Kachaura	12	0	Toriya to Bharthna parganah	4	0
Bíjalpur to Bela	35	0	Ruru to Kudarkot	5	0
Phaphúnd to Achhalda	9	0	Datauli to Kanera	3	3
Phaphúnd to Auraiya	11	0	Baland road	3	0
Etáwa to Kamáwar	9	0	Kyuntera road	3	0

Besides these there are 250 miles of village roads. The following table shows the distances of the principal towns from Etáwa city:—

	Miles.		*Miles.*
Bharthna	13	Phaphúnd	32
Bidhúna	29	Sandaus	29
Dalílnagar	28	Lakhna	13
Bela	43	Achhalda	25
Jaswantnagar	10	Ajítmal	24
Auraiya	35	Barhpura	10

Bridges.

The district is not deficient in bridges as compared with other districts, but much remains still to be done in this direction. There are no permanent erections across either the Jumna or Chambal. The latter river is crossed on the Fatehgarh and Gwaliar road by a bridge-of-boats during the cold and hot seasons, and the Jumna has two bridges across it during the same months. At Etáwa there is a pontoon bridge over it, which however is not long enough for use during the rains, and at Shergarh it is crossed by a bridge-of-boats. The Sengar is bridged in eight places in this district; of these bridges six have been built during the last twelve years. The Rind has one bridge over it at Bidhúna, built in 1870. There are numerous other smaller bridges over the minor streams and nálas. Among the communications of the district no mention has been made of the Etáwa branch of the Ganges canal, the reason being that it cannot be used for the purpose of traffic. All the bridges were originally constructed much too low to permit the passage of a laden boat, and though large sums have recently been spent in raising a number of the bridges, unfortunately several still unraised remain here and there along the course of the canal, and keep it just as useless as it was before. The raising of these bridges has apparently been stopped for some considerable time, and unless it is resumed, the thousands of rupees which have already been expended will have been thrown away.

The following statement shows the character of the bed and banks of each river where crossed by the principal roads both during the rainy and dry seasons :—

Name of road.	River.	Bridged or not.	*Rains.*		*Dry season.*		*Character of*	
			Breadth in feet.	Depth.	Breadth.	Depth.	Bank.	Bed.
I. Class.								
Etáwa to Mainpuri,	Sarsa, ...	Bridge, ...	600	12	Dry	Dry	Low fields,	Sandy.
	Sengar, ...	Ditto, and causeway.	1,800	20	20	3	Waste, ...	Ditto.
	Hiunra nála,	Ditto, ...	400	10	Dry	Dry	Ditto, ...	Ditto.
	Sengar, ...	Bridge, ...	1,000	20	20	3	Waste, steep.	Ditto.
Etáwa to Farukhabad,	Ahneya, ...	Ditto, ...	500	10	15	1	Waste, ...	Firm earth.
	Puraha, ...	Ditto, ...	200	6	8	1	Ditto, ...	Sandy,
Etáwa to Gwaliar, ...	Jumna, ...	Boat bridge in dry and cold season.	2,000	30	150	8	Undulating and steep.	Ditto.
Dibiapur to Jalaun,	Chambal,...	Ditto, ...	2,200	35	200	8	Ditto, ...	Ditto.
	Sengar, ...	Bridge, ...	600	20	15	1	Ditto, ...	Sandy. gravel.
	Jumna, ...	Boat bridge except in rains.	2,100	30	200	7	Ditto, ...	Sandy.
II. Class.								
Dibiapur to Bela, ...	Rind, ...	Bridge, ...	1,000	22	20	3	Waste, ...	Sandy.
Usráhár to Sandaus,	Puraha, ...	Ditto, ...	500	10	Dry	Dry	Ditto, ...	Ditto.
	Ahneya, ...	Ditto, ...	1,000	15	15	2	Ditto, ...	Ditto.
	Sengar, ...	Ditto, ...	800	18	20	2	Ditto, ...	Ditto.
	Jumna, ...	Ferry, ...	1,600	30	100	8	As above,	Ditto.
	Chambal, ..	Ditto, ...	1,500	30	100	8	Ditto, ...	Ditto.
Bidhúna to Achhalda,	Puraha, ...	Bridge, ...	600	14	Dry	Dry	Waste, ...	Ditto.
	Ahneya, ...	Ditto, ...	600	12	10	1	Ditto, ...	Ditto.
Etáwa to Jaswantnagar,	Sarsa, ...	Ditto, ...	400	10	Dry	Dry	Ditto, ...	Ditto.
III. Class.								
Etáwa to Kanauj,	Sengar, ...	Ditto, ...	800	15	20	2	Ditto, ...	Ditto.
	Puraha, ...	Causeway,	600	10	Dry	Dry	Ditto, ...	Ditto.
	Rind, ...	Bridge, ...	1,000	15	20	2	Ditto, ...	Ditto.
Etáwa to Kachaura, ..	Jumna, ...	Ferry, ...	2,000	30	100	6	As above,	Ditto.
Bíjalpur to Bela,	Ditto, ...	Ditto, ...	2,000	30	100	6	Ditto, ...	Ditto.
	Sengar, ...	Ditto, ...	1,000	15	25	2	Steep waste,	Ditto.
Etáwa to Kamáwar,	Sarsa, ...	Bridge, ...	500	10	Dry	Dry	Waste, ...	Ditto.
	Sengar, ...	Ferry, ...	900	14	24	2	Ditto, ...	Ditto.
Ajítmal to Phaphúnd,	Ditto, ...	Bridge, ...	1,600	18	20	1	Ditto, ...	Ditto.
Etáwa to Bhaddamái,	Ditto, ...	Ditto, ...	1,000	15	20	1	Ditto, ...	Ditto.

The remaining roads of importance do not cross rivers.

Climate.

Strange stories have been told about the climate of Etáwa. We read in Thornton's Gazetteer that the heat is such that the hardest wood, if not well covered with blankets, will split with a report like that of a pistol. A somewhat different description of the climate must be given at the present day. The hot winds, as a general rule, blow steadily and strongly from the commencement of April till the rains,

but the climate has been modified and rendered more moist and equable by the large number of trees which have been planted in and about the station during the past twenty years. It is probable, too, that the change in the Etáwa climate may, in a great degree, be attributed to the neighbourhood of the Ganges canal, which has modified to no inconsiderable extent the climate of the whole of the Duáb, and taking health as a criterion of climate, that of Etáwa can hardly be surpassed by that of any other district in the plains.

Rain-fall.

The following table gives the total rain-fall at the principal stations of the district for the years 1844-45 to 1849-50 from returns existing among the records of the Board of Revenue :—

Name of station.	1844-45.	1845-46.	1846-47	1847-48.	1848-49.	1849-50.	Average.
Etáwa, ...	11·08	19·07	24·18	28 65	13·68	26 83	20·58
Phaphúnd, ...	20·70	31·44	16·40	27·37	18 11	34·51	24 76
Bela,	25·80	21·34	3 ·03	26·05	30 67	38 39	28 88
Auraiya, ...	32·28	72 70	26·83	23·53	19 02	36·22	35·10
Ajítmal, ...	...	27·81	15 73	20·47	20 11	26 59	22·14
Kudarkot, ...	19·27	18·92	26·59	22 48	25 08	33·41	24 13
Sahár, ...	18·11	22·58	20·5	23 66	2 ·73	30·83	21 65
Chakarnagar,	...	25·84	35·27	24 21	20·67	54 54	32 11
Sandaus. ...	...	27·30	31·75	21 99	16·62	29·49	21·39
Jaswantnagar,	...	19 16	25·27	20 14	13·63	28·78	21·40
Barhpura, ...	...	...	12 68	2 87	22·11	26·59	20·81

The following statement gives the average registered rain-fall of the entire district from the years 1860-61 to 1870-71 :—

Period.	1860-61.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.	1867-68.	1868-69.	1869-70	1870 71
1st June to 30th September.	21·9	19·5	34·9	30·1	19·0	21·7	31·6	39·5	12·4	23·1	40·1
1st October to 31st January.	...	·2	·9	·6	·4	·4	1·3	8·8	·9	9·4	1 8
1st February to 31st May.	...	·4	...	·4	3·0	·1	2·1	1·3	1·5	1·7	4·7
Total, ...	21·9	20·1	35·8	31·1	22·4	22·2	35·0	49·6	14·8	34·2	46·6

PART II.

PRODUCTIONS OF THE DISTRICT.

Animal kingdom.

THE principal wild animals found in the district are the following :—Leopard *(tendua)* ; hyena *(lakharbagha)* ; wolf *(bheriya)* ; jackal *(siár, gidar, shagal)* ; nílgái *(portax pictus)* ; antelope *(hiran)* ; wild boar *(baráhiya, suar, jangli suar)* ; porcupine *(sei, sihi)* ; badger *(bijju)* ; monkey *(bandar)* ; chameleon *(giragit)* ; wild-cat *(ban bilár)* ; and flying-fox

(chimgádar). Almost all the orders of mammals are represented in the district. A large colony of monkeys exists in Khattri tola and on the Mahádeo road, to the south of Etáwa town, and other orders are there represented by bats, hedge-hogs, gray squirrels, rats, and hares. Wolves are common in the ravines and frequently attack and carry off children. Jackals are numerous and foxes are frequently met with. Leopards are principally confined to the wild raviny tract to the south of the Jumna and Chambal, but are not numerous. The hyena is also found in the ravines and in the old fort near the town of Etáwa. Wild pigs occur in the ravines and in the wooded belt of jungle to the north of the district, but in no place where pig-sticking is possible. The antelope has decreased in numbers of late years, but is still tolerably common except near the ravines, and the *nílgái* is found here and there, and is numerous about Chichauli and in other places between the Sengar and the Jumna. The *chikára* or ravine deer takes the place of the antelope in the ravines. The porpoise or *sus-már* is found in the Jumna, and probably also in the Chambal.

Birds.

Mr. W. E. Brooks gives a catalogue of 330 species of birds found by him in Etáwa, and amongst them are 47 of the order *accipitres*, but as a general catalogue for the Duáb has been prepared, I have omitted this local list. Blue pigeons are common and may be purchased for shooting purposes at from three to four rupees per hundred. The green pigeon too is found wherever there are pípal trees. The district swarms with pea-fowl in every part. They form one of the most beautiful ornaments of the land-scape and are seldom destroyed either by natives or Europeans. The large sand-grouse is seldom seen, but the small kind is common enough. The ripe *rabi* crops generally afford good quail shooting. The common grey partridge is the only one found in the district, neither the black nor the painted species occurring anywhere. The bustard does not occur, but the small florican is occasionally obtained. The abundance of water brought into the district by the Ganges canal causes the district to be peculiarly well-stocked with water birds. The great white crane of Liberia, called by the natives the *kerka*, is a regular winter visitor, and may almost always be found on the Ráhin jhíl during the months of January and February. The jhíls all along the canal are, during the winter months, well stocked with snipe, teal, and duck of numerous species. The grey goose and the *nukta* duck are more commonly found on the rivers than in the jhíls, while the *kulin* is met with, though it is not very common. There is no trade whatever in this district in the skins of wild animals and birds.

The large rivers and tanks of the district contain turtles which sometimes grow to an enormous size. The Jumna and Chambal swarm with alligators both of the long-nosed and the snub-nosed species. These animals are eaten

by Malláhs and other low castes. Lizards of all kinds abound, from the large tree-climbing animal called by the natives the "*go-sámp*," to the little harmless house lizard. The "*bish-kobra*" frequents the tiled roofs of houses, and its venomous character is firmly believed in by the natives, perhaps on good grounds. Snakes are not perhaps so abundant as in other districts more densely covered with vegetation. The venomous ones, however, the cobra and the karait, especially the former, are only too common. There is nothing which calls for special remark in the other reptiles of the district, which are those commonly found in the plains of northern India. From the middle of the year 1869 up to the beginning of 1871, when payments were temporarily suspended, a sum of Rs. 271 was paid for the destruction of wild animals: five rupees for a leopard; three rupees for a hyena or for a female wolf; 34 annas for a male wolf; 12 annas for a female wolf cub, and 8 annas for a male wolf cub. The number of wolves was, at one time, so great that the reward was fixed by Government at five rupees per head. The following statement shows the number of persons who have died from the attacks of wild animals and snakes for four years:—

	1869.	1872.	1873.	1874.	Average of four years.
Males, ...	10	23	32	37	25
Females, ...	15	32	29	52	32
Total, ...	25	55	61	89	57

Domestic cattle.

The district has no particular breed of cattle or horses of its own, and no schemes have been adopted for improving the indigenous breeds. Bullocks ordinarily used for agricultural purposes cost from twenty to fifty rupees per pair. Buffaloes are used by the poorer classes of cultivators, but they are capable of less exertion than bullocks, and do not stand the heat so well. Their price varies from twenty to fifty rupees per pair. There is, however, an excellent breed of buffaloes for milch purposes which are said to give as much as 25 sers of milk a day. Where the water is at a great depth from the surface, bullocks for irrigation purposes must be stronger in build and larger than those required for ordinary agricultural operations. In the *ghár* tract, bordering on the Jumna, a pair of bullocks for working their 60-feet wells will cost from eighty rupees upwards. Sheep and goats are reared in considerable numbers in the country between the Jumna and the Chambal. The goats known as the *Jumnapári* breed are in great request for their milch properties; the best give from two to two and a half sers of milk daily, and fetch from four to five rupees each. Sheep are reared for

their wool, and sell at from twenty to thirty rupees a score. Lambs are dropped in the month of Kárttik or in Kuár. They are brought up on milk for six weeks and are then turned out to graze. In the rains sheep are subject to a disease called *muhán*, and in the cold weather to a kind of murrain known as *bissi*, the latter of which is commonly fatal. The shepherds have so great a horror of this disease that they will scarcely mention its name. Fighting rams used for purposes of amusement cost about four rupees each.

Fish.

The rivers and tanks of the district abound with fish. Amongst them is the *rohu*, a large carp which grows to the size of 20 to 25lbs, and is excellent eating. It is usually caught in Asárh and Sáwan by means of nets or with the ordinary hook and line. Weirs are erected on the smaller rivers which intercept the fish on its passage up or down the stream. It is then stunned by blows of a cudgel *(láthi)* and captured. The price varies from one to two annas per ser. The mullet, here called the *arwári*, is found in the Jumna and weighs from one-fourth to one-half a pound. It is esteemed a great delicacy and sells at from four annas per ser. The *arwári* swim in shoals and are caught from Phálgun to Jeth by means of cast-nets with small meshes, and are occasionally shot with fine shot. The *síng* is a small fish about three to four inches long, which derives its name from the spikes with which its head is furnished, and which are said to cause a painful wound. It is caught in tanks, when the water becomes low, by means of nets and wicker-baskets. It is much esteemed by natives, and fetches about two annas per ser. The *parhín* is caught in rivers and occasionally in tanks by means of weirs and nets. It grows to a large size, often eight to ten sers, and is a most voracious fish. The *bhúr* is a very small fish, from 1½ to 2 inches in length, which is caught in rivers and tanks by means of nets with small meshes, or even by long pieces of cloth being swept upwards against the stream. It is found in great numbers from Kuár to Kárttik. The *saur* is usually caught by means of nets in the rains. It weighs about half a pound and is considered one of the best fishes for eating, and sells at one anna per ser. The *patharchhatta* is a small fish caught in the Sengar and in smaller numbers in the Jumna in the month of Asárh by means of nets. It sells at half an anna per ser. In addition to the abovementioned fish, the following are said to be found in the rivers of the district:—*mugri, dhigár, naren, maháser, bás, kalwás, chál, katiya, ghegra, baghúa, jhínga, gúnch, bám, papta, pariyási, gadheya, tengan, siland, and jharga.*

Oil for burning is occasionally extracted from the larger species of fish, such as the *bás, siland*, and *rohu*. With the exception of a few Brahmans, Thákurs, Baniyas and Bhagats, or devotees, fish is generally consumed by all classes of natives; but, with the exception of Bengális, who live principally on fish and rice, no class of the population can be said to subsist on a fish diet. As a

general rule, fish are partaken of by natives as a relish or as an occasional change in their ordinary diet, but the quantity consumed in proportion to the population does not appear to be great. For Etáwa, a town of 30,000 inhabitants, and which from its situation should be well provided with fish, the daily supply is estimated at 1½ maund. According to the returns of the octroi (which, however, it is to be noted, allows quantities of fish of less value than eight annas to pass duty free), the value of fish on which duty was paid from 1st October, 1871, to the end of February, 1872, was Rs. 119. Taking the price of fish to be ten seers per rupee, this would only give, in round numbers, 30 maunds of fish during five months. Fishing is principally carried on by Malláhs and Kahárs. No attempts appear to be made by the riparian proprietors to exercise any control over the fishing of the larger streams, but the fishing rights of a village in tanks and small streams are generally leased out. Great quantities of small fry are caught in pools occasioned by the overflowing of the rivers and canals. These are caught by Kahárs and are hawked about the country at the rate of one or two pice a ser. They are sometimes sold for two-thirds of their weight in flour. The bazar rate at which fish sells varies from one anna to two annas. They are cheapest and most plentiful in the rains.

Vegetable kingdom.

Before describing the crops and vegetable products, it will be as well to explain the character of the existing cultivated area and the progress that has been made in cultivation and irrigation since the settlement of the district under Regulation IX. of 1833. The following statement shows the distribution of the total area at the past and present settlements and the percentage of each of the constituent parts to the whole :—

Settlements.	*Not assessed to revenue.*				*Assessed to revenue.*					Total. area.
	Barren.	Free of revenue.	Ravine jungle.	Total.	Groves.	Old waste.	New fallow.	Cultivated.	Total.	
Past, ...	412,767	3,193	14,799	430,759	...	42,545	108,402	452,918	604,865	1,035,624
Present,	245,286	15,642	130,147	391,025	28,785	106,996	12,454	547,619	695,854	1,086,879
Percentage of present.	22·56	1·44	11·98	35·93	2·65	9·84	1·15	50·38	64·02	100·00

Comparison of areas.

The difference in the total area is owing to the fact that the channels of the Jumna and the Chambal are included in the present measurement. Under barren is included all land utterly unculturable, village sites, road, canals, railways and encamping grounds. The decrease in area under this head is due to the transfer of groves to the assessable area and the transfer of the ravines to jungle and waste. The

increase in the revenue-free column is due to the rewards conferred upon Raja Jaswant Ráo in 1858. The ravine jungle comprises the Chambal and Jumna ravines, which, though unfit for cultivation, provide good pasturage and fuel reserves. The area excluded from the assessment amounts to nearly forty per cent. of the total area, but is still less by 9·22 per cent. than the area so excluded at the last settlement. Broadly speaking, two out of every five acres pay no revenue to Government. In the area assessed to revenue, groves should hardly be included, as they do not pay revenue so long as they remain devoted to the purposes for which they were originally declared free of revenue, but if the trees be cut down, they will then come under assessment. Under old waste is included culturable land that has lain for more than three years uncultivated. Under the head of new fallow or land newly thrown out of cultivation there has been a great decrease the great area lying fallow at the last settlement being due to the desolating effects of the great famine of 1837-38 A.D. The land in this class only amounts now to 1·79 per cent. of the total assessable area. The cultivated land has increased by 94,701 acres, or 20·99 per cent., on the old area, an area almost equal to the decrease in the recent fallow (95,948) acres, but portions of this increase are clearly due to encroachments on the barren or old waste, In Bidhúna, Phaphúnd, and Bharthna the increase in cultivation is not so great as the decrease in the area of recent fallow, and portions of the latter must have remained untilled and have now been included in the old waste or barren. In Auraiya and Etáwa the increase in cultivation is greater than the decrease in recent fallow, thus implying an encroachment on the old waste to the extent of the difference.

The following statement gives the details :—

	Decrease in fallow.	Increase in cultivation.	Difference.		Decrease in fallow.	Increase in cultivation.	Difference.
Auraiya, ...	12,535	14,785	—2,250	Etáwa, ...	29,964	34,348	—4,384
Bidhúna, ...	17,165	14,032	+3,133	Bharthna, ...	20,632	18,433	+2,349
Phaphúnd, ...	15,602	13,091	+2,511				
				Total, ...	95,948	94,689	+1,259

The following statement shows the area under the principal crops during the year of measurement in each parganah in the district:—

Crops.

Rabi or Spring Crops.

Parganah.	Wheat.	*Bejar.*	Barley.	Gram.	Tobacco.	Vegetables.	Poppy.	Other crops	Total.
Auraiya, ...	8,650	35,505	922	6,317	9	443	179	507	52,532
Percentage, ..	8	32	1	6	...	...	...	1	48
Etáwa, ...	11,992	31,095	824	3,294	11	1,146	973	4,976	53,411
Percentage, ...	7	23	1	2	...	1	1	4	39
Bharthna, ...	9,587	29,187	2,577	3,485	190	836	866	3,345	50,073
Percentage, ...	7	2	2	3	...	1	1	2	38
Bidhúna, ...	14,335	18,189	8,114	4,164	370	453	2,184	1,173	48,982
Percentage, ...	15	22	9	4	...	1	2	1	54
Phaphúnd, ...	11,112	25,482	936	4,570	31	539	746	831	42,247
Percentage, ...	14	30	1	5	...	1	1	2	54
Total, ...	54,776	137,458	13,373	21,830	611	3,417	4,948	10,832	247,245
Percentage, ...	9	25	2	4	...	1	1	2	44

Kharíf or Rain Crops.

Parganah.	Sugar-cane.	Indian-corn.	Cotton.	*Bájra.*	*Joár.*	Indigo.	Rice.	Other crops.	Total.
Auraiya, ...	615	19	21,721	20,012	14,908	24	159	702	58,163
Percentage, ...	1	...	19	18	13	...	...	1	52
Etáwa, ...	4,098	267	18,062	28,379	28,113	3,552	1,794	1,439	85,704
Percentage, ...	3	...	12	21	20	3	1	1	61
Bharthna, ...	4,766	1,170	21,043	24,346	21,049	2,092	1,745	1,322	77,533
Percentage, ...	4	1	15	20	18	2	1	1	62
Bidhúna, ...	7,797	148	7,042	1,306	22,005	560	1,739	862	41,459
Percentage, ...	9	...	8	1	24	1	2	1	46
Phaphúnd, ...	5,205	97	9,139	4,304	15,975	1,116	1,178	506	37,515
Percentage, ...	7	..	10	5	21	1	1	1	46
Total, ...	22,484	1,701	77,007	78,347	102,045	7,344	6,615	4,831	300,374
Percentage, ..	4	...	14	15	15	1	1	1	56

Distributing the crops according to the ordinary classification, we have amongst the cereals:—Wheat *(gehún)*, barley *(jau)*, rice *(dhán)*, *kakuni*, *karri*, *samán*, *kodo*, *pasái*, and *lei:* amongst the pulses are peas *(mattar)*. gram *(channa)*, *múng*, *moth*, *urd*, or *másh*, *raunsa*, *masúr*, *arhar*, or *thohar*, *darahri*, and *bhatmans:* amongst fibres are cotton *(kapás)*, *múnj*, *san*, *patsan*, *káns*, *dábh*, *bakhauta*, and *bábari:* amongst oil-seeds are found *tili*, *sarson*, *alsi*, *sehua*, *andi*, *láha*, and *rái:* amongst dyes are indigo *(níl)*, safflower *(kusum)*, *tesu*, *harsinghár*, *ál*, and *tún:* amongst millets are *joár*, Indian-corn *(makka)*, *bájra*, *mandúa*, and *chaina;* and amongst vegetables are potatoes *(álú)*, musk-melons, water-melons, love-apples, *(baigan)*, *arwi*, or *ghuinyá*, *ratálu*, radish *(múli)*, carrot *(gájar)*, *taroí*,

shakrkund, bhindi, sem, palak, methi, kakri, khira, kaddu, lauki, soya, zamínkund, karila, dhenras, kobi, shalgam, piyáz, lahsan, khurfa, kachri, chauraiya, chhachenda, kamerha, tuma, and *bajarkund.*

Cultivation of crops.

There is nothing peculiar in the practice of agriculture in this district or essentially different from the account given under Meerut and Eta. Wheat, as a rule, is sown mixed with barley in irrigated land, and requires two to three waterings. It is never sown without water except in a few patches of *tír* and *kachár* soil. Barley is sown in dry land with gram. Vegetables and tobacco are confined to the richly manured and irrigated lands adjoining the village site, and the poppy, too, is confined to the same class of land except where canal irrigation renders the outlying fields more adapted to its cultivation. In the *kharíf*, cotton is sown amidst the *arhar* fields: maize is sown as a second crop in the fields near the village site, and indigo is followed by wheat or barley. Rice of an inferior kind is grown in the bad clay land known as *jhábar* and in the vicinity of jhíls. The following table shows the time of ploughing, sowing and reaping the principal crops :—

Crops..	Time of ploughing.	Sowing.	Reaping.	Crops.	Time of ploughing.	Sowing.	Reaping.
Wheat, ...	June to October.	November.	April.	Sugar-cane	March.	April.	February.
Barley, ...	Ditto.	Ditto.	March.	Maize, ...	June.	July.	September.
Bejar, ...	Ditto.	Ditto.	Ditto.	Cotton, ...	Ditto.	June.	November to January.
Gram, ...	June to September.	October.	April.	Bájra, ...	August.	Ditto.	November.
Tobacco, ...	October	July.	December.	Joár, ...	June	Ditto.	Ditto.
Poppy, ...	December.	December.	March to April.	Rice, ...	February.	February. March.	August to September.
Vegetables, ...	February.	February to March.	August to September	Indigo, ...	April.	April.	August.

The use of manure is appreciated, but it is not applied every year. One manuring usually lasts for two or even three years. The manure consists of the sweepings and refuse of the villages, which, though partially consumed for fuel, still affords enough for the cultivation of a considerable area close to the village site.

Produce and its value.

Mr. Neale gives tables of produce and value of each crop and details of value and cultivation which are especially useful for comparison with similar statistics from other districts. He writes:—"It is impossible to say that these tables are absolutely correct, but they have been made up after repeated testing and examination, and were not devised to fit into any preconceived theory. It was at one time attempted to show the cost of cultivation, including price of hired labour, and thence to deduce the actual profits. But on this hypothesis I found it impossible to show any surplus at all in the tenants' hands, or at the most some Rs. 12 to Rs. 18

a year, the reason being that in so poor a country, with such poor appliances of agriculture, if the cultivator does not work himself, but employs labour, the expenses, including rent, nearly equal the gross produce. In fact, taking bad years with good, it would more than equal it. If so, how comes it that any zamíndár keeps seer. The answer is, because he is a zamíndár. He gets a good deal of his ploughing done for nothing by his tenants' bullocks and a good deal of all the other kinds of labour by making his tenants work gratuitously by turns. Also, his seer produces him fodder for his cattle, of which he can afford a larger number than his tenants. And cattle produce

Ghi.

and *ghi* in this district is very lucrative. Besides this, if he has many family hangers-on (and I am assuming him to be a zamíndár of ordinary importance, not merely a petty shareholder), they help him in his labour, and a fair quantity of seer enables him to grow food for them cheaply. When seer is merely the actual area reserved for his own cultivation by a small share-holder, it is, of course, cultivated under the same conditions as to remunerativeness as a tenant's holding, and differs from it only in the name. I think, indeed, that there can be no doubt, from the enquiries made personally from cultivators, that with very few exceptions, they just get enough to eat and to clothe themselves with, and no more. As a body they are in the Baniya's hands, who dole out to them a just sufficient allowance. It is, in fact, like the miners' "butty" system, which formerly so generally prevailed in England; only that the comparatively soft and indolent character of the parties to it in this country renders the friction in carrying it out marvellously small. And the sufferers' wants are so few, their ignorance of any higher standard of life so complete, that the Hindu buttyman or Baniya has no difficulty in gaining their acquaintance."

Statement of produce with gross value.

Crops.	Area in acres.	Average value per acre.	Total gross value.	Crops.	Area in acres.	Average value per acre.	Total gross value.
Rabi.		Rs. a. p.	Rs.	*Kharif.*		Rs. a. p.	Rs.
Wheat, ...	54,776	37 13 0	20,71,217	Sugar-cane,	22,484	69 6 7	15,60,647
Barley, ...	13,373	18 5 10	2,45,589	Maize,	14,701	15 6 9	26,233
Bejar, ...	137,458	17 10 6	24,26,993	Cotton,	77,007	28 11 10	22,13,149
Gram, ...	21,430	8 10 6	1,88,966	Bájra & joár,	180,392	7 3 9	13,05,036
Tobacco, ...	611	42 0 0	25,662	Rice,	6,615	28 0 0	3,70,440
Vegetables, ...	3,417	56 0 0	1,91,352	Indigo,	7,344	24 6 9	1,79,354
Poppy, ...	4,948	68 2 3	3,37,160	Other crops,	4,831	25 12 3	1,24,474
Other crops, ...	10,832	35 8 3	3,84,705	Total, ...	547,619	21 4 5	1,16,50,977

Add to this ten per cent. of the cultivated area as bearing two crops *(dofasli)* in the year valued at eight rupees per acre more than one-crop land, and we have Rs. 4,38,088, or a total of Rs. 1,20,89,066 for the value of the crops in an

ordinary year. The column showing 'average value per acre' is calculated on all classes of soils.

We next come to the details of cultivation with the results of examinations based on distinction of soils and irrigation which must be of much use in valuing land.

Average outturn and value.

Average outturn and value of each crop.

Crops and soils.	Details of cultivation.				Produce per acre.	Harvest rate per rupee in sers.	Value of			
	Number of			Quantity of manure.			Produce.	Straw.	Crops grown with it.	Total.
	Ploughings.	Waterings.	Weedings.							
1.—*Wheat.*				Mds.	Ms. S.		Rs. a.	Rs. a.	Rs. a.	Rs. a.
1st class wheat, ...	10	4	1	175	21 0	20	42 0	5 4	1 12	49 0
2nd ditto, ...	8	3	1	175	17 20	20	35 0	3 8	1 5	39 13
3rd ditto, ...	6	2	1	175	13 35	20	26 4	3 1	1 2	30 7
2.—*Barley.*										
1st class wet, ...	7	3	...	87½	21 35	25	35 0	4 6	1 12	41 2
2nd ditto, ...	6	2	...	105	17 20	26	26 11	1 12	0 14	29 5
3rd ditto, ...	4	2	...	105	13 35	26	20 3	1 8	0 11	22 6
1st class dry, ...	6	...	...	...	7 35	26	12 1	1 2	0 9	13 12
2nd ditto, ...	5	...	...	...	5 10	26	8 2	1 9	...	9 11
3.—*Bejar.*										
1st class wet, ...	7	3	...	87½	21 35	26	33 11	3 8	1 12	38 15
2nd ditto, ...	6	2	...	105	17 20	26	26 11	1 12	0 14	29 5
3rd ditto, ...	4	2	...	105	13 35	26	20 3	1 8	0 11	22 6
1st class dry, ...	6	...	...	...	7 35	26	12 1	1 2	0 9	13 12
2nd ditto, ...	5	...	...	...	5 10	26	8 2	1 9	...	9 11
4.—*Tobacco.*										
1st class wet, ...	6	6	6	140	10 20	10	42 0	...	...	42 0
5.—*Maize.*										
1st class wet, ...	4	...	4	105	13 35	30	17 8	...	...	17 8
2nd ditto, ...	3	...	3	140	10 20	30	14 0	...	...	14 0
6.—*Cotton.*										
1st class wet, ...	4	...	4	140	7 35	10	31 8	...	7 0	38 8
2nd ditto, ...	2	...	3	140	7 0	10	28 0	2 0	...	30 0
1st class dry, ...	3	...	3	140	4 15	10	17 8	...	0 14	18 6
2nd ditto, ...	2	...	3	140	2 25	10	10 8	...	0 7	10 5
7.—*Sugar.*										
1st class wet, ...	6	8	3	175	26 10	13⅓	78 12	...	...	78 12
2nd ditto., ...	6	8	3	175	21 0	13⅓	63 0	...	...	63 0
8.—*Indigo.*										
1st class wet, ...	4	5	2	140	105 0	181	23 1	...	5 4	28 5
2nd ditto. ..	4	3	1	140	78 30	181	17 6	...	4 6	21 12
9.—*Gram.*										
1st class dry, ...	4	...	...	...	5 32	26	10 1	1 5	...	11 6
2nd ditto. ...	4	...	...	...	5 10	26	8 2	1 12	...	9 14
10.—*Joár.*										
1st class dry, ...	3	...	1	...	8 30	26	13 9	2 10	0 14	17 1
2nd ditto. ...	4	...	...	...	6 5	26	9 7	1 5	0 11	11 7
11.—*Bájra.*										
1st class dry, ...	3	...	1	...	7 0	26	10 12	1 5	0 14	12 15
2nd ditto. ...	4	...	...	...	4 15	26	6 11	0 14	0 9	8 2
12.—*Poppy.*										
1st class wet, ...	10	7	7	87½	0 14	⅕	70 0	...	6 [illegible]	76 9
2nd ditto. ...	7	5	5	87½	0 11½	⅕	56 4	...	6 [illegible]	62 6

Indigo sells at an average of Rs. 22 per 100 maunds of the green plant, and, under opium, allowance is made for the seed, of which about two maunds are collected from each acre valued at about Rs. 6. 9.

Distribution of value of produce.

Mr. Neale has made two interesting calculations, one showing the profit and loss account of his farm to an ordinary cultivator holding rather less than nine acres of land, and another for the total cultivated area of the district. In the first case, having taken into account the great varieties of soils in the district and their distribution, he assumes, for his ideal average cultivator, a holding comprising 12 per cent. of *gauhán*, 22 per cent. of *manjha*, and the rest *hár*, with 10 per cent. of the first, 16 per cent. of the second, and 21 per cent. of the third irrigated, and with the ordinary crops grown, such as wheat, sugar, cotton, *bejar*, gram and the millets, and about one acre of land yielding two crops, he makes the value of the crops grown Rs. 180, and debiting against this the cost of bullocks, irrigation, implements, labour, and, I presume, rent, gives the cultivator a profit of Rs. 70 to Rs. 80 a year, or Rs. 6 to Rs. 6-8-0 per month to feed his wife and family and two grown-up men, his sons or nephews, to assist him in the cultivation. In the second case, based upon the second table of soil-produce given above, the total gross value of the produce of the district is given in the first table, but the crops known as *dofasli*, or second crops, are omitted and their value can only be very roughly estimated. The area they cover varies according to the population of the estate. In a village with a large site or a large number of hamlets, these crops will cover as much as fifteen per cent. of the cultivated area, whilst a poor village will have hardly as much as eight per cent. Ten per cent. is therefore taken as a fair average for the rich well-watered cis-Jumna tract, and the poor, dry, and ravine-eaten trans-Jumna tract taken together. With the exception of indigo and rice they are not valuable, and they tend to weaken and exhaust the soil, so that on the whole eight rupees per acre may be taken as a fair average value. This brings the average value per acre up to Rs. 22-1-0. The total revised revenue of the district is Rs. 13,27,651, and dividing the gross outturn by this sum, we find that the new land-revenue is 9·03 per cent. of the total income of the district. Mr. Neale thinks that the calculation for outturn is probably too low, as indigo is sown and cut at the time when the surveyors are least likely to be in the field; again, the estimates for the value of the chaff and straw and the supplementary crops of oil-seeds, *arhar* and the like, are clearly very low. It will, therefore, be safer to say that Government takes something between one-ninth and one-eleventh of the total produce.

Til and maize were selected for special description in this district, and I give the local mode of cultivation and preparation from a note by Mr. Aikman, C.S.

Til or sesamum.

Til, which has a black seed, and *tili* which has a white seed, are both grown amongst the *kharíf* crops for the sake of the oil expressed from the seeds. Neither are ever sown alone, the *til* forming a portion of the *joár* or *bájra* crops, and the *tili* being sown with cotton. Sesamum is grown on all kinds of soil, but *bhúruwa*, or soil having equal proportions of loam and sand, is thought to be best fitted for it. It is sown in the month of Asárh, at the beginning of the rains and before sowing, the field is ploughed twice or sometimes thrice, and a small quantity of the seed is mixed with the seed of the crop with which it is to be sown. A line of *til* is usually sown along the edge of the field, and often in rows through the field, at intervals of eight or ten yards. The surface of the field is then harrowed or rather smoothed by means of the *patela*, elsewhere called *henga*. After the plants are two or three inches high they are weeded two or three times along with the other crops. *Til* does not require to be irrigated, unless in case of failure of the rains. The pods form in the month of Kuár and the crop is gathered in Kárttik. The plants are cut down by means of a *hansiya* or sickle, and they are then made up into bundles and left with the pods upwards on the threshing-floor to dry. As soon as they are well dried the pods split open. The bundles are then inverted and shaken. This is sufficient to separate the seeds. The stalks that remain are called *tilsota* and are used for fuel. The average price of the seed is 10 or 12 sers per rupee. Sometimes, however, the harvest is almost totally destroyed by excessive rainfall, as happened here in 1871. In that case the price rises to six sers for the rupee. As stated above, *til* is never sown alone in this district, but is always subsidiary to some other crop, and the quantity sown is subject to no fixed rule. On this account I have been unable to procure sufficiently accurate data for determining the cost of production and profits derived from the cultivation here. The oil expressed from the seeds of this plant is called *mítha tel* or sweet oil, as opposed to *karwa tel* or bitter oil, which is the product of *sarson* (mustard seed). It is manufactured by Telis or oilmen. The instrument used in the manufacture is a press *(kolhu)* the same in principle as that used for crushing sugar-cane. The press is worked by a bullock which has its eyes blind-folded, in order, it is said, to prevent it from becoming giddy. The animal is generally driven by a man or boy seated on the revolving beam, but a well-trained bullock may often be seen patiently going its round without any one to look after it. *Til* seeds yield one-third of their weight in oil. The *khál*, or cake, that remains after extraction of the oil, is generally the perquisite of the oilman. In country places his remuneration is generally an equal weight of grain for the oil extracted. In cities the cost of manufacture is Re. 1-14-0 per maund of oil. The average price at which this oil sells is $3\frac{1}{2}$ sers per rupee. In 1872, on account of the failure of the previous year's harvest, the price rose

to two sers for the rupee. After being clarified by boiling it is used in cooking *puris*, &c., by those who are unable to afford ghi. It is also burned and gives a clearer light than other native oils, but consumes more rapidly. The *khál*, or oil-cake, is used for feeding cattle, but is also eaten by the poorer classes. Various kinds of scented oil, called *phalel*, used by the natives for hair-oil and for anointing the body, are manufactured by keeping the seeds between alternate layers of sweet-smelling flowers, such as *chameli, keora*, &c. The best kind of *phalel* sells at four rupees per ser, and inferior kinds at Rs. 1-8 and 2 rupees per ser. A third use of the produce of this plant is in the manufacture of sweetmeats. The seed after being cleaned is mixed up with sugar or molasses, so as to form different kinds of comfits, the commonest being *til ka laddu* and *reori*.

Indian-corn.

Indian-corn, here called *makka*, is sown in the best *gauhání dúmat* soil close to the village site, in the lands that yield two crops in the year. The most important of the two crops is that which ripens in spring. Indian-corn is preferred for the second crop, as it is supposed to exhaust the soil less than any other autumn crop. The land before being sown is generally manured. The time for sowing is usually the beginning of Asárh, though sometimes, especially in the vicinity of towns, the seed is sown some weeks earlier with the view of forcing on the crop in anticipation of the ready sale which the young ears meet with. The field is prepared for the crop by being ploughed two, three, or four times; after the last ploughing, the seed is sown either broad-cast or in furrows one foot apart. Indian-corn is generally sown alone, but sometimes a kind of cucumber is found accompanying it. After the sowing the land is smoothed over by means of the flat plank called *patela*. After the shoots have attained a height of three or four inches, the field is carefully weeded with the *khúrpi*. This operation is repeated two or three times: if the rains should fail, the crop is irrigated once. By the middle of Bhádon the plants have attained a height of four feet, and the ears begin to form. From this time up to the gathering in of the harvest, the field is watched night and day to protect it from the depredations of thieves, wild animals and birds. During the night, if not carefully watched, the crop suffers much from the ravages of porcupines, jackals, and bandicoots, which grub down the stalks and then devour the young ears; during the day squirrels and birds have to be guarded against. For the purpose of watching, a stage called *maira* or *machán* is erected, which, supported on poles, at a height of eight to ten feet from the ground, enables a man seated on it, to command a view of the whole field; this stage is generally protected by means of a thatch. Sometimes its place is supplied by a circular mound of earth at the corner of the field. The watcher having furnished himself with a sling and some pellets of clay or kunkur, mounts the *maira*, and by aid of his sling and by his cries

does his best to keep off all depredators. Sometimes, when there are trees in or near the field, a stick suspended from the branches and agitated by the watchman from his stage by means of a string, serves to keep off beasts and birds. At intervals during the night he descends from his post and joining some cultivator of a neighbouring field makes in company with him a patrol of their crops. It generally fares ill with any thief who is caught pilfering on such an occasion, more especially if resistance be offered. Often do bruises and fractures in the case of such culprits sent for trial testify to the vigour with which the cultivator wields his short bambu cudgel in defence of his grain. With the early morning, the husbandman retires from the field ; his place generally being taken by one of his children, who takes up the task of protecting the maize from the birds which now attack it. At early morning in September, the air resounds with the shouts raised to scare away the myriads of parrots, &c., which flock to the attack from all sides.

But by the end of Kuár the cares of the husbandman are drawing to a close. The crop is gathered in Kuár or Kárttik, by which time it has attained a height of five to six feet. If the field is near the city the cultivator finds a ready market for the young ears which are eagerly bought up by Kunjaras, to be retailed in the bazar where they meet with a ready sale, being when roasted esteemed a delicacy both by Europeans and natives. When such a market is not available, the maize, before it has got too ripe, is cut down from the roots by means of the *hansiya* or native sickle. The crop is then stored in the open air on the threshing-floor *(khaliyán)* and left to ripen thoroughly. When this has taken place, the cobs which have now assumed a reddish tint are broken off the stalks and are beaten with crooked sticks so as to separate the grain. The husks that remain are used for fuel, or are accumulated for manure. The stalks are rarely used for fodder, they are generally burnt or employed in the manufacture of screens for doors, &c. The grain is either stored by the husbandman in large earthen jars for domestic consumption, or is sold in the bazar. The following are the forms in which the produce of this crop is consumed. First, as stated above, the young ears are esteemed a great delicacy by Europeans and natives. When first brought to market they sell for a pice each, but afterwards get much cheaper. Second, much of the grain is consumed after being parched by the caste called Bharbhúnjas. After being well dried, the grain is slightly damped and then thrown into very hot sand, and by this process it undergoes a complete transformation. From a small hard grain of a reddish yellow colour, it is changed to a light white mass, four times the size of the original grain. In this form it goes by the name of *khíl* or *láwa* and sells at one anna per ser. It is eaten dry or after being steeped in milk. Third, the grain is parched after being slightly crushed by means of an instrument called a *dhanki* In this form it goes by the name of *parmal.*

Fourth, the grain after being parched is ground into a flour which is called *sattú*. Fifth, the great bulk of Indian-corn is made into flour which, made into bread, is consumed by the poorer classes. With those who are unaccustomed to its use it is apt to produce indigestion and other disorders of the stomach. The grain is very hard and requires much manual labour to grind it. The cost of grinding wheat is usually two pice for five sers, but the rate for maize is exactly double. When half-ground it is called *ardáwa*. Maize is almost entirely grown for home consumption in this district, and covers but a small proportion of the cultivated area.

Irrigation.

As already noted, irrigation is extensively practised, bearing the proportion of 48·43 per cent. to the total cultivation. The following statement shows the area irrigated at the settlement in each parganah, with the percentage of the irrigated area deriving its water from wells, canals, and ponds:—

Parganah.	Total cultivated area.	Irrigated area.	Percentage of cultivation.	Irrigated from					
				Wells.	Percentage.	Ponds.	Percentage.	Canals.	Percentage.
Etáwa, ...	139,115	65,371	46·99	43,825	67·04	2,422	3·46	19,124	29·50
Bidhúna, ...	90,441	66,962	74·03	50,057	74·75	2,473	4·96	14,432	21·55
Bharthna, ...	127,606	61,250	48·00	25,933	42·33	3,032	3·70	32,285	52·71
Phaphúnd, ...	79,762	58,715	73·61	18,963	32·29	820	1·40	38,932	66·31
Auraiya, ...	110,695	12,910	11·66	11,516	89·35	1,374	10·65	...	...
Total, ...	547,619	265,208	48·43	150,314	56·67	10,121	3·82	104,773	39·50

From the returns of last settlement it would appear that irrigation has increased by only 13·6 per cent., notwithstanding that the canal has been introduced, but there is good reason for mistrusting the whole of the statistics of last settlement on this point as greatly exaggerated. The statistics of well irrigation are as follows:—

Parganah.	Number of wells.			Average area irrigable from each well in acres.	Depth of water from surface in feet.	
	Masonry.	Temporary.	Total.		*Ghár.*	*Pachár.*
Etáwa, ...	410	9,199	9,609	4·55	50-80	20-25
Bharthna, ...	120	6,374	6,494	3·99	60-80	20-30
Bidhúna, ...	383	10,964	11,347	4·41	...	18-24
Phaphúnd, ...	109	4,258	4,367	4·34	...	20-25
Auraiya, ...	45	2,999	3,044	3·78	60	...
Total, ...	1,067	33,794	34,861	4·31	68	22

In parganah Etáwa the sub-soil is firm and the wells last for ten to fifteen years, and generally, throughout the district, the well-capability is good, but the depth of water from the surface is the great obstacle to the more extended use of wells. In Auraiya, where the water is at an average of 60 feet from the surface, the irrigated area covered only 12,910 acres at the present settlement, whilst Mr. Gubbins records 20,051 acres as irrigated in 1840, showing a decrease of 35·61 per cent. Mr. Crosthwaite thinks that there has been no decrease, though the people say that the water-level has receded considerably from the surface[1]; in any case the proposed introduction of the canal with its well-known effect of raising the water-level can be only productive of good in this tract. Mr. Gubbins writes[2] of Auraiya:—"Irrigation is very limited, being only 18 per cent., and having been carefully examined may be depended upon. The villages in the centre and along the northern side are best supplied with irrigation. In the *karkha* the water is very scarce and at a great depth from the surface." Mr. Crosthwaite considers that the true explanation of the apparent decrease in irrigation both here and in Bharthna is found in the fact that the old survey was made immediately after the great famine of 1838. "In that fearful struggle for life, wells were sunk everywhere in the hope of getting water, and wherever a well was so sunk, a certain portion of land was written down as irrigated. In 1861, wells were sunk in the same way, and I have found several wells made in that year, and some few that were made in 1838 lying unused. This made me suspicious lest some attempt to conceal irrigation had been made, but careful inquiry and scrutiny led me to put aside that idea. The wells were disused simply because there was so little water in them and at so great a depth that it was not worth while to work them." There can be no doubt but that this is the proper explanation of the apparent decrease in the irrigable area, and that in reality there has been a large increase.

Apparent decrease. Real increase

In the *pachár* tract kuchcha wells are good; they last a long time, cost very little, and give an ample supply of water at from 14 to 30 feet from the surface. Much of the well-irrigation

Existing irrigation capabilities.

[1] Writing of Bharthna, Mr. Neale notes that in many cases the people complained of the water having receded from 6 to 9 feet from the old level owing to the diminished rain-fall. He writes:—"Making every allowance for a desire to depreciate existing assets, and also for the common tendency to praise the past at the expense of the present, still statements so often repeated must command attention, and there is scientific ground for believing them to be true. The rain-fall has in fact diminished in late years, and the river Jumna has also been much exhausted in order to feed the large canals above in the west. A tract lying by that river and dependent on it and on the collection of rain water into its more depressed parts for its well supply cannot but suffer when the river is artificially drained and the rains diminished or are inconstant. It is also to be observed that, according to the people's assertion, the receding water has reached a softer and less reliable stratum. In the opposite case, had a firmer sub-soil been gained, the re-cession would have been a benefit, and I have heard such instances admitted, but not in this parganah." [2] H., Set. Rep., 334.

has here been superseded by the Etáwa branch of the Ganges canal, and the only part beyond its influence is a small portion of the north-east corner of the Bidhúna parganah, which is fully supplied with water from wells. The probable effect of the projected Lower Ganges canal on this tract has been noticed elsewhere. In the *ghár*, water is found at such a great depth that irrigation is very scanty, and crops requiring water are little grown. In the *karkha* tract, irrigation is almost unknown in the uplands, but wells are made to some extent in the low-lying stretches below the ravines, and the alluvial land does not require artificial irrigation. In the *pár*, the raviny ground is entirely beyond the reach of artificial irrigation, and, like the *karkha* tract, the alluvial lands lying along the Chambal and the Jumna do not require any water. The in-lying bays along the course of these rivers are inundated in the rains and receive a deposit of fertilising mud which remains moist enough to bear rich crops during the *rabi* season. The only portion of the district, therefore, that will profitably admit of the extension of irrigation is the *ghár* tract lying between the Sengar and the high bank of the Jumna, and in it, more especially parganah Auraiya, which is provided for by the canal-scheme known as the Bhognipur branch.

Influence of irrigation on crops.

As a rule, the tracts with the largest irrigable area possess the greater proportion of cold-weather crops. Thus, in Bidhúna and Phaphúnd, where the water-capability is greatest, the *rabi* crops are also larger than the *kharif*. In these parganahs, wheat and sugar-cane occupy a larger area than in any other, but cotton, on the other hand, flourishes in the dry parganahs. The influence of irrigation on the principal crops ought to be best shown by the returns of the canal and by comparing a parganah where canal irrigation prevails with one where well irrigation prevails. We have these parganahs in Bidhúna and Phaphúnd. In the former, as already shown, canals supply but 21·55 per cent. of the total irrigation, and in the latter 66·31 per cent. of the water is got from canals exclusively. The *rabi* in Phaphúnd occupies 52 per cent. of the total cultivation, and in Bidhúna it covers 51 per cent. The following statement shows the percentage of each of the principal crops grown in these parganahs during the year of measurement:—

Parganah.	Wheat.	Barley. *Je-jar.*	Gram.	Vegetables.	Poppy.	Other crops.	Sugar.	Cotton.	Bájra.	Joár.	Indigo.	Rice.	Other crops.
Phaphúnd, ...	11	31	7	1	1	3	6	12	7	20	1	1	1
Bidhúna, ...	17	24	4	1	3	2	11	8	1	26	1	2	...

The only difference observable is that Bidhúna grows more wheat and sugar and less cotton than Phaphúnd, but taking the better cereals together, wheat and barley show 41 per cent. in Bidhúna against 40 per cent. in Phaphúnd. Indigo and sugar-cane both, however, owe much to the canal, the former its very existence and a yearly increasing area, and the latter an increased and permanent area.

Canal statistics.

The following statement, compiled from the records of the Canal Department, shows the acreage under each of the principal crops for a series of years :—

Crops.	1861-62.	1869-70.	1870-71.	1871-72.	1872-73.	Crops.	1861-62.	1869-70.	1870-71.	1871-72.	1872-73.
Gardens, ..	..	844	1,106	1,027	890	Other pulses, ..	..	212	219	659	582
Sugarcane, ..	2,339	5,000	4,937	4,363	6,058	Fodder, ..	..	..	..	..	..
Wheat, ..	8,613	20,916	27,030	17,806	22,663	Cotton, ..	..	183	149	20	59
Barley, ..	10,339	15,637	20,483	14,521	31,572	Other fibres, ..	..	42	4	1	2
Rice, ..	..	833	555	508	1,074	Indigo, ..	139	7,267	8,582	8,330	10,493
Maize, ..	..	661	167	18	106	Other dyes, ..	..	1,003	..	..	..
Other cereals,	..	4,058	1,970	1,158	2,190	Drugs, ..	..	1,040	1,041	1,803	2,722
Gram, ..	..	351	611	400	1,435	Oil-seeds, ..	..	4	..	..	..

These figures bear out the statement made with reference to indigo and sugar-cane, and opium, too, might be added. Altogether, the canal has given a stimulus to the production of the better class of crops in each season. The total area irrigated in 1861-62 was 24,746 acres, and in 1862-63 there were 11,526 acres watered from the canal. The drought of 1868-69 at once raised the area, and though there has since been some falling off, this is confined to cotton and *kharíf* crops, which in ordinary years scarcely require any water. As a particular example of the influence of the canal in promoting the cultivation of the better class of crops, the following abstract of ten years' crops in parganah Bidhúna, irrigated from the Cawnpore branch of the Ganges canal, is given :—

Crop.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.
Sugar-cane, ...	11	53	21	319	475	495	555	882	637	673
Wheat, ...	9	85	1,042	1,151	2,090	950	1,456	1,779	1,972	1,844
Barley, ...	9	37	812	779	2,012	1,567	1,182	1,848	1,007	1,524
Other crops, ...	8	14	779	303	32	327	298	220	720	593
Total area, ...	37	189	2,654	2,552	4,609	3,339	3,491	4,729	4,336	4,634

24 acres of indigo were cultivated for the first time in 1869-70 and 72 acres in 1870-71. The following statement shows the area actually irrigated by the

canal in each parganah, and, like the first table, it has been compiled from the records of the office of the Superintendent of Irrigation:—

Statement showing the areas irrigated in each season.

Year.	Etáwa.	Bidhúna.	Bharthna.	Phaphúnd.	Auraiya.	Total.
1866-67.						
Kharíf, ...	2,121	1,243	1,957	1,720	...	7,041
Rabi, ...	8,277	5,383	11,768	9,380	...	34,808
Total, ...	10,398	6,626	13,725	11,100	...	41,849
1867-68.						
Kharíf, ...	2,260	757	2,481	1,730	...	7,228
Rabi, ...	8,786	3,041	14,017	9,727	4	35,571
Total, ...	11,046	3,798	16,498	11,457	4	42,799
1868-69.						
Kharíf, ...	7,034	5,190	10,026	10,767	4	33,081
Rabi, ...	10,999	7,563	17,090	19,736	25	55,413
Total, ...	18,093	12,753	27,116	30,503	29	88,494
1869-70.						
Kharíf, ...	4,029	2,392	5,939	4,858	...	17,218
Rabi, ...	7,238	6,828	11,064	13,362	...	38,492
Total, ...	11,267	9,220	17,003	18,220	...	55,710
1870-71.						
Kharíf, ...	3,811	2,993	5,536	4,861	...	17,201
Rabi, ...	10,166	8,083	15,829	15,588	...	49,666
Total, ...	13,977	11,076	21,365	20,449	...	66,867
1871-72.						
Kharíf, ...	3,684	2,531	4,378	4,514	...	15,107
Rabi, ...	6,336	7,481	12,158	9,590	...	35,565
Total, ...	10,020	10,012	16,536	14,104	...	50,672
1872-73.						
Kharíf, ...	4,722	3,682	5,559	6,428	...	20,391
Rabi, ...	11,749	10,312	18,865	18,390	...	59,316
Total, ...	16,471	13,994	24,424	24,818	...	79,707

Complaints against the canal.

The complaints of the cultivators are directed against maladministration, the uncertainty in the quantity and time of the supply, the inferiority of the water as a fertilising agent, caused, they allege, by its coldness, and the deterioration of the soil by the deposit of *reh* and silt. The question of maladministration depends on the character of the officer for the time being in charge of the supervision of the water-rate collections, and is a removable evil that need not be discussed. Complaints of uncertainty are universal, and, under the present arrangements, notwithstanding the greatest labour and care on the part of the canal officials, cannot be

Mal-administration.

avoided; but with the completion of the proposed supply channel from the Lower Ganges canal, it is to be hoped that there may be less grounds for just complaints on this ground in future.

Deterioration.

On the question of the deterioration of the crops due to the coldness of the canal water, Mr. Crosthwaite thinks that the effect is more fairly attributable to over-cropping. No complaints are made during the first year of using the canal water, nor in the case of water equally cold drawn from ponds and rivers, yet deterioration does take place and may be thus explained:—"Wells require a large live-stock and great labour. The soil reaps two benefits from this: there is more manure saved from burning, and the tendency to over-farm is checked. If the farmer has to work at his well, he cannot sow more sugar or wheat than he has time to irrigate. But when he is relieved from all well duty, he has nothing to keep him within bounds. He sows more of these crops, and at the same time he has less manure. I believe this is the true reason why crops in canal land show a tendency to deteriorate—a result attributed by the people to the quality of the water. It may be said against this, that Mr. Buck (in his valuable paper on canals) did not find that the cattle were materially reduced since the advent of the canal. But my experience is that wherever wells have been largely used, the substitution of canal water does reduce the number of cattle and extends the area of crops that need manure. Manure is diminished not only in quantity but quality. The cattle used for irrigation must be highly fed, and their dung is worth far more than that of the lean bullocks that pick up a scanty living on the *úsar* plains."

Mr. Neale, too, in his Bharthna report, attributes the deterioration in the productive power of the soil after a few seasons of irrigation to the absence of manure and over-cropping, and his remarks on the influence of the presence or absence of manure on rents deserve reproduction. Speaking of the land irrigated from canals in the *pachár* tract, he says, that though able to endure the strain of over-cropping for several years, the land must before long show signs of exhaustion, unless the artificial stimulus of manure be applied. "Hence it is that the canal does not raise rates so continuously, or to such a point as is sometimes looked for. Unless by suits in courts, which are rarely resorted to, rents are generally increased little by little at intervals as opportunity allows. But when the original impulse to increased production begins to flag, the upward tendency of rent must flag also. Hence also, the comparatively low rates of the worst wet land under the canal and the high rates of the best. The one gets no manure to support the increased call on it, while the other, owing to its proximity to the site, is carefully prepared, sometimes even highly farmed where there is a good deal of *usar* in the estate on which to pasture cattle. In the greater part of the *ghár* the water-supply is poor and

Deterioration really caused by over-cropping.

there is no *úsar;* there is therefore not the means of working up the estate, or working up any one part of it to a greater comparative pitch of excellence. The whole, therefore, remains at a very level point of productiveness, and correspondingly equal level of rent. But in those parts of the *ghár* which are close to the Jumna and in the trans-Jumna tract all this is changed. Here, as has been shown, there is a water-supply, though at a great depth; but the important variation is in the manure supply. The ravines on the edge of the river, extending two or three miles inland, afford ample pasturage; the rent rises at once, and good dry land pays here little short of what good canal wet land pays elsewhere. Yet the natural quality of the soil is certainly not so good. These facts do not establish anything which was not very well known before, but they are useful in illustrating the immediate effect that a solution of the manure difficulty would have upon the land revenue." The deterioration appears to be not so much a falling off when compared with the produce of similar lands irrigated from wells, but a falling off from the abnormal produce of the first year of canal irrigation when the land gives forth all its strength and is not afterwards replenished with manure.

Silt and *reh.*

There is no reason for saying that the canal water is less of a fertilising agent than the water of the Ganges, nor does it, in Etáwa, deposit silt, nor to any extent cause the efflorescence of *reh.* Mr. Crosthwaite writes:—"I only know of two or three villages where, owing to the stoppage of the drainage, *reh* has accumulated so as to infect the cultivated land, and in these, although the outcry is great, the land is cultivated and the same rent paid as heretofore. But in these villages *reh* was always present in the soil. Canal water never creates nor produces *reh* where it did not exist before." Owing to faults in the construction of the canal, or rather to a neglect of the directions of the designer, swamping has taken place in various places. The worst case is near Kundhaun and Kumára, in the Phaphúnd parganah, where, under the name of Kesri-ka-purwa, Colonel Cautley [1] recommended the construction of a cut, and gives a diagram of the locality to show "a very fair specimen of the intricacy of drainage and slope with which the canal at parts of its course has to contend." A proposal to drain this tract has now been sanctioned. Notwithstanding the outcry against the canal, the area watered from it increases every year, and this must be due to the benefits it undoubtedly confers, and where a village once gets it, the area is increased yearly until wells are almost superseded, and in dry villages the result is simply to put them on a level with villages that have the best well-capability.

Increased land-revenue due to canals.

In discovering the amount of the land-revenue due to canals, there are two things to be ascertained: first, the area irrigated from the canal after deducting that land which was

[1] Ganges Canal, I, 348.

before, or could be, irrigated from other sources; second, the difference in the rent-rate due to irrigation. In collecting data for Etáwa, Mr. Crosthwaite has taken the area irrigated at last settlement, and has deducted it from the area now irrigated; the balance he credits to the influence of the canal, but corrects it in some places for an acknowledged increase in well-irrigation, and an abnormal increase, as in 1868-69, of canal irrigation. The next point is to determine the difference in rent-rate caused by irrigation which must vary with the character of the soil; and therefore, in order to ensure perfect accuracy, (1) the soils of actual the fields formerly irrigated from wells and now from the canal should be known; and (2) the class of soil which has been changed from dry to wet by the canal. The first cannot be discovered, but it may be taken as a rule, that the lands comprised in the circle adjoining the village site have always been watered from wells, and that the only influence the canal has had on them is that of substituting its own water for well-water. Excluding these lands and taking the remaining dry and wet soils in Bidhúna, the average wet rate is Rs. 5-8-0 per acre, and the average dry rate is Rs. 3-2-2. Again, in Phaphúnd the wet rate is Rs. 5-4-2 and the dry Rs. 3-1-8, or a difference of, roughly, about two rupees per acre in the rental assets of lands dependent on canal irrigation is due to irrigation, and therefore one-half of this will be the enhancement of land-revenue due to the canal. From this, however, should be deducted the amount of land-revenue remitted on account of lands taken up for public works. Mr. Crosthwaite thinks that the calculation is by no means unfair to the canal, for in the parganah affected the best soils always had kuchcha well-irrigation, and a more minute analysis would, if it were possible, show more unfavourably to the canal. The following statement shows the former irrigated area, the present wet area from canals and wells, the amount of former irrigation superseded by the canals, the remaining increased irrigation, and the revenue credited to canals :—

Parganah.	No. of villages.	Former wet area.	*Present wet area.*			*Revenue.*		Area superseded by canals.	Remaining increased irrigation.	Revenue due to canal.
			Wells, &c.	Canals.	Total.	Former.	Present.			
						Rs.	Rs.			
Bidhúna, ...	111	22,460	14,343	14,515	28,858	93,739	1,01,155	8,117	6,398	4,579
Etáwa, ...	109	23,561	11,094	19,261	30,355	87,041	1,00,220	12,467	6,794	7,220
Bharthna,	122	27,785	8,231	30,339	38,570	1,07,517	1,28,330	19,554	10,785	11,722
Phaphúnd,	260	28,283	11,423	38,677	50,100	1,64,172	1,70,380	16,860	21,817	13,834
Total, ...	602	12,089	45,091	102,792	147,883	4,52,469	5,00,085	56,998	45,794	37,355

Comparative cost of well and canal irrigation.

Much discussion has taken place on the comparative cost of well and canal irrigation. The great relief from labour seems in many instances to direct the cultivators to the canal, as,

where he has few male relatives to help him, and the water is at such a depth as to require a better breed or a larger number of cattle for watering than is necessary for his plough area, the economy is apparent. But again, the cost of well irrigation is usually met from the produce and is gradually disbursed, whilst the canal-rate must be paid in cash, and often at an inconvenient season. Mr. Crosthwaite writes :—"To the average cultivator, the canal appears an expensive business, more costly than a well. But he is saved an infinity of toil, and can irrigate a much larger area of land ; and those, I believe, are the reasons that sway him. When he has once taken the water and become accustomed to it, it would take some very powerful cause to induce him to return to his wells, if that were possible. The canal rates might be raised so as to exceed the actual cost of well irrigation without having that effect, provided any margin of profit was left. Judging from the cost of lift irrigation, which is taken quite as readily as flush, the rates for flush irrigation might perhaps be raised. But it should be done tentatively and by slow degrees, if it is done at all. No calculation, however elaborate and apparently correct, should be followed. Even if it were possible to calculate exactly the cost of the labour used in well and lift irrigation, much would not be gained. If the cold-weather rains fall, perhaps only one water may be necessary, and the greater portion of the cost of the labour will be saved in the case of well and lift irrigation. But if one water has been taken, the whole of the cost of flush irrigation will have to be paid, whether more is wanted or not, for the labour saved in that case is insignificant. Besides, it must always be remembered that the higher the rate is, the more will the cultivators hold back in the hope of getting rain. As it is, they often do not take the water until some damage to the crops has been done, and they are then sometimes saved from the necessity of taking it at all by the fall of rain. To raise the rate will be to increase their tendency to delay, and often a great loss of produce might ensue—a loss to the whole country as well as to the canal." Mr. Neale concurs with Mr. Crosthwaite and estimates the cost[1] of well irrigation at Re. 1-14-0 for each watering, while the canal charges only Re. 1-6-0 for any number of waterings. The cultivator may, however, say "that he is obliged to keep bullocks in any case, and has always a son or a brother or two to employ, and that the effect of the canal is merely to saddle him with an extra charge, which the means at his command would enable him to obviate by his own labour. This is only very partially true : labour saved is wear and tear of implements and cattle saved ; but the more effective argument is that, as Mr. Buck pointed out, the saving in time enables him to employ his surplus labour to advantage elsewhere, and to raise more numerous and higher classes of crops."

[1] Eight annas for bullocks, two annas for driver, and two annas for helper, or if driver goes with bullocks, only ten annas per diem. One lift can water only one kuchcha bígha per diem, or one pukka bígha in three days.

Etáwa with the rest of the Duáb shared in the famines that occurred previous to the British occupation, and which have been noticed elsewhere.[1] The earliest records of droughts and famines still extant are those connected with the famine of 1803-04, when the intensity of the suffering of the people of this district during this and the subsequent years seems to have been increased by the ill-judged attempt made by the authorities to increase the revenue. In Phálgun 1810 *fasli* there was a heavy storm of hail, and a remission, amounting[2] to Rs. 13,000, was allowed in Etáwa alone. The *rabi* harvest was exceedingly poor, and an extensive system of *takkávi* advances for seed and cattle was inaugurated. Temporary suspensions were also allowed, and numerous reports succeed each other on the great losses suffered here, especially in the dry tracts[3] In fact, the *kharíf* crops of 1803 almost entirely failed. The rains were late in setting in, and were then scanty, and from the 12th August until the 4th September, hardly a single shower fell, and the hot-winds commenced to blow as in May and June. About the middle of September the rain came down in torrents, and the land was ploughed for the *rabi* harvest. The Board of Revenue, who had, hitherto, expressed a desire to remit an amount of the revenue proportionate to the loss sustained, changed their orders to a mere suspension of the demand, which, for many years, fell like a millstone round the neck of the sufferers. The Collector of what then constituted the Etáwa district reported the losses on the *kharíf* alone to amount to Rs. 7,34,807, of which he hoped to collect Rs. 3,94,000 with the *rabi* instalments of the succeeding season. He recommended the entire remission of a lakh of rupees, and the suspension of the demand for half that sum. The *rabi* of 1804 was sown, but the *maháwat*, or cold-weather rains, were entirely wanting, and to add to the distress, the district was visited in February by a series of hail-storms which did as much damage[4] as those which occurred in Etáwa in 1875. The raids of the Marhattas from the Aligarh frontier, the disturbances caused by the zamíndár of Tirwa Thatiya and his followers, all contributed to the general depression. The people were, as a rule, poor and unable to support themselves after paying the State demand, and the traders were anxious to dispose of their stores of grain at any price, as they feared that if they did not succeed in doing so, they would lose all by plunder. The Collector was not allowed to remit the demand, and money had to be borrowed at cent. per cent. for interest. Though seed had been twice sown, the ground was too dry to allow of its germination, water was scanty and at a great depth from the surface. The consequence was that emigration commenced in the spring of 1804, and steadily went on until the succeeding autumn crops were harvested, and a

Droughts and famines.

Famine of 1803-04.

[1] Gazetteer, II, 32. [2] Board's Rec., May 13, 1803, No. 6. [3] *I bid* December 6, 1803, No. 1; February 24, 1804, No. 1. [4] *Ibid*, February, 7, 1804, No. 3.

blow was given to the prosperity of the district which it did not recover for the next half century. The balance-sheet of the district shows that out of a demand for the agricultural year 1803-04 (November, 1803, to October, 1804), of over thirty-one lakhs of Farukhabádi rupees, Rs. 8,70,045 remained unpaid, and the Board were, eventually, obliged to remit Rs. 6,17,699 of this amount. But this amount cannot be taken as a gauge of even the loss to Government caused by the famine of 1803-04, for no arithmetical calculation can give the loss caused by retarded growth in population, in improvement in cultivation, in advance in irrigational capabilities, and the depressing influence of universal indebtedness.

Famines, 1803-04 to 1837-38.

Between 1803-04 and 1837-38 the minor famines affected the district to some extent. In 1813-14 the sum of Rs. 6,129 was remitted on account of drought in this district. Again, in 1819, there was a remission, amounting to Rs. 15,353, and a balance of Rs. 41,834 accrued. In 1825-26, drought prevailed over the whole of these provinces. The sub-collector of Bela, however, hoped to realize the revenue with the exception of a few hundred rupees, and the sub-collector of Etáwa reported that the drought had been very variable in his district. Some villages had wholly escaped its influence, whilst others had not a blade of grass remaining; but, on the whole, very little aid in the shape of remissions was asked for or allowed.

Famine of 1837-38.

We next come to the great famine of 1837-38, which revolutionised the whole district, as from it dates the dismemberment of most of the old talukas which had been in existence since the cession, and such a redistribution of rights in property as may be fairly said to have changed the character of the proprietary body. The famine commenced by a falling off of the usual rain-fall; in July and August, 1837, hardly any rain fell: the Baniyas doubled their prices, and the jails rapidly filled with starving peasants who knew that the commission of some small offence would, at all events, procure for them a sufficient meal. Though a few showers fell in September, the land remained untilled, and such was the emergency that Lord Auckland came up-country and assumed charge of the Government of these provinces on the 1st January, 1838. In his despatch of the 13th February, 1838, he mentions that Kálpi, Agra, Etáwa, and Mainpuri were the districts most affected, and where the largest expenditure was required in order to palliate the evil and prevent the total depopulation of the country by starvation and emigration. Lord Auckland then goes on to say:—"The fall in the usual season of the rains last year was unusually late and scanty, and an absolute drought has followed up to the present time, the consequence of which has been that not only has the *kharif* crop in these districts entirely failed, but the grass and fodder were also lost. This has led to extensive mortality amongst the cattle, and in some districts nearly all those which have not perished on the spot have been driven off to

other parts of the country in order that they might be saved. It has thus happened that great difficulty has been experienced in irrigating the land for the *rabi* crops, and much land which would otherwise have been cultivated has lain waste from this want of means for irrigation. There is every reason to suppose that there is still a large quantity of grain in store in these provinces, and this is sufficiently shown by the comparatively reasonable price which grain maintains, *viz.*, from ten to sixteen sers for the rupee. But still the fields are thrown out of cultivation; the cultivators are unemployed, the merchants can no longer support them when there is no coming crop to make good the advances. Were grain even much cheaper than it is at present, the distress would be but little alleviated. No change in the weather can now materially affect the agricultural prospects in these districts, nor can any amelioration be expected till the ensuing rains. It will, therefore, be necessary to continue the present measures of relief till July next, whatever may be the result then." The remissions on account of this famine for the year 1245 *fasli* (1837-38 A.D.) amounted to Rs. 8,76,641, and for the following year to Rs. 6,431, whilst the balance at the close of 1838-39 was Rs. 1,07,261.

Scarcity of 1860-61.

We come next to the drought of 1860-61, in which year up to the 13th July scarcely a drop of rain had fallen in the Duáb, and measures of relief were largely had recourse to all through these provinces. Etáwa, however, escaped comparatively, for the number of poor persons relieved up to the end of July, 1861, was only 54,101, at a cost of Rs. 2,674. The drought of 1868-69 destroyed one-half the *kharíf* crop in Etáwa, but the rain-fall in September, 1868, came in time to save the district, and the succeeding *rabi* crop was more than two-thirds of an average one. The following statement shows the prices current during the season of scarcity in 1868-69. The average prices for the last week in each month is given :—

Drought of 1868-69.

Months.	Wheat.	Barley.	Gram.	Bájra.	Joár.	Rice.
	S. C.	S. C.	S. C.	S. C.	S. C.	S. C.
1869, ... February, ...	12 8	15 8	14 0	13 8	14 0	9 8
„ ... March, ...	...	...	15 0	13 8	14 0	10 0
„ ... April, ...	13 6	20 0	15 2	14 0	14 0	10 3
„ ... May, ...	13 12	17 0	14 2	...	...	10 0
„ ... June, ...	12 12	14 4	13 6	...	...	9 0
„ ... July, ...	12 8	14 12	12 12	...	...	8 12
„ ... August, ...	11 12	14 12	12 8	...	...	9 4
„ ... September, ...	11 10	15 0	12 4	...	...	9 4
„ ... October, ...	9 13	13 2	10 7	15 5	...	...
„ ... November, ...	9 9	14 3	10 4	18 4	20 12	11 2
„ ... December, ...	10 0	14 0	9 10	18 14	19 12	11 10
1870, ... January, ...	9 6	16 0	9 14	21 6	22 0	11 4
„ ... February, ...	10 0	18 4	10 14	23 4	22 12	12 12
„ ... March, ...	13 12	20 2	13 4	24 0	23 6	12 12

Groves.

Groves comprise 28,785 acres, or 2·65 of the total area and 4·13 per cent. of the assessable land, and the area under them seems to be increasing. Now that the East Indian Railway has taken to burn coal instead of wood, denudation of the district for fuel need not be apprehended. The planting of groves has, undoubtedly, been encouraged by the order declaring all lands so occupied to be free of assessment, and were tenants allowed to plant a portion of their holdings, they would gladly avail themselves of the permission. In some parganahs the land-owners permit them to plant on condition of their paying the same rent as for cultivated land, but in course of time the burthen of paying for land which yields little or no return is felt and the planter regrets his bargain. The possession of a grove adds dignity to the owner, and if organised inducements were held out to the peasantry, we might probably see some useful results in this direction. The *dhák (Butea frondosa)* is the principal jungle tree, though *khair (Acacia catechu)*, *riunj (A. leucophlæa)*, *chenkar (A. trispinosa)* and *babúl (A. Arabica)* are found in the ravines of the Sengar, Chambal, and Jumna. As already stated, a dense belt of *dhák* jungle stretched, at one time, from east to west of the district, but a great part of this has now been reclaimed. The *dhák* grows to a height of twelve to fifteen feet. It has a stunted appearance and the branches grow very irregularly, assuming curiously contorted shapes. The tree flowers in the month of Chait and bears pods in Baisákh The flowers are of a yellowish red colour with dark calices. A stretch of dhák jungle when in flower has a very striking appearance. The flowers furnish a dye of a yellow colour called *tesh:* they are collected by the poorer castes, dried and sold to Pansáris. In order to extract the colour, the flowers are steeped in water, a small quantity of lime being added in order to deepen the shade. The colour, when in solution, has a dark reddish appearance, but gives to cloth a yellow hue. The colour is not fast, and the use of it is principally confined to dyeing garments at the time of the *holi* festival. In the saturnalia then held, the dye in a liquid state is thrown by syringes on the clothes of passers by. The dried flowers sell at one anna per ser. A more valuable product of the tree is the gum, which goes by the name of *gum kino*. In the month of Chait, when the tree is in flower, cuts are made in all directions on the trunks and the branches; from these the gum exudes, and two or three days afterwards is collected by Baheliyas and other low castes. The gum is used in the manufacture of indigo, a solution of it being thrown into the liquid extracted from the indigo plant, in order to coagulate the dye. The gum is also used in medicine, being of service where astringents are required. It sells wholesale at from Rs. 8 to 10 per maund. The large oval leaves of this tree are much used in the manufacture of the leaf-platters, and cups, in which food is served at native entertainments; they are made by people of the Bárí

Dhák jungle.

caste ; the cups (or *donas*) are sold at six pies per hundred, and the large platters (or *pattals*) at from four annas to six annas per hundred. A cheap kind of rope is manufactured from the bark and root of the tree, so that taking it altogether the *dhák* is one of the most useful as well as one of the most common trees in these provinces.

Building materials.

There are no mines or stone quarries in the district. The stone used is brought from Agra, Gwaliar, or Mirzapur. The *taliya* or red-stone of Agra, and the *dúdhiya* or white stone of Gwaliar, are generally procurable in the Etáwa bazar at twelve annas the maund. A maund of stone makes one *patiya* or piece measuring $33'' \times 33'' \times 1\frac{3}{4}''$. *Kakaiya* bricks measuring $6'' \times 4'' \times 1''$ cost Rs. 60 per lakh : *raddi*, measuring $8'' \times 4'' \times 1\frac{1}{2}''$, cost Rs. 350 per lakh : *mistry*, $10'' \times 5'' \times 2\frac{1}{2}''$, cost Rs. 550 per lakh : *gummah*, $12'' \times 6'' \times 3''$, sell at Rs. 700 per lakh : *chauka*, $15'' \times 15'' \times 2''$ cost Rs. 4 per hundred, and *gaz*, measuring $24'' \times 12'' \times 2\frac{1}{2}''$, cost Rs. 6 per hundred. Cornice and other ornamental bricks vary much in price. *Sáku* or *ásan*, brought from Cawnpore and Farukhabad, costs Rs. 3-8 per cubic foot, whilst the indigenous wood, *shísham*, costs Rs. 2 per cubic foot, and *nim*, *mahúa*, *jáman* and mango cost about Re. 1-2 per cubic foot. All native wood, however, is generelly sold in *karís* or rafters at so much per score ; good *karís*, measuring $11' \times 4'' \times 4''$, if of *shísham*, sell at Rs. 40 per score, and if of *nim* or *mahúa* at Rs. 22 per score.

Lime and kunkur.

Lime is made here of kunkur only, and sells at Rs. 12 per one hundred maunds Owing to the best washed kunkur being procurable from the ravines, the lime prepared here is much better than that of many adjoining districts. When the lime is ground it is mixed with *badjhari* (*i. e.*, small lime-stone gravel) instead of sand or *surkhi* (crushed bricks). This admixture renders the mortar very strong. The cohesive power of the lime is so great that vaulted or groined roofs may be built of a concrete of coarse lime mixed with broken bricks and kunkur alone, here known as *gutta*. A groined roof for the pound $30' \times 8' \times 6''$ has been constructed of *gutta* and has stood for many years. Three kinds of kunkur are got here. (1) The *bichua*, which is generally found under-lying *bhúr* or *bhurúwa* soil in moderate sized pieces. Each piece has several holes and irregular projections, which cannot be completely freed from earth unless it be broken into very small pieces. When this kunkur is well beaten down on roads it consolidates very well. (2) *Siliya* or raw stone (block kunkur). This kunkur is very soft when dug, but hardens with exposure to the air. It is much more difficult to consolidate than *bichua*, but makes a better and smoother road. Block kunkur is found in large masses in the beds of the Jumna and Chambal, forming rocks which render navigation dangerous and difficult. It is also found in the north of the district. It is evident from ancient remains that block kunkur

must have been more largely used for building purposes than it is at present. The block kunkur which is now used for building has been obtained principally in the neighbourhood of the Puraha and Ahneya Nadís, where it is near the surface. (3(*Bíhar* or *jharna* kunkur is the kunkur which is found in the ravines. By the action of the water it is washed completely free from earth. It is exceedingly difficult to consolidate, but a road when once made smooth with this kunkur lasts for many years. The cost of kunkur stacked on the road is two rupees per 100 cubic feet, if the place from which the kunkur is dug is not more than 1½ miles from where it is stacked. The cost of metalling a road 12 feet wide with six inches of metal is Rs. 500 per mile.

PART III.

INHABITANTS OF THE DISTRICT.

THE population of the district in 1847, before the interchange with Mainpuri and Farukhabad took place, was only 481,224 souls, distributed as follows :—

Population in 1847.

Parganah.	Number of estates.	Total area.	*Hindús.*		*Musalmáns.*		*Total.*		Grand total.
			Agricultural.	Non-agricultural.	Agricultural.	Non-agricultural.	Agricultural.	Non-agricultural.	
		Acres.							
Etáwa, ...	285	177,127	43 976	36,`27	835	6,203	44,811	42,530	87,341
Lakhna, ...	194	162,402	37,785	18,572	295	1,389	38,080	19,961	58,041
Rawáin, ...	171	141,523	37,438	16,631	529	1,359	37,967	17,990	55,957
Dehli-Jákhan,	222	135,050	42,339	25,150	786	3,178	43,125	28,328	71,453
Auraiya, ...	293	158,319	36,905	27,610	514	3,191	37,419	30,801	68,220
Phaphúnd, ...	236	131,867	36,309	20,843	1,055	3,630	37,364	24,473	61,837
Bela, ...	249	165,468	50,086	25,391	677	2,221	50,763	27,612	78,375
Total, ...	1,655	1,071,756	284,838	170,524	4,691	21,171	289,529	191,695	481,224
Total in 1849, ...	...	...	373,459	176,886	7,082	24,752	380,541	201,638	582,179

The area of the district was the same as that of the settlement under Regulation IX. of 1833, and comprised 1,674 square miles. There were 1,655 mahál or estates, of which 1,515 were inhabited, and of these 1,461 had less than 1,000 inhabitants, 50 had between 1,000 and 5,000 inhabitants, and only four had more than 5,000 inhabitants, *viz.*, Jaswantnagar (5,033), Auraiya (5,645), Phaphúnd (6,063), and Etáwa (17,783), giving a purely urban population of only 34,524 souls. The population per square mile of the total area was only 287.

Census in 1853.

The next enumeration of the inhabitants took place in 1849, and showed a total population of 583,487 souls. A general census was taken again in 1853, and the slight difference in area between it and the census of 1847 is due to changes caused by alluvion and diluvion. The population numbered 610,965 souls, giving 364 souls to the square mile, and the distribution was as follows :—

Parganah.	Number of villages.	Area in acres.	HINDUS.					MUSALMANS AND OTHERS.					
			Agricultural.		*Non-agricultural.*			*Agricultural.*		*Non-agricultural.*			
			Male.	Female.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Total.	Grand Total.
Etáwa, ...	258	177,018	34,493	27,352	22,629	17,503	101,977	693	904	3,570	3,174	8,341	110,318
Lakhna, ...	143	162,770	33,552	27,906	8,970	7,589	78,017	389	312	1,015	852	2,568	80,585
Rawáin, ..	133	141,523	26,749	20,056	8,680	7,529	63,014	493	410	844	705	2,452	65,466
Dehli-Jákhan,	199	135,270	32,956	24,810	14,380	11,813	83,959	912	721	1,497	1,370	4,500	88,459
Auraiya, ...	294	159,560	31,752	25,840	14,832	13,049	85,473	828	875	1,906	1,860	5,469	90,942
Phaphúnd, ...	230	131,867	26,752	20,820	12,707	11,258	71,537	756	648	1,958	2,035	5,397	76,934
Bela, ...	238	165,268	39,122	29,207	14,051	11,801	94,181	772	614	1,376	1,318	4,080	98,261
Total, ..	1,495	1073,276	225,376	175,991	96,249	80,542	578,153	4,843	4,484	12,166	11,314	32,807	610,965

This enumeration, if accurate, shows an increase of 28,786 souls in the population over the census of 1849, and an increase that is altogether unaccountable over that of 1847. The revised returns show 1,414 villages, not estates, in the district, of which 1,313 had less than 1,000 inhabitants, 96 had between 1,000 and 5,000 inhabitants, and there were five towns having more than 5,000 inhabitants, including those already mentioned in 1847, and Tárakpur-Paháripur (5,177). On the whole, the enumeration in 1853 was a great improvement upon the previous census, and compares well with the succeeding statistics.

Census of 1865.

The census of 1865 gives a total population of 627,378 souls, or 384 to the square mile. The distribution of the Hindu and Musalmán population according to sex, age, religion, and occupation, may be briefly shown as follows :—

Religion.	AGRICULTURAL.					NON-AGRICULTURAL.					Grand Total.
	Males.		*Females.*			*Males.*		*Females.*			
	Adults.	Boys.	Adults.	Girls.	Total.	Adults.	Boys.	Adults.	Girls.	Total.	
Hindús,	135,119	78,745	111,067	54,600	379,531	74,570	43,212	65,656	30,622	214,060	593,591
Musalmáns.	2,134	1,247	1,999	957	6,337	8,847	5,123	8,595	3,951	26,516	32,853
Total,...	137,253	79,992	113,066	55,557	385,868	83,417	48,335	74,251	34,573	240,576	626,444

In addition to the above, there were 833 persons employed in the railway, 86 Europeans and 15 Eurasians. The number of villages is given at 1,473, of which 1,366 had less than 1,000 inhabitants, 104 had between 1,000 and 5,000 inhabitants, and only three towns existed with more than 5,000 inhabitants, *viz.*, Etáwa, Phaphúnd, and Auraiya. The difference in area between the district in 1853 and in 1865 is represented by 29,153 acres, or the difference between the area of the villages transferred to Mainpuri in 1857 and those received from Farukhabad in the same year with some changes on account of alluvion and diluvion. Roughly speaking, the area of the district in 1853, 1865, and 1872 is so nearly the same that comparison may be instituted between the returns of the three enumerations without any material error resulting.

Census of 1872.

The census of 1872 gives the total population at 668,641, or 395 persons to the square mile. Of these, 631,923 were Hindús, 36,571 were Musalmáns, 61 were Europeans and Eurasians, and 86 were Native Christians. There were 3,529 villages or townships recorded, giving an average of two villages to each square mile and 189 inhabitants to each village. The actual classification of inhabited sites showed 2,549 with less than 200 inhabitants; 747 with between 200 and 500; 195 with between 500 and 1,000; 27 having from 1,000 to 2,000; 7 having from 2,000 to 5,000, and four above 5,000, *viz.*, Etáwa, Phaphúnd, Auraiya, and Jaswantnagar. The following table gives the parganah details according to religion, sex and age:—

Parganahs.	Hindús.				Muhammadans and others not Hindús.				Total.	
	Up to 15 years.		*Adults.*		*Up to 15 years.*		*Adults.*			
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Etáwa, ...	36,097	28,719	58,968	47,594	3,108	2,836	4,615	4,362	102,788	83,511
Bharthna, ...	31,074	24,707	48,962	39,753	954	761	1,415	1,296	82,405	66,517
Bidhúna, ...	25,454	20,400	42,723	32,773	1,170	1,034	1,970	1,763	71,317	55,920
Phaphúnd, ...	18,767	15,409	32,123	25,456	1,054	967	1,935	1,863	53,879	43,695
Auraiya, ...	20,834	16,695	35,791	29,624	1,094	931	1,820	1,760	59,539	49,010
Total, ...	132,226	105,930	218,567	175,200	7,380	6,529	11,755	10,994	369,928	298,653

This table shows that the number of Hindu males in 1872 was 350,793, or 55·5 per cent. of the entire Hindu population (631,923): Hindu females number 281,130, or 44·5 per cent. of the entire Hindu population. Musalmán males number 19,083, or 52·2 per cent. of the entire Musalman population (36,571), and Musalmán females number 17,488, or 47·8 per cent., or, taking the whole

population, the percentage of males is 55·3, and of females is 44·7, whilst the divisional percentage is 54·6 and 45·4 respectively. The percentage of Hindús on the total population is 94·5, and of Musalmáns is 5·5, or 19 Hindús to every Musalmán.

The statistics relating to infirmities were collected for the first time in 1872.

Infirmities.

The result for the district is that there are 57 insane persons (20 females), or 0·8 per 10,000 inhabitants; 35 idiots (13 females), or 0·5 per 10,000; 84 deaf and dumb persons (31 females), or 1·2 per 10,000; 790 blind (327 females), or 11·2 per 10,000; and 59 lepers (13 females), or 0·8 per 10,000. The statistics relating to age were also collected for the first time in 1872 and exhibit the following results in Etáwa.

Ages.

The table gives the number of Hindús and Musalmáns according to sex at different ages with the percentage on the total population of the same religion. The columns referring to the total population discard the difference of religion, but maintain the sex distinction.

Statement of population according to sex and age.

Ages.	*Hindús.*				*Musalmáns.*				*Total population*			
	Males.	Percentage on total Hindús.	Females.	Percentage on total Hindús.	Males.	Percentage on total Musalmáns.	Females.	Percentage on total Musalmáns.	Males.	Percentage on total population	Females.	Percentage on total population.
Up to 1 year, ...	14,628	3·9	13,482	4·8	830	4·3	753	4·3	15,460	4·2	14,238	4·7
Between 1 and 6, ...	44,983	12·8	40,934	14·6	2,460	12·8	2,343	13·3	47,453	12·8	43,283	14·4
„ 6 „ 12, ...	50,087	14·3	37,170	13·2	2,876	15·0	2,341	13·3	52,970	14·3	39,514	13·2
„ 12 „ 20, ...	67,868	19·3	52,948	18·8	3,585	18·7	3,566	20·3	71,459	19·3	56,520	18·9
„ 20 „ 30, ...	66,010	18·8	53,822	19·1	3,597	18·8	3,373	19·2	69,612	18·8	57,204	19·1
„ 30 „ 40, ...	48,177	13·7	37,340	13·3	2,699	14·	2,338	13·3	50,880	13·8	39,650	13·2
„ 40 „ 50, ...	32,582	9·3	25,083	8·9	1,669	8·7	1,576	9·0	34,257	9·2	26,663	8·9
„ 60 „ 60, ...	18,266	5·2	14,087	4·7	922	4·8	800	4·5	19,188	5·2	14,889	4·9
Above 60 years, ...	8,192	2·2	6,294	2·1	445	2·3	398	2·2	8,639	2·3	6,692	2·2

Distributing the Hindu population amongst the four conventional divisions,

Castes.

the census of 1872 shows 93,082 Brahmans (40,590 females); 58,358 Rajpúts (21,766 females); 32,693 Baniyas (14,749 females), and 452,790 as belonging to "the other castes" of the census returns (204,025 females). The Brahmans, according to the census,

Brahmans.

belong to the Kanaujiya (47,990), Sanádh (27,743), Gaur (9,673), Jájhotiya, Sarasút, Dravira, Gujráti, Márwári, Tilang and Tiwári sub-divisions, whilst about seven thousand have not been specified. Throughout the district, with the exception of the Auraiya parganah, the Kanaujiyas form the majority of the Brahman population.

Kanaujiyas.

A considerable number of them belong to the Dúbe family, and one celebrated Dúbe Shiunáth, is said to

have accompanied the Chauháns in their first immigration under Sumer Sáh in the thirteenth century.[1] Some account of the tribe as a whole will be given under the Farukhabad district; here it is only necessary to notice that in upper India they have four great divisions: (1) the Shatkula Kanaujiya; (2) Panchádar Kanaujiya (3) Jijhotiya or Jajhotiya, and (4) Sarjupári or Sarwariya. The Shatkula Kanaujiyas are again generally sub-divided[2] into the Gautam, Sándil, Bháraddhvaj, Upamán, Kásyapa, Káshtip, and Garg families, and each of these *gotras* are again divided into clans known by certain honorary titles, such as Dúbe, Misr, Avasthi, Dikshit, Shukul, Trivedi, Pánde, Páthak, Bajpái, Tiwári and Chaube. Thus, a Kanaujiya Brahman belonging to the Gautam *gotra* of the Shatkula division, will bear the title Avasthi and may be of the Mádhu, Parbhákar, Devákar, Chandrákar, Khenchar, Bilaura, Mawaiya or Bíri clans. There does not seem to have been a great clan movement into this district. The ancestors of most of the present families came in by degrees as the family priests of the conquering tribes, and obtaining grants of land for subsistence, gradually accumulated considerable possessions by force, fraud, or favour. At the earlier settlements, from long occupation, many were admitted to engage for what had once been their patrons' estates, or, as Mr. Hume notes, had been made over to them in trust. "Under the Oudh Government, zamíndáris were by no means, in every case, desirable possessions, and the old hereditary landholders, pressed by the collectors of the revenue (amils) and other harpies of the Nawáb's establishment, were often glad to allow their *purohits* (family-priests) or other hereditary Brahman dependants to act for them as engagers for the revenue. The system once commenced was continued under the British rule, and hence it was that when the settlement under Regulation IX. of 1833 came to be carried out, the Brahmans were admitted to engage for the revenue of numberless estates, to the total disregard of the families who had been the proprietors for six hundred years, and whose ancestors had reclaimed the land alike from jungle and from robber Meos." The Kanaujiya houses of Lakhna and Dhalípnagar are descendants of one Dhán and Mán, who came into this district from Nándhana, near Bithúr, in the Cawnpore district, in the sixteenth century. They now hold considerable estates in parganah Bharthna.

Sanádh Brahmans of the Síngiya and Merha *gotras*, the former with the title Chaube, are found in parganah Auraiya. They trace their origin to one Básdeo, and were amongst the earliest immigrants. According to their family traditions, Básdeo came and

Saná lhs.

[1] Much of the notes on caste is based upon Mr. A. O. Hume's excellent report on the census of 1865. [2] Mr. Hume says that they make 16 divisions and 104 *gotras* in the Etáwa district, but the authorities are so conflicting that the names of the *gotras* do not appear to be worth enumerating.

settled at Suhabda or Sabhad under the protection of the Sengars, and then one went to Dehli late in the reign of Shiháb-ud-dín Ghori and obtained some service. In the reign of Akbar, they obtained a grant of land near Auraiya and assumed the name of Chaudhri, or were appointed to the office.[1] Some of the family have ever since borne the title, and in the neighbourhood of Auraiya they still retain many villages. The Merhas profess to have been the family-priests of the Bhareh Rajas. The Sanádhs are now represented by Chaudhri Pítam Singh of Bilawar, Babuli Singh of Chandarpur, and others of some position and standing in Auraiya. Besides these two, other important *gotras* or families of the Sanádhs have planted colonies in the district. Mr. Hume relates that early in the fourteenth century, when Ala-ud-dín took[2] Rantambhor, Chítor and other of the old Hindu principalities one Hari Pant, a famous pandit, made his way to Etáwa, and with him came Ugarsen, of the Mathuriya *gotra* of the Sanádhs, and his two sons, Rádha and Mádho. The descendants of these in the twelfth, thirteenth, and fourteenth generations, as well as the descendants of the companions of Hari Pant, are still to be found throughout parganah Etáwa. It is noticeable that others of the same family settled in Jalaun, where the Etáwa family held *jágírs*, in Jhánsi, Gwaliar, and Mainpuri, and with the latter of these the Etáwa Mathuriyas chiefly intermarry. The Sabaran *gotra*, represented by the Chaudhris of Mánikpur, are generally allowed to have accompanied Sumer Sáh to Etáwa, and from him obtained the office of Chaudhri and the grant of several villages. They claim for themselves to have held a *chaurási* (84) of villages, but have now very few.

Rajpúts.

The principal Rajpút clans are the Sakharwar (12,952), Chauhán (10,984), Kachhwáha (5,213), Bhadauriya (3,667), Parihár (3,881), Gaur (2,766), Sengar (2,473), Gahlot (1,724), Bais (1,291), Ráthor (1,099), and Bahmangaur (948). The following clans show fewer than 800 members each:—Badgújar, Báchhal, Bundela, Bangar, Chandel, Chhonkar, Chamargaur, Dhákara, Dikshit, Gaharwár, Gautam, Golám, Jaiswár, Janwár, Jádon, Jasawat, Kinwar, Katehiriya, Kirár, Káthi, Katyár, Nikumbh, Ujayini, Panwár, Pundír, Parwar, Pachhai, Raghubansi, Raikwár, Sombansi, and Tomar. The earliest Rajpút settlers were the Sengars, who, therefore, claim the first place in this notice. Like the Gautams,[3] they derive their origin

Sengars.

[1] The Síngiyas derive their name from Síngiya, a tract near Dehli, from which they came into this district. They say that Garg Achárj, the spiritual preceptor of Krishna, belonged to their family. [2] According to the *Tárikh-i-Alái* of Amír Khusru, Rantambhor was captured by Ala-ud-dín in 1301 A.D., and Chítor two years afterwards. Dowson's Elliot, III, 75-76. [3] See Beames' Elliot, I, 116, who seems to doubt of the existence of a Gaharwár Raja of Kanauj, but I think that this is now shown to be a certainty. Mr. Hume gives the local genealogy of Síngi as son of Agi, Brahmand, Pái, Bijai, Rudra, Rái, Lajábar, and Harban Rishi. Some traditions make Basantiya, the daughter of Síngi Rishi, to be the wife of Sompál, Raja of Kanauj, but all agree that Padam Rikh, from whom the Sengars sprang, was one of the fruits of the alliance. In no case can the details given in the text as to the length of the sojourn in Cylon and Dhára be considered as even approximately correct. Some traditions give the names of 113 rulers of the Sengar clan in Ceylon.

from the *rikh* or *rishi* Síngi, who was so named from a horn which he had on his forehead. This individual was a Brahman, but being invited to the court of the Gaharwár Raja of Kanauj, received his daughter in marriage, and the grant of an immense number of villages extending from Kanauj to Karra Mánikpur, in the Allahabad district. The Sengars are descended from Purandeo or Surandeo, son of Padam, son of Síngi Rishi. Purandeo having received the *tilak* or sign of sovereignty from Dhalíp, the Raja of Antar or the Duáb, emigrated to the Dakhin, or, as some will have it, to Lanka (Ceylon), and remained there for seventy-two generations. His descendants then came to Dhár in Málwa, now held by Pramars, and after remaining there for fifty-two generations, they came to Bandhugarh in Ríwa, and thence to Kanár in Jalaun, whence the Sengar Raja of Jagamanpur is often called the Raja of Kanár Khera.[1] Here was born, in the 137th generation from the Rishi Síngi, one Bisukhdeo or Sukhdeo, the founder of the modern fortunes of the Sengar house. All the genealogies place his birth in *San.* 1122 (1065 A.D.), but Mr. Hume, who believes in his existence, places his birth in 1222 *Sambat.* He is said to have married Deokali, a daughter of Jaichand, the Ráthor Raja of Kanauj, who fell before the arms of the Musalmáns in 1194 A.D. Another tradition makes her the daughter of Jaichand by Ládmani, the daughter of the Raja of Sunkuldwípa (Ceylon), and that she founded Deokali, which gave its name to almost the whole parganah of Auraiya as late as the reign of Akbar. This may account for the interpolation of the name of Ceylon in the Sengar annals, for, as will be shown, the Gaharwárs of Kanauj preceded, at no great interval, the Ráthors. Some Sengars give this Deokali to the founder of their house, and say that she was the wife of Síngi Rishi. However this may be, the Sengars took advantage of the fall of Kanauj to occupy the whole of the eastern parganahs of Etáwa. They say that Bisukhdeo obtained this tract as dower from the Kanauj Raja on condition of his driving out the Meos and occupying the land, but at that time the Kanauj Rajas had lost their power and the Musalmáns were triumphant. Amongst the earliest grants are mentioned Patti Nakkat, Ghár Phaphúnd, and Auraiya. Bisukhdeo was succeeded by Asajít, and he by Madan Deo, next came Ratahra Deo, and then Síngi Deo. The last had two wives; the one a Chauhánin of Etáwa, by whom he had Marjad Deo, the ancestor of the Bhareh Rajas, and the other a Gaurin, by whom he had six sons, from whom were descended the Sengar Rajas of Patti Nakkat, Puri Dhár and Ruru, the Ráo of Kakáoti, and the Ráwat of Kursi.

Chauháns.

An account of the Chauháns, as a whole, is given under the Mainpuri district. Mr. Hume places their arrival in Etáwa about one hundred years later than the Sengars. Tradition universally makes Sumer Sáh, the fourth in descent from Prithiráj of Dehli,

[1] Gazetteer, I, 209: Beames' Elliot, II, 95.

their leader, and, like their predecessors, their first acquisitions were wrested from the Meos. The colony progressed, and it is said took possession of the whole country from Chhibrámau, in the Farukhabad district, to the Jumna, including 1,162 villages. At all events, from an early date they colonised the western portions of the district, leaving a debateable land between themselves and the Sengars, which their Brahman dependants soon occupied. From this stem are sprung the Rajas of Partábner and Chakarnagar, the Rána of Sakrauli, the Ráos of Jasohan and Kishni, and numerous small houses. The Raja of Partábner, the head of the family, still flourishes, and owing to the grant of rewards to him, and the favourable nature of the settlement of his estate, he is now well off. The Raja of Chakarnagar and the Rána of Sakrauli both lost their estates on account of rebellion, but Chakarnagar has been since given to a near relative of the Partábner house. The Ráos of Jasohan and Kishni have fallen into the class of petty zamíndárs.

Kachhwáhas.

Stray colonies of Kachhwáhas have settled here, but principally from the tract known as Kachhwáhagarh in Jalaun, close to the home of the Sengars.[1] They were settled in Jalaun for a long time, and being good soldiers, easily obtained service with the principal chiefs of the Duáb. The Kunwars of Bela say that their ancestor, Ajab Singh, came from Kachhwáhagarh in 1656 A.D. and took service with the Sengar Raja of Ruru, and through his master's influence obtained possession of Bela and the surrounding villages. Large numbers of immigrant Kachhwáhas from the Rámpura country in Jálaun are scattered all over the eastern parganahs, but never in compact bodies, and none of them are of any importance as land-holders, nor do they seem to have resided for more than two hundred years in this district. The Kachhwáhas trace their origin to Kusha, the son of Ráma, king of Kosala or Oudh, and of which Ajudhiya was the capital. Kush, or some of his immediate offspring, is said to have emigrated thence to Rohtas on the Son, where they built the great fortress of Rohtasgarh. After remaining there or several generations they emigrated to Narwar or Nishidha, in western Bundelkhand, and, under the celebrated Nála, founded a kingdom which lasted for many generations. Other traditions make Láhar, near Rámpura, in Jálaun, an intermediate station of the Kachhwáhas between Rohtas and Narwar. From the latter place they emigrated to Gwaliar[2] and built the fort there, and in the tenth century were expelled by the Parihárs and compelled to move northwards, where they founded the Rajpút state of Amber, now known as Jaipur.

All the histories assign the foundation of Gwaliar to the Kachhwáha prince Suraj Sen of Kantalpuri or Katwár, now a small village on the Ahsan river, about twenty miles north of Gwaliar. The Kachhwáhas succeeded in this tract

[1] Gazetteer, I, 208. [2] *Ibid*, 10, Tod; II, 139.

the Nágas of Narwar about the third or fourth century of the Christian era, and gradually spread over the surrounding country. In inscriptions and old lists they are known as the Kachhapaghátas, or "tortoise-killers," and this is probably the correct etymology of the name. They are now found in Muzaffarnagar (533), where they are often called Jhatiyána, and say that they once held some 360 villages, and this may have been the case, as Elliot notes that amongst those who went to aid the Chauhán prince, Visala Deva, in his invasion of Gujarát, we find the Kachhwáhas of the Antarbed (Duáb) enumerated. The mention of them in this connection is interesting, as showing that the Kachhwáhas of Jaipur had not yet risen into notice, and those of Gwaliar, Katwár, and Narwar had begun to decline. We also find them in Meerut (1,680), Bulandshahr (710), Bijnaur (1,349), Muttra (7,534), Agra (5,048), Farukhabad (1,298), Jalaun (8,887), Cawnpore (6,211), and Jaunpur (1,571), and in small numbers in Saháranpur, Aligarh, Budaun, Bareilly, Eta, Jhánsi, Lalatpur, Fatehpur, Bánda, Allahabad, Hamírpur, Azamgarh, Mirzapur, Basti, and Gorakhpur, so that they are pretty well distributed all over these provinces. It is probable that the Kachhwáhas of Narwar first assumed independence in the seventh century, when the disruption of the Kanauj kingdom took place on the death of Harsha Varddhana, or at least that from this period they gradually approached to the independent position that they afterwards assumed. Shortly after the middle of the tenth century,[1] the Kachhwáhas of both Narwar and Gwaliar became entirely independent under Vájra Dáma, one of whose inscriptions bears date in 977 A.D. His great-grandson, Bhuvana Pála, must have been the Raja of Gwaliar who did service to Mahmúd of Ghazni on his march to Kalinjar in 1021 A.D. The Kachhwáhas remained at Gwaliar until 1129 A.D., when the last monarch of the race, Tej Karn, lost his throne through his love of the fair Maroni, and hence his name 'Dulha Rai,' 'the bridegroom prince;' he was supplanted by his cousin or nephew, the Parihár chief, Paramárddi Deva.[2]

Bhadauriyas.

The Bhadauriyas to the west came into Etáwa from the Agra district, and, owing to the favour in which they were held by the later rulers of Dehli, are allowed precedence by the Chauháns of Partábner and Mainpuri. Mr. Hume notes that, "in reality, they were of no importance when the great Chauhán houses were established, and only rose into notice when the Etáwa Chauháns had, for nearly four hundred years, been the rulers of the whole country round about. It was during the reign of Sháhjahán that the Bhadauriyas, who were always a troublesome and disreputable sept, obtained the permanent hold which they still retain on much of the Chauhán territory." The Barhpura Ráo is a Bhadauriya and the head of the clan in this district, but all alike look to the Raja of Naugaon, in parganah Báh

[1] Cunningham, II., Arch. Sur., 312. [2] Cunningham gives a full account of the story and the fortunes of the Kachhwáhas in Gwaliar in II., Arch. Sur., 370.

Panáhat of the Agra district, as the head of the clan in these provinces. An account of the clan, their number and present distribution, is given under the Agra district.

Dhákaras.

Close to the Bhadauriyas and connected with them are a few communities of Dhákara Rajpúts, who appear to have come here from Ajmer early in the sixteenth century. Mr. Hume says, that "for nearly two centuries they bore a reputation as robbers and cut-throats second only to that of their prototypes, the Meos, and to this day they are the least respectable of our village communities."

Parihárs.

The Parihárs occupy taluka Sandaus, which lies between the rivers Kuári and Chambal, and under the name Parihára formed a portion of Sirkár Irij, or Irichh, in the time of Akbar. They have ever been a desperate and lawless community, and during the earlier years of British rule, they harboured and employed the most successful gangs of thugs and dakaits to be found in these provinces. Some fifty years ago they murdered Lieutenant Maunsel, who was then on duty with Mr. Halhed in pursuit of thugs. Their great ancestor was one Bilan or Belan Deo, seventh in descent from whom came Náhar Deo. Phúp Singh, one of the fourteen sons of Náhar Deo, formed a separate clan in Biána, in zila Amritpur. On the defeat of Anang Pál of Dehli early in the eleventh century, the surviving head of the house, Sumit Rái, fled to the wild region of the Panchnadi and colonised it and gave it the name Parihára. Besides the villages held by them in Sandaus, the Parihárs possess a few others in Bharthna and Auraiya. Lála Láik Singh of Harchandpur is a Parihár who owes his title, wealth and position, in very recent times, to his intermarriage with the Sengars; similarly Bijai Singh, Parihár, the self-styled Raja of Malhájini, owes his consequence to intermarriage with the Chauháns.

Gaurs.

The Gaurs say they came from Rupur, in the west, as early as 650 A.D., and took up their quarters at Parsu, whence they expelled the Meos and reclaimed much of the waste land and prospered so much as to include in their possessions the tract of country now comprised in the Phaphúnd, Bidhúna, and Auraiya parganahs of this district, and the neighbouring parganahs of Akbarpur, Rasúlabad, and Dera Mangalpur in the Cawnpore district. They constructed fifty-two *garhís* or forts, amongst which Phaphúnd, Umri, Burhadána and others came subsequently into the hands of the Káyath Chaudhris. The Gaurs ascribe their first great defeat to the Banáphar generals, Alha and Udal, at the beginning of the twelfth century, and they would appear never again to have attained to any importance, though individual members of the family possess a few villages, and Harbans Singh still retains Sahál in parganah Bidhúna. Close to the Gaurs, on the Cawnpore frontier, we meet with colonies of Gahlots, whose head-quarters are

in Tirwa-Thatia and Rasúlabad. They say that they came here in the fourteenth century under the protection of Muhammad bin Tughlak (1325-1351 A.D.), and obtained from him, for services rendered, some six hundred villages which they still profess to retain.

Gahlots.

Baranwál Baniyas (10,887) are the most numerous; next come Agarwáls (3,506), Saraugís (2,791), Ghoís (1,027), Kasarwánís (847), Ajúdhiyabásís (864), Mahesrís (684), and Awadhiyas (631). The remainder have less than 300 members each, *viz.*,—Dhusar, Dasa, Derhumar, Jaini, Umar, and Rastaugi, whilst 10,591 are unspecified. The Baranwál Baniyas derive their name from Baran, the old name of Bulandshahr. The Agarwáls are, however, the most important section of the Baniya class, and commonly derive their origin from Agroha in Hariána. I have elsewhere mentioned this account given of themselves. By it, they are descendants of Raja Ugrasen, the founder of Agroha, which was destroyed by the Musalmáns early in the twelfth century. Ugrasen had eighteen sons, seventeen[1] of whom married the daughters of Vásuki, the king of the Nágas, and the eighteenth connected himself with the Gaurs. The seventeen formed each a separate family, and the descendants of the eighteenth became the spiritual preceptors of the rest. The Dasas, also called Rája-ki-barádari, from the circumstance of one of their number being honoured with the title of Raja in the reign of Farrukhsiyar, are said to be the descendants of the concubines of Ugrasen. The more common sub-divisions of the Agarwáls are the Pachhainya, Púrbiya, Dakhinádhi, Utarádhi, Chúrawála, Jaisalmeriya, Dasa or Rája-ki-barádari, and Páncha. Each of these are sub-divided into numerous clans, and, as in the case of the Khatrís, very often only four divisions are allowed, named after the east, west, north, and south.

Baniyas.

Agarwáls.

The Jainas, Saraugís,[2] Mahesrís, and Ajudhiyabásis are all of the Jaina sect. The Jhamaiyas are numerous in Auraiya, and Mr. Hume has the following note on them:—"The Jhamaiyas are remarkable as having, until quite lately, always buried their dead, whom they now place on a mat and fling into the river. They claim descent from Pahlád, son of Hiranya Kasyapa, but take their name from Jhamaiya, their more immediate progenitor, who, abandoning the '*panth*' or way of Hiranya Kasyapa, became a convert to the worship of Vishnu, and prescribed the same to his descendants. Like others of the trading classes, their advent to this part of the country seems to have been subsequent to the comparative

Other Baniya castes.

[1] Their names are Bhádula, Batsila, Garwála, Gobhila, Ganga, Erána, Tingala, Thingala, Tayal, Terana, Kasila, Sinhala, Mangala, Tittila, Goila, Nital, and Tundala. Mr. Hume gives a different list, Census, 1865. I., 88, note.

[2] The word Saraugi is a corruption of Srávaka, the name given to the lay members of the Jaina sect. There is a close connection between the Vaishnavas and Jainas in this district.

restoration of order under the Rajpút chiefs." Ummar, Ghoi, Derhiummar and Kasarwáni Baniyas also occur. The Kasarwánis have three sub-divisions, the Kashmíri, Purbiya, and Allahábadi. The first say that they came originally from Kashmír to Karra in the Allahabad district, the second from Oudh, and the third from Allahabad. They are numerous and important members of the trading community in all the small towns of the Duáb.

Other castes.

The following list shows the name and numbers of the tribes included amongst "the other castes" of the census returns (452,790 souls) :—

Ahír,	...	75,035	Ghosi,	...	156	Miumár,	...	187
Bahelia,	...	792	Gújar,	...	2,548	Máli,	...	954
Banjára,	...	1,521	Hajjám,	...	14,681	Malláh,	...	4,543
Bánsphor,	...	95	Halwái,	...	548	Meo,	...	36
Barhai,	...	10,163	Jájak,	...	82	Mochi,	...	91
Bári,	...	2,031	Ját,	...	487	Nat,	...	599
Beldár,	...	289	Káchhi,	...	48,160	Nunera,	...	1,421
Bhaddri,	...	2,005	Kahár,	...	15,882	Pánda,	...	117
Bhagtia,	...	46	Kalál,	...	92	Patwa.	...	348
Bharbhúnja,	...	4,827	Kanjar,	...	55	Rasdhári,	...	27
Bhát,	...	3,607	Káyath,	...	8,492	Riwári,	...	8
Brijbási,	...	354	Khágar,	...	358	Sonár,	...	4,792
Chamár,	...	96,923	Khákrob,	...	5,080	Tamoli,	...	989
Chhípi,	...	98	Khatík,	...	1,597	Teli,	...	12,748
Dángi,	...	149	Khattri,	...	278	Thathera,	...	91
Darzi,	...	2,851	Koli,	...	20,391	Bairágí,	...	842
Dhának,	...	14,731	Kumhár,	...	10,141	Fakír,	...	370
Dhádi,	...	1,068	Kurmi,	...	4,577	Gosháin,	...	521
Dhobi,	...	9,413	Lakhera,	...	144	Jogi,	...	338
Dhúna,	...	920	Lodha,	...	34,795	Márwári,	...	73
Gadaria,	...	21,926	Lohár,	...	6,266	Karnátak,	...	34

Káyaths.

Káyaths form a very important element of the land-holding population, and have, from a very early period, occupied estates in this district. Those of the Kánúngoi family of Phaphúnd trace their origin to one Udai Karan, who obtained a grant from Prithiráj, and was confirmed in his possessions by the Musalmáns. This family is of the Sribástab sub-division. Káyaths of the Saksena sub-division and the Pasdhán *al* are found in Ayára, of the Khare *al* in Chakwa and Parásna, and of the Dusara *al* in Ekdil. The sub-divisions of the Káyaths vary very much, but are properly no more than twelve, *viz.* :—Sribástab, Máthur, Bhatnagar, Saksena, Súryadhvaj, Anvashta, Gaur, Karn, Bálmík, Aithána, Nigam, and Kulasreshta, to which is added, sometimes a half division, the Unáya, and very rarely an additional one, the Kharáwa. All these sub-divisions are still further divided into families, thus : the Saksenas in Etáwa have the Pardhán, Dusara, Khare, and Asl families, and the Sribástabs have a Khare and a Dusara family. These families are sub-divided into *als*, the members of which cannot marry into their own *al* or out of their own family *(gotra)*.

Khatrís

Khatrís are an important element of the mercantile community and are well represented in Etáwa. They are the great traders of India, and have some claim to be considered

the representatives of the Kshatriyas, who were all but destroyed by Parasuráma.[1] The sub-divisions here are the Purabiya, Pachhainya, Khukharán, Sarín, Chaujáti, Panjáját, and Báwanjáti; some make only two sub-divisions, the Purabiya or eastern and the Pachhainya or western, and make the remainder sub-families of these divisions. Thus, the Pachhainyas would have a sub-family Chaujáti (four families) or Arháighar, again divided into families Khanna, Mehra, and Kapúr with the title Kaunsil, and Seth with the title Vatsa. The Khukharáns have nine families:—Sáhani, Suri, Ghoi, Setti, Anad, Kohálí, Chúadha, Basíran, and Sabarwál. The Báwanjáti have 52 families, Panjáját 5 families, and Sarín 6 families. They came here from the west within the last one hundred years, and, as elsewhere, have Sarsúti Brahmans as their *purohits*.

Musalmáns.

The Musalmáns number only 36,571 souls, or 5·5 per cent. of the total population. They are distributed amongst Shaikhs (14,110), Sayyids (2,505), Mughals (359), Patháns (11,885), and unspecified (7,742). The population is essentially Hindu, and few Musalmáns have penetrated into the district either as landholders or cultivators. Musalmáns are found chiefly in Phaphúnd and Etáwa. Sayyid Yusaf, also called Sháh Jáfar Bukhári, came with his brother, Sayyid Ṭaiyúb, from Jaunpur, early in the sixteenth century and settled in Phaphúnd, where the descendants of Taiyúb still reside. Sháh Jáfar died, as shown by the date on his tomb, in 956 H. (1549 A.D.), during the reign of Islám Sháh. He was of the family of the celebrated Sháh Jalál-i-Bukhári, who was seventh in descent from the Imám Ali Naki Alhádi. During his lifetime he formed a strong friendship for one Bába Sajanand, said to have been a native of Totadari near Ajmer, and both have left a name for sanctity revered alike by Musalmán and Hindu. To this day the *atka* or pot of food prepared by the priests of Sajanand's temple (now known as the *asthála* of Guru Dhvaj) is sent, in the first instance, to the attendants *(mujáwar)* at the tomb of Sháh Bukhári, whilst every piece of cloth *(chádar)* offered at the tomb of the Musalmán is transferred to the *asthála*. "Flowers are sprinkled,[2] lamps are lit and snow-white sheets are still spread upon the Muhammadan's tomb, at festivals, by the pious of both creeds, while the great fair of Sháh Bukhári, held here every year, shows how long and brightly, even in the darkest ages and amongst the most ignorant people, a career of pure unselfish piety and good works will conquer sectarian prejudices and live to distant generations in the hearts of multitudes, who, though they will not imitate, can, at least, admire its virtues."

Sayyids of Phaphúnd.

[1] See further Campbell's Ethnology of India, 112. [2] Hume in Census, 1865, I., 89. Lachhmanpur is held free of revenue for the support of the *asthála*.

Shâh Sher Khwájah.

One notable name amongst these Sayyids occurs amongst the commanders at Akbar's court. Sher Khwájah, whose father married into the family of Khwájah Bahá-ud-din Nakshbandi of Bukhára, was originally named Pádisháh Khwájah, but Akbar named him, on account of his bravery, Sher Khwájah. He served throughout the latter part of Akbar's reign and was received into favour by Jahángír. In the first year of Sháhjahán's reign he was made a commander of 4,000, and died on his way to Thathah in Sindh, of which place he had been made governor (1627 A.D.). His sons, Khwájah Háshim and Asadullah, also rose to considerable dignities under Sháhjahán.[1] The Sayyids of Etáwa are descendants of Sayyid Jhaba or Jabba, one of the Bárha Sayyids of the Muzaffarnagar district, who obtained a grant in reward for his services from the Sayyid Vazír of Farrukhsiyar. These Sayyids have numbered many able men amongst them, and, though reduced in circumstances, they still have several representatives in high employ in Native States and under the British Government. The Shaikhs of Etáwa are descendants of immigrants from Bághdád, who first settled at Dehli, and afterwards in Akbar's reign obtained the hereditary office of Kázi of Etáwa, for which they still hold the patents.

Bárha Sayyids.

Occupations.

The occupations of the people are collected under the two great heads of agriculturists and those engaged in pursuits unconnected with the cultivation of the soil. The statistics for 1865 have been given on a previous page, and I now give those for 1872 :—

Religion.	*Landowners.*		*Agriculturists.*		*Non-agriculturists.*		*Total.*	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Hindús, ...	14,411	11,459	206,811	163,511	129,571	106,160	350,793	281,130
Musalmáns, .	248	222	2,775	2,467	16,060	14,799	19,083	17,488
Christians, ...	...	...	...	...	52	35	52	35
Total, ...	14,659	11,681	209,586	165,978	145,683	120,994	369,928	298,653

This gives landholders 26,340 ; agriculturists, 375,564, and non-agriculturists, 266,677, or 60·1 per cent. of the population, as gaining a livelihood directly from the cultivation of the soil. Taking the population per cultivated square mile, the returns show 952 souls in Bidhúna, 859 in Etáwa, 780 in Phaphúnd, 718 in Bharthna, and 627 in Auraiya. I agree with Mr. Crosthwaite in thinking that "if by non-agricultural is meant persons who are in no way dependent on farming or field labour for their subsistence, but are employed on trades or other work, the classification must be erroneous. Most probably

[1] Blochmann's *Ain-i-Akbari*, I., 459.

all the Chamárs have been included in the non-agricultural classes, but a great many of them live entirely by farming, whilst numbers of those who habitually labour for hire have a few bíghas of land as well." There are 1,555 villages or townships, excluding hamlets, distributed amongst 1,813 mahál or estates, giving a total area of 599·49 acres to each mahál and 698·95 to each village, or 302·05 acres of cultivation to each mahál and 352·17 acres to each village. The areas of the villages range from an average of 573·56 acres in Phaphúnd to an average of 852·41 acres in Bharthna. One remarkable feature in the distribution of the agricultural population is the springing up of numerous hamlets or *naglas* in connection with each parent village, an evident sign of the security of the times. The explanation of this movement is doubtless to be found in the desire of each cultivator to be near his work, but it has also been hastened by the introduction of the railway and the canal, which frequently cut off the cultivator's old residence from his abode, if he wishes to save himself from a long journey daily.

Occupations of non-agricultural classes.

The occupations of the non-agricultural classes are shown as follows in the census returns of 1872. The whole population was divided into six classes, the fourth of which related to the agricultural class. The first class, or professional class, embraces all Government servants and persons following the learned professions, literature, the arts and sciences, and numbered 2,854 male adults, amongst whom are included 250 *purohits* or family-priests, 1,733 pandits, and 63 musicians, &c. The second class numbers 19,167 members, and comprised all males engaged in domestic service, such as washermen, personal servants, water-carriers, barbers, sweepers, and inn-keepers. The third class represents commerce, and numbered 9,543 males, amongst whom are all persons who buy or sell, keep or lend money and goods of various kinds, as shop-keepers (4,473), money-lenders (689), bankers (33), and brokers (104), and all persons engaged in the conveyance of men and animals or goods, as pack-carriers (492), ekka and cart-drivers (219). The fifth class, containing 29,321 members, includes all persons engaged in the industrial arts and mechanics, such as *patwás* or necklace-makers (117), masons (266), carpenters (2,307), and perfumers (106), those engaged in the manufacture of textile fabrics, weavers (7,633), tailors (1,221), and cotton cleaners (1,446), and those engaged in preparing articles of food or drink, as grain-parchers (1,095), and confectioners (353), as well as all dealers in animal, vegetable or mineral substances. The sixth class contains 32,017 members, including labourers (28,824), persons of independent means (4), and 3,189 persons supported by the community, and of no specified occupation. During the ten years 1863 to 1873 only 43 persons (30 males) emigrated from this district. They were of all classes, and all went to the island of Trinidad.

Customs.

Here, as in other districts, the system of *panchâyats* plays an important part in the unrecognized social regulations of the people. There are two kinds of these assemblies. The first, which may be called a judicial panchâyat, is a court of arbitration for the amicable settlement of disputes, such as are also cognizable by the law, without having recourse to courts for justice. This panchâyat is common to all classes and consists generally of three or five persons; one of these is the '*sarpanch*' or chairman, and the decision is according to the opinion of the majority.

Panchâyats.

The second kind of panchâyat, or '*panch*' as it is more frequently called, is one of the customs, evidently of great antiquity, peculiar to the lower castes, it being unknown amongst the higher castes, a circumstance which would seem to indicate that it is one of the customs that has come down from the aborigines of the country. This panchâyat, as distinguished from the judicial panchâyat, consists of an assembly of the members of the same caste for the purpose of dealing with such offences against morality and the customs of the brotherhood as are not open to legal sanction. It is, however, also used as the means of punishing criminal offences, in cases in which the injured party professes to have recourse to this tribunal instead of to the regular courts. The numbers composing this panchâyat are much larger than in the case of the first mentioned, there being sometimes as many as two hundred present. When any one belonging to the castes among whom this custom exists has a grievance which he wishes to bring before the brotherhood, he repairs to the chaudhri or head of his caste, and requests him to call a meeting, paying him a small sum as a fee for summoning the members *(talabâna)*. The chaudhri then sends a messenger to the members of his caste living in the neighbourhood, giving notice of the meeting. Instead of calling a meeting through the chaudhri, advantage is often taken of a gathering of the brotherhood at some feast on the occasion of a marriage or death, to bring before them a matter in dispute.

There is generally in each place a fixed spot for holding panchâyats. At the time arranged upon, which is usually in the evening, the members assemble and seat themselves in a large circle; the injured party, at whose instance he meeting was called, then stands forth and asks leave from the brotherhood to state his case; this is granted on his paying a fee of from two to five rupees to the chaudhri: if the case, from any cause, is not settled, this money is returned. After hearing the complainant's statement, the defendant is allowed to reply, and then the evidence on both sides is heard; the assembly then, after debate, delivers its sentence through the chaudhri. The proceedings are generally conducted with regularity, but sometimes a violent debate ensues. In cases of doubt they sometimes have recourse to the casting of lots to determine the point; when they cannot make up their minds as to the guilt of the

defendant, he is made to go apart, two hollow earthen balls of the same appearance are then laid on the ground ; one of these is filled with cowries or pice, the other is empty ; the defendant is recalled and desired to choose one of them, if he selects the heavy one, he is acquitted; if the empty one, he is found guilty.

Trial by ordeal.

The custom of trial by ordeal is also known, but is not so frequently practised now as it was formerly. Sometimes the debates are long and heated, lasting over several nights. It not unfrequently happens that there is a division of opinion, and the accused and his friends separate themselves from the rest of the brotherhood: hence probably arose the numerous *gots* or caste sub-divisions which are now in existence. The panchâyat, though with no legal authority, is a powerful tribunal, and its decisions are seldom if ever appealed against: it passes sentence of various degrees of severity, sometimes the offender is ordered to give a feast to the brotherhood, sometimes he is made to pay some money compensation to the complainant, or to give his daughter or other female relation in marriage to some relation of the complainant; if he is refractory, he incurs the penalty of '*hukka páni band*,' or exclusion from social intercourse with his caste-fellows. Sometimes in grave cases he incurs the most terrible penalty of all, total ex-communication ; in order to effect this, he is forced to eat food prepared by a sweeper ; this forms an insurmountable barrier to his ever regaining his social standing. As soon as the case is decided, the members of the panchâyat have a feast of sweetmeats, sharbat or spirits purchased with the money paid by the complainant, and from this feast the ex-communicated man is debarred. Among the higher castes, there is no regular panchâyat, but a man who is guilty of any serious offence against morality soon finds his invitations refused and himself shunned. It is the custom, especially amongst the Baniyas, for a man who feels himself under a cloud to assemble his caste-fellows and entertain them at great expense ; at this feast he gets a pandit to recite a moral discourse called the '*katha sat narâyan;*' the brotherhood also partake of food *(kuchha khâna)* prepared by the delinquent, and he is then restored to his former position, This expiation is possible only in the case of minor offences. There are, however, offences for which there is no expiation, *i. e.*, seducing a relation's wife or marrying a woman of an inferior caste. Such offenders become what is called *hatyára*, and all intercourse with them is forbidden. The Hindús are noted for their sensitive morality, and visit severely any departure from virtue on the part of female relations ; if a husband receives back an erring wife, he too is turned out of caste, but may be restored with his wife, on submitting to whatever penalty the panchâyat imposes on him. There is generally in all places of any importance a chaudhri of each trade; the office was formerly one of honour and emolument, but is now of little consequence, and

is in most cases nothing but an empty title. There is a chaudhri of each important bazar, who keeps order in the bazar and levies in return some small dues on the sales. He generally gets a handfull of grain for every rupee's worth sold. The term chaudhri is also a title of honour hereditary in some families of Brahmans, Rajpúts, and Káyaths, which has come down to them from the time of Sikandar Lodi, with whom it appears to have originated.

Food.

The food of the people is simple in the extreme. Hindús, as a rule, eat twice a day, at noon and in the evening, about 8 or 9 P. M. Many of the poorer classes, however, eat only once a day, at one or three in the afternoon, whilst a few of the wealthier inhabitants have three meals a day:—the first, eaten shortly after sunrise, is called *náshta* or *kaleo*, the word *chota háziri* or *háziri* being only applied to the same meal partaken of by Europeans: the second meal, taken at mid-day, is called *chásht* or *khána*, and the evening meal is called *byálu* or *usha*. In describing the amount and cost of the food consumed, it will be convenient to divide the people into three classes:—(1) families with an income not exceeding five rupees per month; (2) those with an income not exceeding 30 rupees per month, and (3) those having incomes exceeding 30 rupees per month.

Families of the first class.

In the first class, if we take the case of a father, mother and two children, the father, if he can, cultivates a small plot of land with the aid of his family, or collects wood, grass or cow-dung for sale, or works as a day-labourer. The woman earns a few pice by ginning cotton or making yarn or grinding corn, and the children assist in collecting fuel or grass and in tending the cattle. During the six months succeeding the *kharíf* or autumn harvest, the family live on the coarser grains, such as *kakuni*, *sámán*, *kodo*, *manduwa*, *makka*, *joár* and *bájra*, ground into flour and made into cakes (*roti*, *chapáti*). After the *rabi* harvest, the flour is made from *raunsa*, gram, peas, and a mixture of barley and wheat known as *bejar*. Various vegetables are eaten with the cakes, such as yams, gourds, melons, marrows, cucumbers, pumpkins, and the tender leaves of several plants, called *ság*. These additions to the staple are called *sálan*. The vegetables are seasoned with pepper and either sweet sesamum oil (*til ka tel* or *mítha tel*) or bitter mustard oil (*sarson ka tel* or *karwa tel*). *Dál* or split pulse is sometimes mixed with the vegetables, and sometimes a pound or so of it is substituted for vegetables. If the family possess a cow or buffalo, they sell the *ghi* or clarified butter prepared from the milk, and seldom eat it, contenting themselves with the buttermilk, either hot, when it is called *chhachh*, or cold, when it is known as *matha*. Hence the proverb: "*Chhachh ka jala húa matha phúnk, phúnk píta hai*," equivalent to our saying, "a burnt child dreads the fire." Four sers of flour, costing on an average 2¼ annas, are sufficient for the daily requirements of a family as above

described. The extras, such as salt, *dál*, and condiments, cost a pice or two more. Rice, or a mixture of rice and pulse called *khichri*, is sometimes eaten, and when the sugar-cane is pressed, a preparation of rice with the juice of the sugar-cane *(rasyára)* is often made. Rice and buttermilk, here called *maheri*, and the flour of gram and buttermilk, called *jor* or *kari*, are also eaten as a change.

Families of the second class.

Families, such as those of petty traders and the like, who come under the second class eat cakes of wheaten flour or of gram and wheaten flour mixed together. *Joár* and *bájra* are also used, and as a luxury some two or three *chhatáks* (four to six ounces) of ghi daily, and some of the better kinds of *dál* or pulse. The following may be taken as an average day's expenditure for a family of this class comprising two adults and two children :—for the mid-day meal, two sers of flour, 2 annas; a quarter ser of *dál*, 3 pies; two *chhatáks* of rice, 3 pies, and one *chhaták* of ghi, 6 pies, or a total of 3 annas; for the evening meal of *puŕis* or cakes fried in ghi, a *chhaták* and a half of ghi, 9 pies; vegetables, 3 pies; a ser and a half of flour, 1½ annas, and half a ser of milk, 6 pies, or a total of 3 annas, giving 6 annas as the daily expenditure for food, or Rs. 11 to Rs. 12 per mensem. In addition to this, charges on account of *pán*, tobacco, *gúr*, salt, spices and fuel must be considered, so that Rs. 15 per mensem will be a moderate estimate of the cost. The richer classes always use wheaten flour and the finest *dál*. They also incur a considerable expenditure on account of sugar and its preparations, ghi and spices. Flesh of different kinds, as of the goat, sheep, wild-boar, pigeon, hare and other animals is also used, though not as an article of daily food. Fish are also eaten by some castes. A ser and a half of flour is sufficient as a meal for four persons. Though the constituents of the meal of a Hindu family are simple, they admit of almost endless variations, and at a native entertainment, upwards of forty different kinds of preparations, each with a different name, and with some peculiarity of its own, may often be met with.

Families of the third class.

Clothing.

Amongst the poorer classes very little can be left after paying for the necessaries of life, and the consequence is that the possession of anything like a padded coverlet *(razái)*, costing about three rupees, to cover a man in the cold nights and chilly mornings, is a sign of comfort exhibited by not more than one-fifth of the people. Mr. Neale writes :—"The very poorest have not even a blanket, which generally costs about Re. 1-8-0, but are obliged to protect themselves from the cold by a mere cloth into which they stuff cotton if they can get it. I remember asking a Chamár how he passed the night with so little clothing. He said he slept till the cold awakened him, when he lit a few sticks and warmed himself till the fire went out, when he went back to his charpoy: and he repeated

these proceedings at intervals till the sun rose. Part of this, I believe, in this district at least, to be indifference or indolence. Even the wealthy use comparatively little clothing, and their consumption of food does not often amount to a ser a day. The poor eat *bejar* in the summer and *dál* in the rains, varied with *múng*, *urd*, *moth*, towards the beginning of the cold weather, and *bájra* and *joár* as it advances. The wealthy eat wheat and *bájra*, but of course they enjoy native delicacies and sweetmeats, ghi, pickles, and so forth, unknown to the poor. All that the latter use is oil, now and then on great occasions such as the *holi*, *dewáli*, &c. But they can always afford salt and can often vary their diet with *ság* or green food. Living in this style a cultivator is happy enough : a rag and a handful of grain is enough for him seven or eight months of the year, and for the remainder, once the sun is fairly up, he is content, and for the cold part of the day his closed hut and the society of his cattle, with a fire of refuse and dung in the morning, combine to give, if not enough, still serviceable warmth."

Religion.

There are no special observances in the ceremonies of either Hindús or Musalmáns in the district, nor does the religious rancour and jealousy as noted elsewhere appear to have ever existed here to any great extent. Etáwa is the seat of two Christian missions, one of which is a *zanána* mission, established a few years ago. The other, which has been more than 30 years in existence, has a congregation of 87 professing Christians, of whom 44 are under 20 years of age, and amongst these only five males are returned as able to read and write. This is, if correct, a very low proportion when compared with the results of missionary operations in other districts. The proportion of Musalmáns to Hindús is very small, and has been noted elsewhere, and it may be due to the predominance of a warlike Hindu population that we hear so little of religious feuds and animosities, for these only occur where the aggressive Muhammadan section have some hope of success from their numbers or influence. Hindús, as a rule, are satisfied to live peaceably, though were the British rule removed to-morrow, they would try and make the killing of a cow, a capital offence, and would revert to other similar time-honoured usages : on the other hand, Musalmáns are essentially bigoted, intolerant, and arrogant, and had they the power would, in their own expressive language, "send all infidels, whether Christians or Hindús, to hell by the edge of the sword."

Rámávats.

Vishnu, Shiva, and Sákti, under their many forms and apellations, divide between them, at the present day, the attention and devotion of almost all orthodox Hindús. In some instances, as might be expected, the worship of some particular form of the deity has excluded all others, and thus sects have arisen which in numbers and importance far exceed those who profess to follow the ritual of the Vedas

and Puránas only. In Upper India, we have the Rámávats or Rámánandis, and the Rámánujas or Sri Vaishnavas, as the principal divisions of those who worship Vishnu, and I propose to give here some account of the first division as the more important.[1] The Rámávats address their devotions to the incarnation of Vishnu, as Rámáchandra, and the subsidiary manifestations as Síta, Lakshmana, and Hanumán. Rámánand, the founder of the sect, was, according to some, the disciple of Rámánuja, and according to others fourth or fifth in descent from that teacher, and would therefore be placed in the thirteenth century. But "there is great reason," writes Wilson, "to doubt his being entitled to so remote a date, and consequently to question the accuracy of his descent from Rámánuja," and from the accounts given of the dates of other teachers, it may be inferred that he flourished not earlier than the end of the fourteenth or the beginning of the fifteenth century. Rámánand is reported to have seceded from the Rámánujas on account of their objection that, during his wanderings as a pilgrim, he could not have observed that privacy at his meals which is a vital observance of the Rámánuja sect. Rámánand resided at Benares, in a *math* near the Panch Ganga ghát, and the chief *panchávat*, or council of the sect, is still established in the holy city.

Theology of the Rámávats.

Vishnu, under the form of Ráma-Síta and Krishna, is the principal object of worship, and in common with all other Vaishnavas, the Rámávats reverence the *sálagrám* stone and the *tulsi* (*Ocimum sanctum*) plant. The mendicant members of the sect are known as Bairágis and Biraktas. Rámánand inculcated a complete liberation from the trammels of ritualism, and his followers admit no particular observances with regard to eating and bathing: hence their title *avadhuta*, or 'liberated,' and '*kulatút*' or '*barnatút*,' 'freed from the observances of caste.' The initiatory *mantra* is said to be *Srí Rámá*, and the salutation is '*jaya Srí Rámá, jaya Rámá*' or '*Síta Rámá.*' The marks of the sect are made by *gopichandana*, a white magnesian or calcareous clay[2] and red sanders or *roli*, a preparation of turmeric and lime, and consist of two perpendicular white lines drawn from the root of the hair to the commencement of each eyebrow, and a transverse streak connecting them across the root of the nose. In the centre is a perpendicular streak of red which varies in shape and extent at the pleasure of the individual. They have also patches of *gopichandana*, with a red central streak, on the breast and each upper arm. These marks are supposed to represent the *sankh* (shell), *chakra* (discus), *gada* (club), and *padma* (lotus) which Vishnu bears in his four hands, whilst the central streak is Srí or Lakshmi. Some go so far as to have the emblems cicatrized on their bodies

[1] Based on H. H. Wilson's sketch of the sect in collected works (Ed. Rost), I, 40. [2] The more devout obtain their *gopichandana* from the pool in Dwarka, in Gujrát, where the *gopis* or females of the cattle-tenders drowned themselves when they heard of Krishna's death.

by means of metallic stamps. All wear a necklace of the *tulsi* plant, and carry a rosary made of the same plant or of the seeds of the lotus. Rámánands' principal disciples have founded many important sects who still maintain an intercourse with the Rámávats proper and with each other. Twelve are enumerated as the most conspicuous:—Asánand; Kabír the weaver; Rái Dás the Chamár; Pípa the Rajpút; Sursuránand, Sukhánand, Bhavánand; Dhanna the Ját; Sena the Nái; Mahánand, Parmánand, and Sríánand. This list, as noted by Wilson, shows the Catholic character of Rámánand's teaching. He, in fact, broke down the barriers of caste and taught that there was no difference between Bhagwán and the Bhakt, or the deity and his worshipper. That as the deity appeared under the forms of a boar, a fish, and a tortoise, the Bhakt might be born as a Chamár or a Koli.

Leaving aside for the present the great apostles, such as Kabír and Rái Dás, who have founded schisms quite as important as the original sect, I shall note the minor teachers of the schools who, although they did not establish separate schools, have attained a great celebrity and are held in reverence by millions in these provinces. The Rajpút Pípa is called Raja of Gangaraun or Gagraun,

Pípa the Rajpút.

and was originally a worshipper of the female form of Shiva, but abandoned his home to become a disciple of Rámánand at Benares. Amongst the stories related of him in the *Bhakta Mála* is one in which he is represented as meeting a furious lion in the forest. Pípa subdued the savage beast by merely throwing the holy *tulsi* rosary on the animal's neck and whispering in his ear the *mantra* of the Rámávats. He then lectured the lion on the impropriety of devouring men and kine, and sent him away repentant and resolved not to sin so again. Some cakes were given to Sursuránand by an outcaste, and the holy man changed them into *tulsi* leaves in his mouth. Dhanna was warned by Vishnu himself to become a disciple of Rámánand. Other celebrated followers of Rámánand were Nábháji, Súr Dás, Tulsi Dás, and Jayadeva. Nábháji wrote the *Bhakta Mála*, or an account of the religious orders. He was by birth a Dom, one of the lowest castes. He

Nábháji.

was born blind, and having been miraculously restored to sight by Kíl, a Vaishnava teacher, became an inmate of a *math* and wrote his book for his *guru*. It is probable that he lived at the end of Akbar's reign, as he was visited at Brindában by Tulsi Dás early in the reign of Sháhjahán. Súr Dás, a poet, was blind, and wrote many poems and hymns of various lengths in praise of Vishnu, chiefly, however, *padas* or stanzas of four lines, the first line forming a subject, which is repeated as the last and the burthen of the song. These stanzas are sung at public entertainments and at the devotional exercises of the Vaishnava ascetics. The tomb of Súr Dás is said to be in a grove at Shiupur, about two miles from Benares. Tulsi Dás was a native of Hájípur, in the Bánda district, and urged by his wife, became a follower of

Ráma. He then, abandoning his home, visited Benares, and afterwards Chitrakot, in the Bánda district, where he was rewarded by a visit from Hanumán in his dreams. He is said to have induced Sháhjahán to abandon the sacred site of old Dehli and remove to Sháhjahánabad. It would appear that he, as well as Nábháji, became disciples of the Rámávat teacher, Agradás. Tulsi Dás followed his *guru* to Gobardhan, but afterwards returned to Benares and commenced his celebrated Hindi version of the Rámáyana in *samvat* 1631 (1574 A.D.) He continued to reside in Benares and built a temple to Síta-Ráma, and a *math* adjoining it, where he died in 1680 *samvat*, or 1623 A. D. Besides his great work, he is the author of a *Sat Sai*, or collection of one hundred stanzas; of the *Ram Gunávali*, a *Gítávali*, and *Vinaya Patrika*, a series of poetical compositions of a moral and religious tendency, besides a large number of hymns and short religious poems.

Tulsi Dás.

Jayadeva was a resident of a village called Kinduvilva, and married subsequently to his espousing a cœnobitic life. He is the author of the *Gíta Govinda*, in praise of Krishna, and many strange stories are told of him. In one instance, having been robbed by thags, his hands and feet were cut off by the robbers, but the injured limbs sprouted fresh again, and he also restored to life his wife Padmávati, who had committed suicide from grief at his supposed death. The Ganges, too, to do him honour and to prevent his fatiguing himself, abandoned its old course and came full eighteen *kos* out of its way, to enable him to perform his daily ablutions at ease. Here we leave the Vaishnavas for the present.

Jayadeva.

Education, in the Etáwa district, is under the supervision of the Inspector of the second or Agra Circle of the department of education, in concert with the local committee, of which the magistrate is officially the president. At the educational census in 1847, there were 4 Arabic and 48 Persian schools, and 13 Sanskrit and 40 Hindi schools in the district, or a total of 105 schools, attended by 833 pupils, or 2·6 per cent. of the school-going population. In the Arabic and Persian schools the average salary of the teachers was only Rs. 5-14-8 per mensem, and of the 48 Persian and Urdu schools, Etáwa contained 18, Phaphúnd 7; two villages, two each, and the remaining nineteen were found each in a different locality. There were 48 teachers, and all of them, except three Káyaths, were Musalmáns. Three of the teachers had been employed for over 20 years, 3 for over 11 years, 7 for over 4 years, and the remainder for less than 4 years. Of the 398 pupils who attended, 198 were Musalmáns, 134 were Káyaths, 28 were Brahmans, and 23 were Baniyas. In the four Arabic schools the Korán alone was taught. The Hindi schools were scattered over the whole district, and of the teachers, 33 were Káyaths, with an average salary of Rs. 3-11-5 per mensem. Of the Sanskrit schools, 4 were situated in Etáwa, 2 in Auraiya,

Education.

and the remainder in separate villages. The teachers were all Brahmans. Of the 435 pupils who attended these schools, 196 were Brahmans, 99 were Baniyas, 28 were Káyaths, and 26 were Rajpúts, whilst there were only four Musalmáns. Etáwa was one of the experimental districts placed under the Visitor-General of Schools, whose returns for 1850-51 show 248 unaided village schools, attended by 1,558 pupils[1] and 7 tahsíli Government schools, attended by 360 pupils.[1] These tahsíli schools were opened in 1850, the superior zila school was opened in 1856, and at the same time village schools were reorganised. The female schools were opened in 1863 and the Anglo-vernacular aided schools were opened in 1864. The following statement gives the official returns for 1860-61, 1871-72, and 1874-75 :—

Educational Statistics of the Etáwa District.

Class of school.	1860-61.			1871-72.							
	Number of schools.	Number of pupils.	Cost.	Number of schools.	Number of pupils.			Average daily attendance.	Cost per head.	Proportion borne by State.	Total charges.
					Hindús.	Musalmáns.	Others.				
			Rs.						Rs. a.	Rs. a.	Rs.
GOVERNMENT. Zila (superior,) ...	...	...	...	1	315	16	2	277	38 10	31 15	12,209
GOVERNMENT. Tahsíli, ...	7	495	2,158	5	195	6	...	152	5 13	5 5	1,182
GOVERNMENT. Halkabandi, ...	169	7,233	9,605	96	2,442	96	...	1,670	4 10	...	10,994
GOVERNMENT. Female, ...	...	...	...	13	180	5	...	140	3 10	3 10	697
AIDED. Anglo-vernacular,	1	159	2,731	2	55	17	...	49	33 0	17 0	1,617
UNAIDED. Indigenous, ...	49	485	2,699	75	510	89	...	599	9 4	...	5,54
Total, ...	226	8,372	17,193	192	3,697	229	2	2,887	...	...	2,243

[1] There seems to be some error on the side of excess in the figures for 1850-51, for only 33 schools are registered for Etáwa city, and the district is too small to admit of 248 schools elsewhere.

Class of school in 1874-75.		Number of schools.	Number of pupils. Hindús.	Musalmáns.	Others.	Average daily attendance.	Cost per head.	Proportion borne by State.	Total charges.
							Rs. a	Rs. a. p.	Rs.
GOVERNMENT	Zila (superior,) ...	1	204	14	2	201·17	65 3	61 1	13,108
	Tahsíli and parganah,	5	249	15	..	200·93	6 4	5 13	1,168
	Halkabandi, ...	120	2,748	75	...	2,042·46	5 4	...	12,821
	Female, ...	12	177	4	...	125·08	6 12	6 12	844
	Municipal, ...	4	351	7	.	317·90	2 6	...	766
AIDED, ...	Anglo-vernacular, ...	1	33	10	..	25·00	34 4	17 7	957
UNAIDED, ...	Indigenous, ...	94	562	157	...	719·00	6 12	...	4,819
	Total, ...	237	4,324	282	2	3,631·54	...	...	34,583

The superior zila school is usually known by the name of Hume's High School, in compliment to the Collector of that name (Mr. A. O. Hume, C.B.), who encourged its early development and erected the handsome school-house, in which it is held, in the year 1861. The school is under a European master, and is the best of its kind in the North-Western Provinces. The Anglo-vernacular school entered in 1860-61 is the original of Hume's High School, and the two entered for 1871-72 are placed at Phaphúnd and Ajítmal. The vernacular in common use in the tahsíli and halkabandi schools is Hindi. At the close of 1873 there were 187 pupils in Hume's High School, of whom 172 were Hindús and 15 were Musalmáns, giving an average daily attendance of 174·14. The system of instruction embraces English, Mathematics, and Persian or Sanskrit, and 34 boys are in the three highest classes in these subjects. Between 1865 and 1873, 42 boys passed the entrance examination of the Calcutta University. The annual cost to Government of the institution is Rs. 11,604. Besides the school, there is attached to the institution a boarding-house with 35 scholars, of whom ten pay for their own support; three free schools, with an attendance of 224 pupils, and several Hindi schools, with an average attendance of 140 pupils. Taking the number of possible pupils at one-half the males from 6 to 20 years of age (124,429), there should have been 62,214 boys at school in 1872, while there were only 2,887. This clearly shows the need that there is for the extension of the village school system. The retuns collected at the census, though inaccurate and untrustworthy in detail, still in their general result point to the same conclusion. The following statement shows the number of Hindús and Musalmáns, in 1872, of each sex at different ages and the number who can read and write (literate), with the percentage of the same to

the total population of the same religion, sex and age ; Christians and others neither Muhammadans nor Hindu are omitted as insignificant in numbers and influence :—

Ages.	Hindús.					Musalmáns.				
	Males.			*Females.*		*Males.*			*Females.*	
	Number.	Literate.	Percentage.	Number.	Literate.	Number.	Literate.	Percentage	Number.	Literate.
1 to 12 years, ..	109,698	607	·5	91,586	1	6,166	43	·6	5,437	...
12 to 20 „ ...	67,868	1,624	2·3	52,948	..	3,586	54	1·5	3,566	...
Above 20 „ ...	173,227	5,705	3·2	136,596	...	9,332	343	3·6	8,485	4

Mr. Hume deserves honourable mention for his efforts in the cause of education. Besides the High School, he built numerous halkabandi or village schools wherever there was any important village or cluster of villages. These were all constructed on an uniform plan, and to each school he made a straight road in connection with the nearest high road of any importance, so that there might be no pretext for ignorance of locality. Several of these schools and nearly all the roads have fallen into great disorder, for in many instances the schools were only occupied owing to a certain amount of pressure which gradually died away after the novelty of their first institution had passed off. Mr. Neale writes : "My experience of the district enables me to testify to the prevalence of a fair elementary education. The number of applicants from this district alone for employment in the settlement office was surprisingly large at the outset ; and during the progress of my work here I could always command any number of Hindi readers and writers at a very low price ; so many indeed that I was able to select them competitively. But I do not think it safe to say much more of their further attainments, excepting perhaps a limited knowledge of arithmetic. The *halkabandi* schoolmasters are an inferior class ; they do not know that teaching consists of anything further than getting so much learnt by heart, without any regard to increasing the thinking powers of the learners. And I do not consider that the primers on the various subjects taught in these schools are of the fittest description, they seem to me trifling in matter and poor in composition."

Post-office.

The post-office statistics for three years in the last decade are shown in the following table :—

Year.	*Receipts.* Miscellaneous savings, fines.	Passengers and parcels.	Deposits, guarantee funds, family funds.	Remittances.	Postage.	Total receipts.	*Charges.* Charges, fixed and contingent salaries, &c.	Mail services.	Remittances.	Other charges, refunds, advances, printing.	Cash balance.	Total charges.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1861-62,	10	8,460	139	4,688	2,938	16,335	3,774	...	12,563	275	51	16,663
1865-66,	92	...	...	4,527	4,115	8,734	2,996	1,529	4,185	2	22	8,734
1871-72,	271	475	572	15,449	5,548	22,315	13,174	2,365	6,125	124	527	22,315

In addition to the above, the receipts in 1860-61 from staging bungalows amounted to Rs. 585, and the expenditure to Rs. 257 ; the receipts from service postage to Rs. 3,915, and the expenditure to the same amount, making a total receipts of Rs. 20,835.

There are eleven imperial post-offices and thirteen district offices in the Etáwa district. The following table gives the number of letters, newspapers, parcels, and books, received and despatched during 1861-62, 1865-66, and 1870-71 :—

	1861-62. Letters.	Newspapers.	Parcels.	Books.	1865-66. Letters.	Newspapers.	Parcels.	Books.	1870-71. Letters.	Newspapers.	Parcels.	Books.
Received,...	74,616	6,517	766	725	109,981	6,370	718	954	146,717	9,303	2,374	1,347
Despatched,	72,948	9,504	194	2,141	100,356	1,418	361	223	245,053	5,962	1,111	446

The imperial post-offices are at Etáwa, Achhalda, Ajítmal, Bidhúna, Bharthna, Bakewar, Dalílnagar, Jaswantnagar, Auraiya, Phaphúnd, and Phaphúnd Railway-station. District offices are open at Aheripur, Airwa, Bela, Barhpura, Baralokpur, Chakarnagar, Kudarkot, Usráhár, Ráhin, and Sahái.

Police.

The chaukidárs or village-watchmen are organised under Act XVI. of 1873, and in 1876 numbered 1,388, or one to every 441 inhabitants. There are 3,170 inhabited sites in the district. There are also 82 road chaukidárs, and of both the magistrate speaks in high terms. The sanctioned cost is Rs. 53,412 per annum, which is met from the ten per cent. cess. The regular police enrolled under Act V. of 1861, during

the same year, numbered 531 men of all ranks. Their cost was Rs. 73,967, of which Rs. 65,162 are debited to provincial funds. The proportion of police to area is one to every 3·07 square miles and to every 1,259 inhabitants. The following statement shows the crime calendar for a series of years and the results of police action in the detection of crime and the prosecution of offender :—

Year.	*Cases cognizble by the police.*					*Value of property.*		*Cases.*				*Persons.*		
	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Stolen.	Recovered.	Total cognizable.	Under inquiry.	Prosecuted to conviction.	Brought to trial.	Convicted and committed.	Acquitted.	Proportion of convictions to persons tried.
						Rs.	Rs.							
1865,	9	2	5	466	1,125	20,071	2,866	2,168	1,029	429	1,461	583	839	3·99
1867,	10	3	5	187	824	23,400	5,256	1,844	850	284	922	450	444	48 8
1868,	9	1	7	342	1,146	22,658	8,239	2,325	886	388	826	578	204	69·9
1870,	5	1	5	349	515	14,919	4,968	1,716	1,029	523	935	801	134	85·7
1871,	6	2	2	1,054	526	25,145	9,083	2,002	1,548	486	1,009	821	188	81·3
1872,	8	1	8	1,278	640	23,065	6,697	2,419	2,452	601	1,209	976	192	80·73
1873,	7	6	14	1,433	788	31,120	9,829	2,733	2,733	668	1,359	1,051	151	77 33
1874,	9	3	13	1,170	770	23,542	8,617	2,767	2,601	939	1,847	1,556	158	84·24

These figures represent the normal state of crime throughout the district, and with the exception of burglaries and thefts, the administration compares favourably with other districts in the division. The only case of note of late years is that of Balwant Singh, son of Raja Jaswant Singh, C.S.I., who had long been a notoriously bad character, and was convicted of flogging to death a man and woman under circumstances of great atrocity. There are first-class police-stations at Etáwa, Ajítmal, Bidhúna, Bela, Bakewar, Jaswantnagar, Auraiya, Phaphúnd, and Baralokpur ; second-class stations at Basráhár, Bharthna, Oráhár, Sahson, Barhpura, Chhachhúnd, Kudarkot, Kanchausi, Saháil, and Airwa ; and third-class stations at Sandaus, Dalílnagar, Bíjalpur, Jarauli, Kíratpur, and Shergarh. A first-class station has usually a sub-inspector, two head-constables, and twelve men ; a second-class station has from three to six constables less, and a third-class station has two head-constables and from six to nine men. An out-post has merely a head-constable and three men.

There is but one jail in the district, the statistics of which are as follows :—

Jail.

The average number of prisoners in the jail in 1850 was 462 ; in 1860 was 124, and in 1870 was 226 : the ratio per cent. of this average number to the population, as shown in the census of 1865 (626,444), was in 1850, ·073; in 1860, ·019 ; in 1870, ·036. The number of prisoners admitted in 1860 was 1,020, and in 1870 was 858, of whom 32 were females. The number of persons discharged in 1870 was 620. In

1870 there were 245 admissions into hospital, giving a ratio of admissions to average strength of 108·52 ; 7 prisoners died, or 3 10 of the average strength. The cost per prisoner per annum in 1870 was—for rations, Rs. 18-10-4; clothing, Rs. 3-8-4; fixed establishment, Rs. 12-12-1; contingent guards, Rs. 5-15-3; police guards, Rs. 2-9-3; and additions and repairs, Rs. 5-1-7, or a total of Rs. 48-8-10. The total manufactures during the same year amounted to Rs. 1,877-2-0, and the average earnings of each prisoner to Rs. 8-5-0. In 1870 the Muhammadan prisoners numbered 77, and the Hindú 649. There were 16 prisoners under 16 years of age, 743 between 16 and 40, 88 between 40 and 60, and 8 above 60. The occupations of the majority of the male prisoners were—agriculturists, 407; labourers, 280; Government servants, 46; and shop-keepers, 40. The jail statistics for the year 1874 are as follows.

Old families.

Raja of Bhareh.

The Bhareh Raja is a Sengar belonging to one of the oldest families in the district, and his estate lies in parganah Auraiya, partly in the Jumna-Chambal duáb at the confluence of the two rivers and partly on the left bank of the Jumna, while one village, Kacheri, lies to the south of the Chambal, adjoining Sandaus. It comprises fifty villages. The first four settlements (1802-03 to 1823-24) were made with Ráo Mokat Singh as zamíndár, who assumed the title of Raja at the fourth settlement. The fifth and succeeding settlements up to that effected by Mr. Gubbins in 1840 were made with Lála Partáb Singh, his son, under the management of Raja Mokat Singh's brother, Kunwar Zálim Singh. Partáb Singh died, and from 1855 to October, 1870, the estate was under the Court of Wards. Raja Mahendra Singh attained his majority in 1870 and the estate was released, but he enjoyed it barely a year, and on his demise, in September, 1871, it was again taken charge of by the district authorities. The young Ráni Baisni, widow of the late Raja, and Ráni Chandel, his mother, now own the estate. The former resides with her father in the Rai Bareli district of Oudh, and the latter receives an allowance from the estate and lives at Bhareh. Mr. Lawrence, in a recent report on the estate, writes:—"The uncle of the deceased, Raja Kunwar Rúp Singh, once a rebel, is now quietly living at Etáwa; Kehari Singh, his son, is at Bhareh. They both enjoy their allowances. Ráni Chandel still continues her hostility to the father and son, though she has gone through the form of forgiving the latter; still the family differences do and must remain unsettled. It is an unfortunate state of things: two childless Ránis, the rebel brother-in-law of the elder, and his son of twenty-two years of age a confirmed opium-eater, and, I am afraid, a hopeless protegé. Such as he is, the hopes of the brotherhood are centred in him. But he is unable to take up a proper position for want of means, and while the Ráni Baisni continues an absentee, it is impossible to do more for him than has been done. Things must continue as they are during Ráni Chandel's life, and on her demise Ráni Baisni will

probably return to Bhareh. Of the accumulations (about eight lakhs of rupees) left by the late Raja, a large portion was appropriated by the Ráni Chandel before the property was placed under the Court, and the rest has gone to make up a loan of Rs. 60,000 to the estate of Kunwar Zohar Singh in the same district." The Bhareh estate has now an actual rental of Rs. 55,954 and a potential rental of Rs. 69,431, and pays a revenue of Rs. 34,266. For the fiscal history of the Jumna-Chambal portion, see BHAREH in the alphabetical arrangement following.

Taluka Ruru.

Taluka Ruru belonged to the head of the Sengar family who settled in this district, and its chief has always borne the title of Raja. It was founded by a tribe of the Sengars who under their leaders, a Raja, a Rái, and a Ráwat, crossed the Jumna some six centuries ago and occupied a large portion of the district. The Raja settled at Ruru, a village on the right bank of the Puraha in parganah Bidhúna; the Rái at Bhikra, and the Ráwat at Kansi, in the same parganah. The last Raja of Ruru in lineal descent was Khushál Singh, who died some fifteen years before the cession, leaving[1] "several widows, a nephew, Himanchal Singh, in the third descent from his brother, Sumer Singh, and an illegitimate son named Ghansám Singh, said to be by an Ahírin mother." The first settlement after the cession included 34¾ villages, and was made at a revenue of Rs. 54,668 with Himanchal Singh. The second settlement was made with the Ráni Bhadaurin, widow of Raja Khushál Singh, in consequence, it is said, of the absence of Himanchal Singh. The third settlement was made with the Ráni, notwithstanding the application of Himanchal Singh to be allowed to engage, and the fourth settlement was also made with her at a revenue of Rs. 50,777 for 35¼ villages. During the currency of the fourth settlement, Himanchal Singh brought a suit in the Provincial Court of Bareilly against the Ráni Bhadaurin and Chandan Singh of Sahár, who managed the property for her, resting his claim on an alleged adoption by the Ráni. The court held his claim not proved, and dismissed the suit on the 13th April, 1813. Thereupon the claimant appealed to the Sudder Diwáni Adálat, and, in August, 1817, his claim was again rejected, but on the application of Ghansám Singh, the addition was made to the decree that Ghansám was the true heir and entitled to possession. The fifth settlement was made with Ghansám Singh at the revenue of the previous settlement, but in the meanwhile Himanchal appealed to the Privy Council, and in January, 1834, an order was made dismissing not only Himanchal's claim but Ghansám's claim. The estate was thus left without an owner and was placed under direct management, and was summarily assessed in 1246 *fasli* (1838-39A.D.) at a revenue of Rs. 53,154. At the settlement under Regulation IX. of 1833, Mr. Gubbins admitted the village

[1] Board's Rec., January 2, 1828.

proprietors to engage for 31 villages of the taluka, bearing a revenue of Rs. 32,023, whilst 30 villages declared to be the property of the Ruru *ráj*, and paying a revenue of Rs. 21,061, were leased in farm for fifteen years, subject to a talukadári allowance of Rs. 4,249 per annum for the benefit of the Ruru Raja. Mr. Gubbins recommended that Himanchal Singh should be recognized as Raja, but he did not live to enjoy his new dignity, and before his death everything belonging to him, including even the materials of the house he lived in, was sold in execution of a decree for costs in the suit he lost before the Privy Council. His heir, Fateh Singh, was admitted to engage, and it was directed that the proceeds of the farm should accumulate for Fateh Singh during his minority. In 1857, Fateh Singh joined the rebels, or, as the people say, was unable to prevent his followers and dependents from acting with those in arms against authority in the district. He died before he was brought to trial, but his estate was confiscated, and his son, still recognized as the head of the Sengars, now possesses only the family village of Ruru Kalán and three small neighbouring estates. The bulk of the property has been distributed in rewards for services during the same period. The young Raja is an intelligent and well-disposed lad, though somewhat unpolished, and anything that can be done for him and his family would be welcomed as a boon by the great mass of his clan throughout the district. His present estates are not worth more than one thousand rupees a year, and it is feared that his efforts to keep up the traditional display of the head of his house may eventually involve in ruin this last remnant of the once fairly sufficient possessions of the Ruru *ráj*. In 1874, he was appointed tahsíldár and has been doing well.

Ráo of Kakáotu and minor branches.

The Ráo of Kakáotu is a member of another old Sengar Thákur family settled in parganah Auraiya. He has now only five or six villages, and the present holder embarrasses himself in a vain attempt to keep up the traditional glory of his house. The home of the Sengar chief of Patti Nakkat was of sufficient importance in the reign of Akbar to give its name to a mahál or fiscal sub-division, but it has long since disappeared from the list of county families. Amongst the junior and less well-known members of the great Sengar house may be mentioned the Lála of Sahár, in parganah Bidhúna. The founder of the family was Sadan Singh,

Taluka Sahár.

a petty sharer in the proprietary right to the village of Mau. He made himself useful to the Oudh governors, Almás Alí Khán, and Raja Baramal, and through their influence and his own industry collected together the nucleus of a taluka just before the cession of the district to the British. Sadan Singh transferred his services to our earlier Collectors, and for the aid rendered by him was not only confirmed in his possessions but also received a considerable reward. When the Collector

was ordered to negotiate a loan with the utmost promptitude for the exigencies of the army in the field, Sadan Singh rendered essential aid, and between himself and Udaichand of Kanauj subscribed nearly a lakh of rupees to the loan. For these reasons he was always a favourite with the district authorities, and transmitted his estate almost intact to his son Chandan Singh, in whose time ruin came on the house.

Fiscal history of Sahár.

The assessment of the first and second settlements of the taluka was made at Rs. 1,45,251 for 158¾ villages; this was raised at the third settlement to Rs. 1,59,251, and at the fourth settlement to Rs. 1,75,201. In 1831, the area was reduced by 8½ villages, paying a revenue of Rs. 12,899, by which the revenue of the taluka was reduced to Rs. 1,62,301. Sahár passed through the furnace of the famine of 1837-38, and the talukadár was utterly unable to recover the rents from his cultivators. Still Government, in order to carry out its anti-taluka policy, pressed for the arrears and brought the estate to auction in 1838 for an arrear of Rs. 55,991. No purchaser appeared, and the right, title, and interest of Chandan Singh in 150¼ villages fell to Government for ten rupees. The villages were then summarily settled with the residents in 1246 *fasli* (1838-39 A.D.) at a progressive revenue which, in 1248 *fasli*, amounted to Rs. 1,83,525. Several villages remained under direct management for want of farming offers; others broke down in 1247 *fasli*, in which year the balances were very heavy, and would have been greater had not the revision of settlement under Regulation IX. of 1833 commenced, when considerable reductions were made by Mr. Gubbins. There is little doubt but that the enhancements of the third and fourth settlements left less than one third of the rental assets to the proprietor, but still the profits made by Chandan Singh were very large. Mr. Gubbins attributes[1] the ultimate ruin of Chandan Singh "partly to his having divided his large estate among connections who enjoyed a large share of the profits and failed him in his hour of need, and partly to his having by his own profuse expenditure, by the great increase demanded from him at the fourth settlement, and by the loss sustained in the bad season of 1241 *fasli* and later years, become so inextricably involved as to compel him to forestal the rents of the coming year, to make good the revenue of the past." He always paid his revenue with punctuality and managed his affairs so well that "he was generally reverenced and respected by all but his own tribe, who could never forgive his sudden rise to power and authority over them." Chandan Singh was succeeded by his son Chhatar Singh, who is still alive and did us good service in the mutiny. The present representative has but a few villages, the chief of which is Sahár, noted for its pretentious mud fort, and for its having been in former times the head of a *mahál* or fiscal sub-division corresponding to the modern parganah.

[1] II, Set. Rep., 327.

Malhausi.

Connected with the Sahár family is the Malhausi family. As early as 1808, Sadan Singh laid claim[1] to hold Malhausi on a fixed revenue (*mukarari*), and in the following year Chandan Singh presented a similar application. Neither of these petitions were complied with, but Malhausi and the adjacent villages were incorporated into the Sahár taluka. Mahpál Singh, brother of Chhatar Singh of Sahár, now owns Malhausi, and about nineteen other villages which he saved from the general wreck by paying up the arrears of revenue due upon them. Two other minor offshoots of the Sengar house of Ruru are the Rao of Bhikra and the Ráwat of Kansi, both in the Bidhúna parganah, but they are now merely petty shareholders and were not at any time during British rule possessed of much influence.

Chauháns. The Raja of Partábner.

The Chauháns of Partábner are of the same family as the Chauháns of Rajor and Mainpuri and the Bhadauriyas of Chandwár. According to local tradition, they are lineal descendants of Prithiráj, the Chauhán ruler of Dehli, who fell in battle in 1193 A.D. He was succeeded by Karan Singh, who lived in Indúl, and his son, Hamír Singh, founded the city and fort of Rantambhor and fell in its defence.[2] He left a son, Udham or Urham Ráo, who had six wives and eighteen sons, and nothing to give them. The sons grew up to manhood and became leaders of mercenaries, and urged on by the ceaseless stream of Musalmán invasion, cast about them for new lands to occupy. At this time, the tract of country now comprised in the districts of Cawnpore, Etáwa, Mainpuri, Eta, Farukhabad, and the south of Agra was occupied by the Meos, and Sumer Sáh, one of the bravest of the sons of Urham, obtained a commission to bring the Meos into subjection. He collected a considerable body of followers, and departing from Nímrána, occupied the whole of the western parganahs, as the Sengars had already taken possession of those on the east. Local tradition gives the date 1253 *sanvat* (1196 A.D.) for the settlement in Etáwa, and Mr. A. O. Hume suggests the date 1267 A.D. I think that both dates are too early, and that 1350 A.D. or thereabouts is the earliest date that can be assigned to the permanent settlement of the Chauháns in the district. The chronicles go on to say that Sumer was so successful as to bring under his sway or to lay the foundations of 1,162 townships. He then made Etáwa his capital, and shortly afterwards commenced the building of the old fort of Etáwa, on the left bank of the Jumna. He gave to his brother, Brahm Deo, the fief of Rajor, with the title of Raja[3], and Brahm Deo had two sons, Deo Brahm, who remained in Rajor, and Rái Partáp, who became chief of Bhongaon, and he made another brother, Ajaichand, Raja of Chandaus or Chandwár; other brothers

[1] Board's Rec., February 12, 1808, No. 1: August 9, No. 46: January 9, 1809, No. 26.
[2] Rantambhor had been founded long before the date assigned to Hamír, and was an old and celebrated fortress of the Hindús when it was captured by Shams-ud-dín in 1226 A.D. Dowson's Elliot, II., 324.
[3] This part is very differently related by the Rajor Raja.

occupied Nepál, Orissa, &c. Sumer Singh was very good to Brahmans and gave many villages to them. Amongst his gifts mention is made of Chhibramau, which is said to have been founded by Sumer and to have been named by him Sumeramau. Sumer was succeeded by his son Jai Singh, who is said to have distinguished himself in the emperor's service, in reducing and taking prisoner an Afghán marauder near Patan in Gujrat. For this service he obtained a grant of certain villages in *jágír*, and he is further known as the founder of Jaisinghpura, now called Jatpura, near Etáwa. His son was Bírsingh Deo, the founder of Birsinghpura, and he was succeeded by his son Dandu Rái, the founder of Dáudpur. Next came Sakat Singh, who founded Sakatpur and gave it in charity to Brahmans. After him we have his son Chandarbhán, the founder of Chandarpur, a hamlet of Partábner, and next Chhatar Singh and his son Bikramajít, the founder of Bikramapur, now an appanage of Partábner.

Bikramajít was succeeded by Partáb Singh, and, in his time, Etáwa was invaded by the Marhattas[1] under Hari Pant, Súbah of Gwaliar, and the fort of Etáwa was taken. Partáb Singh then built the present mud-fort at Partábner, and after a time the Marhattas were succeeded by the governors on the part of the Mughals, who gave to Raja Partáb some 413 villages in pargnaahs Haveli Etáwa, Dehli-Jákhan, and Karhal. Partáb Singh was succeeded by Kharag Singh, and he by Medini Sáh, whose son was Judh Singh. Next came Gaj Singh, the founder of Gajsinghpur, now called Bajtalua, in parganah Etáwa, who distributed the taluka into four parts amongst his four sons in 1749 *san.* (1683 A.D.) He was succeeded by Gopál Singh, who was stripped of all his possessions by the Musalmán governors and was confined to Partábner. Next came Narpat Singh, Sambhar Singh, the learned and charitable Naráyan Singh, and the skilful archer Daryáo Singh. The last is noticeable for his grove, garden and well on the Ghát-ka-gáon road, and the pavilion erected by him in the Partábner fort. He lived at the cession to the British, and was succeeded by Chait Singh, whose personal extravagance, aided by the conduct of the numerous relatives who lived upon his charity, so completely involved the estate that much had to be sold to save the remainder. He was succeeded by his son Lokindur Singh, who had the good fortune to be placed under the guardianship of his uncle, Zohar Singh, in 1855. The latter, for his services during the mutiny, was rewarded with the grant of several villages. Other houses of the same stock were the Rajas of Chakarnagar and Sakrauli and the Rao of Kishni. At the settlement, in 1840, the Partábner estate comprised eleven villages, assessed at a revenue of Rs. 7,866. Many claims were preferred by the occupants of the several villages to be admitted to engage direct for the Government revenue, but in only one case, the village of Arampur, were the claims

[1] Nothing was known of the Marhattas in Etáwa even in 1740 *san.*, so that the predecessor of Gaj Singh could not have lived in their time if this date were correct.

allowed, and here the Raja was allowed a *malikána* amounting to 18 per cent. of the gross assets. At both the last and the present settlements the Raja has been treated with marked leniency, and he now owns twenty villages in full proprietary right. The Raja himself is nearly imbecile, but his cousin Risál Singh, who manages the estate, is intelligent and energetic, and the heir to the *gadi* is a bright and clever boy. The family is poor and with difficulty maintains a becoming state, but Mr. Hume did much for them by assisting them to raise the rents of the cultivators to a fair standard.

Taluka Chakarnagar.

The Chakarnagar taluka was situated in the Chambal-Jumna duáb, and the lands comprising it are now in the Bharthna tahsíl. They were bounded on the west by Maholi in patti Kamait, and on the east by Mana Sanda in taluka Bhareh, and comprise a country much cut up by the ravines of the two great rivers. The level upland is extremely limited, and no single village is beyond the influence of the ravines. There is no good *tár* or *kachár* land along the Chambal, though along the Jumna, certain villages, such as Gohání, Naugaon, &c., possess some excellent alluvial land. The taluka was founded by Tilokchand, one of the brothers of Sumer Sáh, to whom was given the title of Ráwat. He was succeeded by Lál Sáh, and he by Kharag Sen. Then came Udairáj, Ramsahái, and Chhatar Singh, who was the first to assume the title of Raja. He was followed by Durga Dás, Kírat Singh, Mathura Dás, Mandháta Singh, Indurjít, Ajít, Rambaksh Singh, Lachhman, Bakht Singh, Kalyán Singh, Khushál Singh, and Bhupál Singh. In 1803, the Collector was severely exercised by the conduct of Raja Ram Baksh Singh of Chakarnagar, who persisted in retaining the semblance of the semi-independent power that, thanks to the troublesome character of his country and the anarchy and confusion of the times, he had been accustomed to,[1] and at last the Magistrate was applied to and the estate was attached. The immediate cause of the Raja's recusance was that he was called upon for the surrender of certain thags and dakaits who resided in his territory, and paid him a portion of their ill-gotten gains in return for his protection. He at once fled across the Chambal, but the Government declined to endorse the Magistrate's proceedings, and directed him first to proceed by regular inquiry and inform the Raja that if he returned his estate would be restored to him on his paying up the arrears of revenue due from it, and on his giving security for future good behaviour. The Raja accepted these conditions, and a settlement was made with him from 1210 to 1213 at Rs. 12,344, but still, as already noticed, the trouble he gave led the Board of Commissioners itself to recommend that the estate should be settled in perpetuity with him at a fixed annual revenue. The second settlement, from 1213 to 1215 *fasli*, was made with Rám Singh's son, Lachhman, at the same revenue. The third settlement was made with Lála Bakht Singh, son of

[1] Board's Rec, November 29, 1809, No. 7 A.; July 12, 1803, No. 2; August 2, Nos. 5, 9.

Lachhman, at a slight increase, the revenue amounting to Rs. 13,726. The fourth settlement was made with Bakht Singh, who was succeeded by his brother Kalyán Singh, and the revenue was increased to Rs. 15,001. At the settlement in 1840 Mr. Gubbins found all the villages of the taluka except Chakarnagar and Ganiár in the occupancy and management of various members of the family, who paid the Raja fixed rents, the aggregate of which, with the rent of Ganiár, was equivalent to the State demand on the taluka, leaving Chakarnagar alone rent-free in the possession of the Raja. The dates of the alienation of the villages varied very much, each succeeding Raja having made grants to his relatives, who, in some villages, had so far multiplied as to form cultivating communities holding in *pattidári* tenure, and in others the cultivation was managed by tenants under them. In a few villages the possession of the Chauhán village communities appeared to be independent of, and antecedent to, the possession of the Raja, and these tenures, known as '*birts*', are said to have been sometimes revoked by the Raja, who conferred them on his own more immediate relations. The exercise of such power must have been attended with such danger and hardship, both from the difficulty of dispossessing parties after long occupancy, and the necessity of providing for them after ejection, that it could seldom have been had recourse to.

Taluka Sahson.

The Sahson taluka, lying in the Chambal-Kuári Duáb, to the south of the Chakarnagar taluka, was not included in British territory until 1214 *fasli* (1806-07 A.D.) when the first settlement[1] was made with Raja Lachhman Singh of Chakarnagar at a revenue of Rs. 3,001. At the second settlement the revenue was raised to Rs. 3,601, and at the third to Rs. 4,601. On the accession of Kalyán Singh to the Chakarnagar *gadi*, he also was admitted to engage in 1825-26 at the same revenue, and the relative position of the talukadár and village proprietors remained unchanged until the revision under Regulation IX. of 1833. A few villages were held under grants from the Rajas by Chauháns, one (Pasiya) by Kachhwáhas, and one (Pipraula Garhiya) by Parihárs, whilst the remainder were held in direct management by the Raja. During the revision, claims were advanced to almost every village in both talukas, and these were at first strenuously opposed by the Raja. Mr. Gubbins decided in favour of the claimants "when they occupied the soil as a *pattidári* or *bháyachára* community, holding from a remote period and on a title which could not be proved to be derived from the Raja; and against them, wherever the claimants' possession was merely *zamíndári* and clearly derived from a grant of any of the Raja's ancestors." A *malikána* allowance of eighteen per cent. on the assumed assets was allowed to the Raja in all cases where a sub-settlement was made

Effect of Mr. Gubbins' arrangements.

[1] Board's Rec., January 6, 1807, No. 6; January 8, 1809, No. 7; July 11, 1809, No. 8.

with the inferior proprietors, to continue as long as the Raja was out of the direct management. In this manner, eight villages of Chakarnagar and two of Sahson were settled with the resident proprietary bodies by order of the settlement officer, and subsequent to the settlement, at the voluntary request of the Raja, thirteen other villages of Chakarnagar and three of Sahson were settled with the occupant parties as proprietors, subject to a similar talukadári allowance to the Raja as *malikána*. Mr. Gubbins found the rate on the assessable area in Chakarnagar as high as Re. 1-9-3 per acre, whilst in Sahson it was only Re. 0-12-3. In the former taluka, the villages were pressed with an exorbitant revenue which entirely broke down in the famine year (1837-38), and the Raja was only enabled to pay the revenue from the surplus profits in Sahson. When the settlement came on he was in great difficulties and owed large balances for 1246-47 *fasli*. Mr. Gubbins therefore, to equalise the assessments, reduced the revenue of Chakarnagar to Rs. 10,057, and increased that of Sahson to Rs. 5,120, giving a total decrease of Rs. 4,425. Sakhaiya Sakrauli was added to Sahson at a revenue of Rs. 346. The estate flourished up to the mutiny, when the Raja joined the rebels, followed by many of the men in whose favour he had been ousted, and his estates were confiscated and distributed amongst those who gave assistance. A similar fate befel the Rána of Sakrauli. Chitr Singh, son of Gumán Singh of Jasohan, assumed the title of Ráo through the influence of the Bhadawar Raja, but early lost his estates. He is said to have been descended from an illegitimate branch of the family.[1] The Ráo of Kishni also lost his estates at an early period.

Taluka Kamait.

Taluka Kamait, formerly in pargunah Barhpura, and now in parganah Etáwa, is situated in the extreme western portion of the Jumna-Chambal duáb attached to this district. It extends from the boundary of the Agra district to the village of Khandesi Ghár, in the Bharthna parganah, and includes 56 maháls. This tract, at the cession, was occupied by a colony of Bhadauriya Rajpúts, from the great Bhadauriya head-quarters at Naugaon, in the Agra district. Narind Singh Ráo of Barhpura was then head of the clan, and in 1210 *fasli* (1802-03 A.D.) was permitted to engage as farmer for the taluka. In the cold weather of 1804 he broke out into open rebellion, and in February, 1805, he was outlawed and expelled, and a village settlement was made with the resident proprietary communities. These were, at first, admitted to engage only as farmers, but by degrees they were admitted to full proprietary rights, and by the time the revision of settlement under Regulation IX. of 1833 commenced, only seven villages remained on a farming tenure. Of these, Barhpura was settled with the family of the ousted chief, and the remainder with the cultivating occupants. During the mutiny the Ráo of Barhpura exerted himself to prevent his clansmen from

[1] See Board's Rec., July 15, 1809, No. 20; March 13, 1826, No. 38.

following in the course adopted by their neighbours, the Sengars, and he is still looked up to as the head of the clan in this district, though of course inferior in dignity to the Raja of Naugaon, in parganah Báh Panáhat, in the Agra district. See further under KAMAIT in the alphabetical arrangement.

Taluka Parihára or Sandaus.

Taluka Sandaus, better known as Parihára in the old records, comprises the duáb at the confluence of the Kuári and the Chambal and a small patch of country to the south between the Kuári and the Sind. The taluka did not come into the possession of the British until 1805-06, and it was then leased for 1213 to 1215 *fasli* to Raja Mádho Singh, a connection of Sindhia, who held the fort of Sandaus. Of him the Collector writes:—"He never condescended to appear in person, or even to appoint an agent to answer for him at the head-quarters of the district, nor did he ever admit the tahsíldár, or allow of any direct intercourse. The tahsíldár, by my express orders and instructions as to particular caution in his conduct and mode of communication and manner of requiring payment, has hitherto realized the revenue from this person without balance, though with delay and difficulty. Had the usual processes been adopted, not a cowrie of revenue would have been collected, not an inch of land possessed." This formidable person was asked, in common with the other talukadárs, to state his rental, but he took no notice of the request, and "it was not considered expedient to urge the requisition further." The amount[1] of the lease is stated to be Rs. 8,001. At the expiration of the settlement, the conduct of the Raja was such that the lease was not renewed, and the taluka was held in direct management for the years 1216 to 1219 *fasli*, and brought in about Rs. 10,000 per annum. Mádho Singh made several applications for the farm, but all were refused,[2] and a settlement was made with the village proprietors in 1220 *fasli*, with whom the successive settlements have been made to the present day. See, further, SANDAUS in the alphabetical arrangement.

Raja of Malhájini.

The Parihár Raja of Malhájini has little claim to the title of Raja. Mahíp Singh from Jagni, near Mahoba, came into the district some sixty years ago under the protection of the Rána of Sakrauli, whose daughter he married. With the aid of some money borrowed from Jagat Singh, Raja of Tirwa, in the Farukhabad district, who married the daughter of Zálim Singh, Parihár, eight villages were purchased in 1813, and with them he contrived to assume the title of Raja through the influence of the Bhadawar Raja and by virtue of his wife's ancestry. The estate now comprising eight villages is under the Court of Wards, and the young Raja is a pupil at the Etáwa High School. The *tilak* on investiture is given by the Raja of

[1] See Board's Rec., January 6, 1807, No. 6. [2] *Ibid*, May 18, 1810, No. 20; May 24, No. 30; April 2, 1811, No. 18; May 17, 1813, No. 26A; May 16, 1815, No. 15, and July 7, 1815, No. 33.

Bhadawar. Zohar Singh, father of Zabar Singh, and uncle of the Partábner chief, obtained several villages for services during the mutiny, including the confiscated village of Chakarnagar and others. All of these villages were very lightly assessed, but owing to the extravagance and profligacy of the present owner, they have lately been taken under the Court of Wards. The estate now comprises some twenty-six villages scattered over every parganah in the district except Phaphúnd, and is heavily encumbered. As a new man, Zabar Singh has no influence in his villages, and himself a cripple, the management of his estate lay entirely in the hands of interested agents who led it to the brink of destruction. There is now some hopes that his heirs may reap some benefit from the acquisitions of the founder of the family, Zohar Singh.

Zabar Singh of Chakarnagar.

Saháil or Sahávyal in parganah Bidhúna was formerly a patti of parganah Sahár and was separately assessed during the earlier settlement.[1] In 1809 it was annexed[2] to parganah Phaphúnd, and at the re-distribution of parganahs in 1857 was included in Bidhúna. Harbans Singh of Saháil is the representative of an old Gaur Thákur family, who claim for their clan a very extended possession over the eastern portion of this district and the neighbouring parganahs of the Cawnpore district. Most of their estates, in this district, have long ago passed into the hands of the Káyath Chaudhri and Kánungo families.

Taluka Saháil in parganah Bidhúna.

The Brahmans trace their origin as landholders to their having accompanied the Rajpút tribes in their immigrations. They originally served the men of the sword as *pandits*, *purohits*, and *pujáris*, and received grants of land for their subsistence, which by thrift, and often by fraud, they increased to the respectable proportions that they now possess. Chief amongst the Brahman landholders is Raja Jaswant Singh, C.S.I., and next to him comes Budh Singh, and a numerous body of smaller landholders of no ancestral dignity. Jaswant Singh obtained his title and five villages free of revenue in perpetuity and seven villages free of revenue for life, for his services in the mutiny. He and the majority of the Brahman proprietors are of the Kanaujiya stock, which here take the place of the Gaur Brahmans so common in the upper Duáb. The colony is said to have been founded by two leaders, Mahesh and Ganesh, who came here, and under the Sabaran Brahmans began to acquire land by squatting or by taking up small farms of revenue on undertaking to pay the arrears. Raja Jaswant Singh's father, Khamán Singh, had the title of Ráo, whence or when acquired is not known, as the original title was only Chaudhri, and he held a taluka comprising some forty villages. Mr. Neale says that Khamán Singh was remarkable "for his improvidence

Brahman families.

[1] Board's Rec., January 28, 1808, Nos. 8, 9; February 2, 1809, No. 27; May 19, 1809, No. 27.
[2] August 17, 1809, No. 15; August 28, No. 16; June 7, 1810, No. 3.

and recklessness, and though personally very popular with the district officers, their influence could not prevent the alienation of nearly all his property. Probably the want of harmony between himself and his son, the present Raja, rendered the Rao still more reckless. There is a story current that the few villages saved to the family were bought in for him by locking out the richest and most eager of the intending purchasers whilst the auction was going on." Dhálipnagar was settled with the father of Ráo Khamán Singh, and he himself was admitted to engage[1] for it in 1815. The estate, however, fell to ruin in the famine of 1837-38, and at the subsequent settlement, the Ráo preserved only a *malikána* allowance of 18 per cent. in six villages; the proportionate balance on the remainder of the taluka was paid up by those of the village occupants whose title to the management had been recognized. Budh Singh, son of Chaudhri Chakarpan, possesses two out of the five villages once belonging to his family. He showed unswerving fidelity in the mutiny, and was rewarded for his services by a grant of money. Talukas Korwa and Koelta belonged to Kanaujiya Brahman families connected with the Lakhna house, but these "were got rid of by auction sale" since the British occupation of the district and were settled with the village communities.

Káyath families.

Head of the Káyath families comes that of Raghunáth Singh, talukadár of Burhadána and Umri, who owns thirty-two villages and is one of the wealthiest men in the district He is of the Sribástab family and Dusara *al*, and traces his origin to one Udaikaran, who emigrated from Ajudhiya to the court of Prithiráj at Dehli, Showing himself to be brave and clever, he was sent with a force to Phaphúnd to chastise the Meos, and in 1191 A.D. succeeded in obtaining a formal patent for a tract valued at half a lakh of rupees, with the title of Chaudhri. Pokhar Dás, the son of Udaikaran, was confirmed in the office of hereditary kánúngo of Phaphúnd, with further emoluments by the Musalmáns, and various members of the family added to their wealth in the service of the Chauháns of Etáwa. Next in importance to the Burhadána family come a number of Káyath families in the Etáwa parganah, notably those in Auraiya, who are Saksena Káyaths of the Pardhán *al*. These latter say that they came from Kanauj after the death of Jaichand, and when Sumer Sáh, Chauhán, took possession of Etáwa, they entered his service. Pokhar Dás and Nirmal Dás, his sons, obtained the office of Chaudhri, and with it the grant of several villages which are still in the possession of their descendants. The office of kánúngo of parganah Etáwa is hereditary in the family, and has always, for centuries, been held by some member of it. To the Káyath family of Chakwa and Parásna belonged Nawal Rái, the governor of Etáwa, who was killed by the Bangash Nawáb of Farukhabad in the last century. The Chakwa Káyaths are of the Saksena got and Khare *al*; they came into the

[1] Board's Rec., May 9, 1815, No. 20.

district about four hundred years ago, and were given a *pachísi* (25) of villages, which they increased to sixty, but retained only twenty at the cession in 1801-02. They hold now only eight villages, the remainder having been abandoned by them or taken from them during the famine. The Parásna Káyaths are a branch of this family. Káyaths of the same subdivision, but of the Dusara *al*, held taluka Sarái Ekdil, which was dismembered in 1837-38. Rái Duniyapat belonged to the Chakwa family and held a small estate in this district, but having been appointed akhbarnavís to the Nawáb of Lucknow, he left the country, and by degrees parted with his villages. The last village was sold for a very high price to Bhuteli Rám Kishan only a few years ago. Taluka Panja, comprising twelve villages, was early settled with Chaudhri Brijlochan Dás, a Káyath of Múnj, but previous to 1840 he transferred his rights to Durga Parshád, Káyath of Farukhabad, whose son, Takht Rái, was admitted to engagements for eleven villages by Mr. Gubbins in 1840. The Káyaths of Múnj are now sharers in only three or four villages, though they once possessed forty or fifty, which have mostly fallen into the hands of their bailiffs.

Trading houses.

Amongst the trading classes, the family founded by Mota Mal, who came here from Jálaun some four hundred years ago, is worthy of notice. He was a Khatri, and built the old *bisranth* on the river, and the palatial residence, of which the remains bear witness to the builder's taste and affluence, though the marble and stone-work has been removed and sold by his pauper descendants. He was followed by the ancestors of Dilsukh Rái Sacha, the banker so eminent for his integrity and wealth in the last century. From this family are descended the present bankers of Etáwa, Shiunaráyan and Guláb Chand, who hold thirteen whole villages besides shares in others, and Rádha Lál, Amráo Singh, Kirpa Rám, and others. Amráo Singh has acquired considerable wealth by trade, and has purchased several villages, the chief of which is Múnj. He is, however, more or less embarrassed, and the money of the Sacha family seems to have fallen principally to Shiunaráyan, who is one of the wealthiest men in the district. About the close of the sixteenth century a body of Agarwála Baniyas made their way from Gorakhpur to Etáwa, and one of them, Lál Bihári, became díwán and resided for some time at Kora Jahánabad, but died in Etáwa, where his son, Baijnáth, built a magnificent residence, containing twenty-six courts, now occupied by his numerous descendants, Baldeo Parshád, Giridhar Dás, and others. This family is fairly well off and still own twenty-eight villages besides shares in others. They had little difficulty in getting hold of the management of estates during the earlier days of British rule, and in most of these they were afterwards confirmed as proprietors. They are said, at one time, to have been reduced to a very low state of fortune, but one of their number having obtained a place about the Collector's court, soon managed to recoup their losses.

Families of minor importance.

Parganah Etáwa.

Amongst the families of minor importance in the Etáwa parganah, mention may be made of the Káyath family, represented by Baldeo Parshád, his brother Mahárájj Kunwar, and Debi Parshád. The latter is a Deputy Collector, and the family, from their long service under Government, have been able to acquire several villages and amass considerable property. Debi Dín Páthak belongs to an old family which has, lately, by means of successful trade, been able to acquire possession of eight villages. Chaudhráin Mán Kunwar of Karhal, in the Mainpuri district, owns several villages around Bíbamau, but they are badly managed and encumbered. Rahím Baksh, a Musalmán Shaikh, owns six villages with a share in two others, all of which were acquired by his father, Didár Baksh. They have recently suffered some losses from indigo speculations. Amongst prosperous traders in the same parganah may be mention Nand Kishor and Badari Parshád of Jaswantnagar, who have invested much of their savings in land. Kunj Bihári Lál is a noted dealer in indigo and saltpetre, and Tára Chand Saraugi has amassed considerable wealth. In the Bharthna parganah, Shiudeorám and Rámdín of Lakhna,

Parganah Bharthna.

Udai Rám Márwári of Saráwa, and Sewa Rám Márwári of Khandesi, are the principal representatives of the trading interest. In the same parganah the Bajpáis of Nandhana have risen from mere agents of the Kanaujiya Brahmans of Lakhna to be landed proprietors themselves. The Tiwárís, Sukhbási Lál and Zálim Singh, have from the profits of successful trade recently acquired fourteen or fifteen villages in Bharthna, besides estates in Phaphúnd. Another family who acted as agents to Ráo Khamán Singh of Lakhna and prospered on his extravagance is that represented by Chandan Singh and Sumer Singh of Nasírpur Bojha, who now own five whole villages and numerous mortgages on others. The Dichits of Newari owe their prosperity to the same sources, money-lending and trade, as also does Chaudhri Dula Ráo of Bahmnipur and Cheda Lál, who are both fairly prosperous, though not owners of large estates.

In parganah Bidhúna, besides those already noted, are the Kachhwáhas of

Parganah Bidhúna.

Bela, represented by Raghunáth and Risál Singh, whose ancestors obtained one or two villages from the Sengars of Ruru, which they have since increased to ten or twelve. Chimnáji of Malhausi is of the same family as Chhatar Singh of Sahár. Madan Mohan Singh of Asjima has considerable property, but the largest landholder is Chaudhri Jaichand, who does not live in the district. The trading interest is represented by Bicha Sáh, who owns two or three villages, and Ganna Sáh. In parganah Phaphúnd,

Parganah Phaphúnd.

the estates of Lála Láik Singh of Harchandpur have been largely increased by grants of estates after the mutiny for his services. Chaudhri Basant Rái married into the old Kánungoi

family of the parganah and has now seven villages, and Baldeo Singh of Bhainswál possesses five villages. In Auraiya, besides the Sengar chiefs of Bhareh and Jagamanpur in Jalaun, there is Pítam Singh, Brahman of Biláwan, whose father invested his trade profits in land which has not prospered with the son. Mánik Chand of Nawáda has a small unencumbered estate. Maháráj Singh of Uncha has placed his estates under the Court of Wards. Jánib Chand of Ajítmal, whose father was a trader and only recently bought estates, is now in difficulties. The family of Bábaran Baksh of Bahson, an offshoot of the Brahman family of Nawáda, was formerly prosperous, but is now decaying, and must eventually sink to the level of the common class of petty landholders. Traders of note are Gulzári Lál and Híra Lál, Banda Dín, Gaya Dín, Bhagi Lál, and Prithi Ram Márwári, of Roshangpur. The above lists will give a fair idea of the leading families in the district, and I agree with Mr. Neale that "it cannot be called a very bright picture, for excepting a few instances, there is not much accumulated wealth, and a great many of the less important landholders are more or less involved, especially in parganah Auraiya."

Parganah Auraiya.

Amongst the new families of importance, the principal is that founded by the well-known usurer, the Bhuteli Brahman, Kishan Baldeo. His father, Dálchand, earned a precarious livelihood as a wood-cutter, carrying his wares for one pice a bundle, and was, therefore, known as *dáru* Bhuteli. The son now owns forty-nine villages in whole or part, besides being mortgagee of countless shares in others, and is either the richest, or the second richest man in the district. He was once made an Honorary Magistrate, the usual reward of men of wealth, but falling under suspicion of complicity in a crime, he was first dismissed from office, but afterwards the order was commuted to a permission to resign. His wealth is chiefly due to his investing in land on every opportunity and exacting the full penalty of his bond when broken. His estates are well managed, and he insists on his tenants paying their full rents. He lends money to them when in need, but his dealings are too large, and his prudence too great, to permit him to harass them with civil suits. Mr. Neale writes:—"As far as I can judge, they are, as a body, as contented as any class of tenants in the district, though they pay a far higher average rate of rent and are in absolute dependence upon their landlord."

New families of importance.

Bhuteli Brahmans.

The Chaube Brahmans, represented by Jawála Parshád and his brothers, were once agents of the Kanaujiya Brahman, Ráo Khamán Singh, and, like other agents of thriftless, extravagant landlords, managed to amass immense wealth. They now own forty villages, besides having mortgages on a great many more, but, differing from the

Chaube Brahmans.

Bhuteli, they show themselves rapacious and grasping landlords: they oppress their tenants, and some instances of extremely hard dealing and cunning are recorded against them. In 1875, they were sentenced to two and a half years' imprisonment for their crimes. Jaswant Singh and others who represent the Tiwári Brahmans of Hardui are another instance of successful though unscrupulous efforts to amass property. Their father founded the fortunes of the family and is accused of the gravest crimes in carrying out his designs. He was originally the agent or bailiff of some of the older families, such as the Káyaths of Múnj, but the family now owns many villages, and at the recent death of its head there were seven or eight lakhs of rupees in personal property belonging to the estate. Mr. Neale adds:—"They are hard masters, and it is said, indeed, that they have, or recently had, some private cells in their own fort in which they imprisoned offenders. There are the most conclusive proofs that their village papers representing the rental, like those of the Chaubes, are altogether false." Amongst the families who have passed away are the Sabaran Brahmans of Mánikpur Bisu, who have the title of Chaudhri, and coming here with the Chauhán leader, Sumer Sáh, obtained a *chaurási* (84) of villages. They still possess some nineteen villages, and still affect an importance to which, numerous as they are, their present fallen state gives them little claim.

Tiwáris of Hardui.

Sabaran Brahmans.

There have been eight settlements of the land revenue since the British occupation. The first statement given below shows the revenue assessed at the first six assessments from 1210 *fasli* (1802-03 A. D.) to 1246 *fasli* (1838-39 A.D.) on the district as it now stands, and the succeeding statement shows the demands and collections from the district as it then stood at the first two settlements:—

Fiscal history.

Parganah.	1210-12 *fasli.*	1213-15 *fasli.*	1216-19 *fasli.*	1220-24 *fasli.*	1225-29 *fasli.*	1230-46 *fasli.*
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Etáwa, ...	1,82,577	1,75,156	2,06,282	1,81,489	1,84,040	1,89,969
Jánibrást or Barhpura,	34,257	37,447	45,955	58,025	57,620	56,711
Chakarnagar, ...	12,344	12,344	13,726	15,001	15,001	15,001
Sahson, ...	Not included.	3,001	3,601	4,601	4,601	4,601
Bhareh, ...	5,289	5,289	5,489	6,501	6,501	6,501
Sandaus, ...	Not included, leased, held direct.			10,005	10,180	10,180
Dehli-Jákhan, ...	1,65,409	1,68,771	1,95,782	2,00,211	2,00,154	2,02,526
Lakhna, ...	3,06,900	3,02,120	3,33,977	3,26,391	3,28,781	3,18,536
Phaphund, Bela, ...	4,12,814	3,98,089	4,35,682	4,46,587	4,47,802	4,52,339
Auraiya, ...	2,04,523	2,02,461	2,08,307	2,08,220	2,08,695	2,08,695
Total, ...	13,24,113	13,04,678	14,48,801	14,57,031	14,63,375	14,65,059

Statement showing the demands, collections, and balances from 1801-02 *to* 1813-14 *on the district as it then stood.*

Year.	Demand.	Collection.	Balances.	Remission.	Net balance.	Charges of collection.
1801-02, ...	18,68,824	18,53,585	14,739	14,739	...	...
1802-03, ...	28,99,953	27,95,476	1,04,477	1,04,477	...	2,01,340
1803-04, ...	28,79,192	21,68,481	7,10,711	7,10,711	...	2,25,420
1804-05, ...	28,82,098	26,05,904	2,76,194	2,68,792	7,402	2,63,865
1805-06, ...	25,62,219	25,55,120	7,099	3,723	3,376	2,72.730
1806-07, ...	25,91,198	25,82,302	8,896	8,663	233	2,60,669
1807-08, ...	25,50,443	25,23,067	22,376	7,084	15,292	2,29,852
1808-09, ...	28,63,511	27,84,076	79,435	17,399	62,036	1,40,086
1809-10, ...	29,91,635	29,49,098	42,537	280	42,257	69,197
1810-11, ...	30,09,875	29,51,402	58,473	6,409	52,064	53,249
1811-12, ...	30,04,692	28,48,834	1,55,858	6,129	1,49,729	46,023
1812-13, ...	29,39,540	28,65,496	74,044	6.129	67,915	52,469
1813-14, ...	30,62,068	29,96,834	65,234	...	65,234	48,744

Though some changes took place during this period by the transfer of villages to Mainpuri, and from Farukhabad to this district, the result of the assessment of the district as it now stands is substantially the same, as the figures given above show, and the labour of tracing the fate of individual estates would not be compensated by any appreciably greater accuracy. The great extent of the district for some years after the cession, combined with the difficulty of distinguishing the dates of its gradual dismemberment, and of identifying the changes that took place between each parganah, renders a detailed comparison of the assessments of each settlement impossible and unprofitable. The greater portion of the original district of Etáwa belonged to the provinces ceded to the British on the 10th November, 1801. From that date until the 28th February, 1803, the ceded provinces were managed[1] by a temporary commission under the immediate control of the Governor-General in Council. In March, 1803, the Board of Revenue at Calcutta was intrusted with the management of the revenue administration of the ceded provinces, and then comprised Mr. T. Graham as President and Messrs. R. W. Cox and S. Davis as Members. Seven districts were formed in 1804, *viz.*, Moradabad, Bareilly, Etáwa, Farukhabad, Cawnpore, Allahabad, and Gorakhpur, and Mr. W. O. Salmon was appointed first Collector, and Mr. R. Cunynghame first Magistrate of Etáwa.[2]

Settlement of 1801-02 A.D.

The first settlement was really that for 1801-02, or 1209 *fasli*. It was based on the demand accounts delivered in by the Subahdár, Almas Ali Khán, to the Lieutenant-Governor and the Board of Commissioners at the cession; compared with the accounts of the actual revenue receipts for the four previous years taken from the offices of the

[1] Board's Rec., 18th March, 1803, No. 2. [2] On the 1st August, 1804.

chaudhris and kánúngoes and given in by the larger talukadárs, and with the reports of surveyors sent in 1809, who collected their information by word of mouth from the village accountants and the cultivators. This settlement, therefore, does not come into the list of regular settlements, and for the purposes of the present notice the first settlement is the first triennial settlement from 1210 to 1212 *fasli* (1802-03 to 1804-05 A. D.) under Regulation XXV. of 1803, which enacted—

Instructions for the first settlement.

First. At the commencement of the *fasli* year 1210, the *sáir* or miscellaneous revenue of every denomination was to be separated from the *mál* or land-revenue, and a settlement for the latter only concluded with the zamíndárs or other actual proprietors of the soil on a fixed equal annual revenue for three years. *Secondly.* The second triennial settlement was to be made on an increase of two-thirds of the difference between the annual amount of the first triennial settlement and the actual value of the produce of the land at the period of the expiration of the said settlement. But this rule was rescinded by Regulation V. of 1805, by which it was ordered that the assessment at the second triennial settlement should be made at the same sum that was paid by those admitted to engage for the revenue at the expiry of the year 1212 *fasli*. *Thirdly.* At the end of the sixth year, a new settlement was to be made with the same persons (if willing to engage) for a further period of four years, at a fixed annual revenue formed by adding to the annual rent of the second three years three-fourths of the net increase to the assets during any one year of that period. The regulation goes on to lay down rules for a permanent settlement, and other matters which were subsequently overruled. Where landowners were unwilling to engage, they were to receive a *nankár* allowance, and where mortgagees were in possession, settlement was to be made with them. The owners of subordinate estates were to be settled with direct, and where no superior proprietors were forthcoming, a village settlement should be made with "the mukaddams, pardháns or respectable ryots," and in default of them the village should be held in direct management. The above summary sufficiently explains the official instructions relating to the settlements from 1801-02 to 1811-12. Talukas Sahson and Sandaus were not included in the district at the first settlement. The revenue for 1801-02 was Rs. 18,68,324, and for 1802-03 was Rs. 28,99,953, falling to Rs. 28,82,098 in 1212 *fasli*. The revenue for 1805-06 was Rs. 25,62,219, falling to Rs. 25,50,443 in 1215 *fasli*.

1803-1808.

Regarding the state of the district during the first two settlements, the Collector states that it was thinly inhabited, and although he does not say that it had much culturable waste, yet he was of opinion that it admitted of much improvement by means of a better system of cultivation and the introduction of superior crops. The commissioners of revenue gave it as their opinion that the "district contains extensive tracts

of waste-land, and although it may not have been found practicable to produce a crop from it under the ordinary course of husbandry prevailing at present, we cannot think that it is altogether incapable of tillage, and believe that it may be brought into cultivation by the application of labour and capital." Mr. Salmon described the inhabitants of Etáwa, in 1803, as being indigent and rather warlike than agricultural, while the incursions of a foreign enemy, internal commotions, and a series of unfavourable seasons prevented or checked those advances towards a greater state of prosperity which might otherwise have been expected. In considering the portions of the district to which the permanent settlement might be extended, the Commissioners recommended talukas Sahson, Parihára (Sandaus), and Kamait, not on account of their being fairly assessed, but because of the turbulent character of the inhabitants. They write:—"It has been found impracticable to bring the talukadárs to obedience without the aid of a large military force. To conciliate and favour the refractory is, we own, to establish a bad precedent, but principles must sometimes give away to necessity, and it would not, in our opinion, be wise in this Government to engage in a bootless contest for the purpose of establishing a more efficient authority over a small portion of land remotely situated and of little value when the utmost success could bring with it neither honour nor advantage." As early as March, 1803, Chhatarsál of Thatiya, who was notorious for his refractory spirit during the Nawáb's government, refused to allow a portion of his estates in parganah Kanauj to be attached to Cawnpore, and attempted to evade the assessment on certain villages of his in Thatiya. It was with difficulty that the Etáwa Collector was able to make some temporary arrangements. These, however, were of short continuance, and, in April, a strong military force, under Lord Lake in person, attacked the fort of Thatiya, which was surrendered and levelled to the ground.[1] The cause of the recusancy shown by Chhatarsál was a quarrel between him and Udaichand, farmer of Kanauj, respecting the Rámpur estate, which was ultimately settled with the village proprietors, to the exclusion of both the claimants.

Thatiya.

Raja Rám Singh, talukadár of Chakarnagar, was the next of the local magnates who gave trouble to the British. He was convicted of harbouring dakaits and sharing in their plunder, and being called upon to appear, fled across the Chambal. His estate was then attached, and though offers were made to him of allowing him to take possession on his paying up the arrears of revenue due from him, he refused to appear, and the estate was put up for farm,[2] but the matter was eventually settled. Towards the close of the year,[3] Híra Singh of Kheragarh,

Chakarnagar, Kheragarh, Bhareh, Kamait.

[1] Board's Rec., March 29, 1803, No. 2: *Ibid*, April 5, No. 2, and April 15, No. 1. [2] *Ibid*, July 12, 1803, No. 2; ditto 15th, No. 5; August 2, Nos. 5-9; December 23, No. 78. [3] *Ibid*, October 7, 1803, No. 4.

the head of the Mustafabad Chauháns, assisted the Marhattas in the sack of Shikohabad, and Chhatarsál again took the field with a plundering body of retainers, levying contributions from the surrounding villages and defying all established authority. And not to be behind the remainder of 'the nobles,' the Thakuráin of Bhareh raised the standard of revolt. The two former chiefs were outlawed and the Thakuráin's estate was attached for a short time. During February, 1804, there was great loss from hail-storms, similar, indeed, to the visitation in 1875, and large suspensions, and eventually, remissions of the revenue were made.[1] To add to all this confusion, the Marhattas and Amír Khán made several incursions into the district, and the Government acting on the principle that if compensation were granted people would be less ready to protect their property, refused to grant any pecuniary assistance, and at the same time were unable to spare any troops for the protection of the district. Mr. George Birch, an old Marhatta officer, who held several villages from Almás Ali Khán, lost all he possessed at the hands of M. Fleury's Uhlans, who plundered from Shikohabad down to Bela,[2] but was ultimately granted a small pension on account of several villages from which he had been dispossessed by the British Government. In May, 1805, Narindur Singh, of Kamait, rebelled, and was expelled, and his taluka was settled with the village proprietors in the following year.[3]

During this time Sadan Singh, talukadár of Sahár, did good service both in giving advice to the district officers and in raising a loan, when the exigencies of Lord Lake required money, "at an hour's warning." He was rewarded by a pension and the grant of some land. His grandson Chhatar Singh is still alive and did good service to us in 1857. Udaichand, the farmer of Kanauj, notwithstanding his entirely interested motives, was of some service. The assessment of the revenue in Etáwa, owing to the preponderance of holders of large estates, was not difficult, and the process followed made it more easy. Each talukadár was called upon to give in a rent-roll of his estates, which was compared with the demand obtaining under the native administratration, and a rough estimate was struck. Those who thought it excessive or did not wish to pay it rebelled, and were expelled from their estates, which were given in farm to a relative or any of the many semi-military speculators who abounded at this time, and with their followers were able to command respect and compel the payment of some portion of the revenue at the point of the lance. Chhatarsál, at last, gave in to Lord Lake, and was allowed to retire to Benares[4], and the turbulent trans-Jumna chiefs were either sent into exile or compelled to acknowledge the central authority.

Sadan Singh of Sahár.

[1] Board's Rec., February 7, 1804, No. 23. [2] *Ibid*, March 27, No. 4, and November 13, No 44. [3] *Ibid*, May 28, 1805, No. 12; February 4, 1806, No. 13; July 5, 1806, No. 14. [4] *Ibid*, February 17, 1804, No. 1.

In 1807, Parihára or Sandaus was assessed at Rs. 8,001, and Sahson at Rs. 3,001, and both were added to the district.

It is no wonder that it was sometimes difficult to collect the revenue, and in explanation of the balances of 1804-05 the Collector writes[1] :—

Collector's description in 1806-07.

"The principal loss is observable in the mahâls of Phaphúnd, Etáwa, Lakhna Karhal, and Kásganj. The cause of the deficiency in Phaphúnd is found in the incorrect accounts given in by the amil, who during the Nawáb's government, had incorporated with the revenue of the ensuing year balances of past years and of *takkávi* and other items of nefarious (*sic*) collection, so that when the first settlement was concluded there was an excess of nearly forty thousand rupees annually above the actual former revenue of the parganah. The málguzárs had been such severe sufferers from this over-assessment, that when I first went into the parganah I could only settle half of the revenues, and was obliged to come away leaving above a lakh of rupees uncertain. The estimated revenue of this year exhibited a deficiency exceeding twenty thousand rupees, and no málguzárs would even engage after such a reduction. It was not till I had deputed a person who had great local knowledge and influence, and till I had repaired to the spot a second time myself, that I could complete any tolerable arrangement of the larger portion of this parganah. I am given to understand that they were themselves the promoters of this over-assessment, through an inconsiderate rivalship at the time of the triennial settlement, when, in order to prevent other claimants from getting the talukas, they offered a much larger sum than the estates could have yielded without all sorts of oppression and exactions from their tenants. To the same cause is to be attributed the greater part of the deficiency in the mahâls of Etáwa. It is true that there are no outstanding balances there because the talukadár possessed other means than the bare rents from his estate, but on his being invited by me to renew his engagements, he refused on the plea that during the period of the first triennial settlement he and his security had lost nearly thirty thousand rupees. The mahál of Kásganj has furnished subject for so many reports to the Board on the balance due from Náhar Ali, his subsequent rebellion, and the injury done to the country thereby, that the decrease in the balances there will hardly be wondered at."

Again in 1807 the Collector writes :—

"The assessment of the first triennial settlement was fixed at a considerable increase of the former revenue in some cases through higher offers made, and in others when from inquiry or report certain estates were considered adequate to an increase. The Board are aware that the second settlement was in conformity with the regulations made in all practicable cases with the former tenants, whether zamíndárs or farmers who have preserved faith in their engagements at the first settlement and at the same revenue. Frequent instances, however, occurred where the former tenants would not consent to renew their engagements on account of an alleged excessive revenue. In such cases, I caused the lands unengaged for to be advertized; inviting offers, the acceptance of which naturally rested on the best conditions. In consideration of the times and season of the first settlement, which required such very heavy and general remission, it would have been most improvident to have assessed these estates in proportion to the net produce of those singularly unfortunate years; I therefore imagined that the fairest medium would be found by the offers of the individuals who could better judge from local knowledge of the capability of the lands, and from whom, by creating competition, the best terms would be secured. I think generally the revenue of such estates was by these means sufficiently fairly rated; in some few instances, from malicious or excessive rivalship, the terms were more than the estates could bear, but I do not think that there were many. I think that the present revenue of this district for this last year of the settlement is nearly, if not quite, as high as it can yet bear with regard to the general welfare of the landholders and ryots, and that such as it is, it only requires to be altered and equalized.

[1] Board's Rec., from Collector, January 31, 1806 : Proc., February 21, No. 20.

The separate village settlement is to the utmost extent of its capability, and in some instances higher than it should be. The revenue of some of the large talukas, which was fixed in gross, is comparatively too light; the increase of their assessment would furnish an equivalent for the expedient reduction or equalization of the revenue of the smaller village estates. I compute that the average sum of excessive assessment in this district may be about Rs. 30,000 or Rs. 35,000, and that a reduction to that amount in single estates would render the assessment equitable and easy throughout the several mahâls—that is, would render the málguzárs generally satisfied. I have reason to believe that with the exception of the large talukas, whose too easy revenue I have before noticed, the individual profit which the smaller málguzárs derive from their lands, after payment of the Government dues, falls short of ten per cent. on their revenue even in favourable years, of which they have not enjoyed many since the cession of the territories. This income has not been more than sufficient for their expenditure; thus their capital cannot be supposed to have increased yet."

1809-1812.

The settlement from 1216 to 1219 *fasli* (1808-09 to 1811-12 A.D.) commenced with a revenue of Rs. 28,63,511, which rose to Rs. 30,04,692 at the end of 1219 *fasli*, giving an increase of Rs. 1,41,181, due to the continued representation of the commissioners that the revenue admitted of enhancement. Although bad seasons, war, and proximity to a foreign and unsettled frontier ought to have borne sufficient testimony to the necessity for lenient measures, these silent witnesses were disregarded, and farming and a progressive revenue were recommended to the Collector for ad option. Mr. Salmon had held the district from the commencement of our rule, and experience had shown him how necessary it was to proceed with caution. He urged on the Board the necessity "of discouraging competition and extravagant offers," and says that if he be allowed to follow his own discretion "he would not listen to any inconsiderate bidders, though there will probably be many." The Board directed him to adopt a progressive revenue if he could not get an immediate increase, and in reply he wrote:—"I affirm most positively that neither the lands, nor the population, nor the means of the district, admit of such a measure." He could only propose an increase of Rs. 47,102, and even then wrote:—"I confess that I entertain no sanguine hopes of any great accession of prosperity to the country from the next settlement, but desirous of making as much of the existing materials as I could, I have uniformly endeavoured in the assessment to secure to the málguzárs and to Government in an equal proportion the slender pittance reserved to them."

Mr. Salmon's assessment: Parihára.

In his report[1], in 1808, on parganahs Lakhna and Etáwa he hopes that his arrangements for 1216 to 1219 *fasli* are such "that in commonly favourable seasons the balances of revenue will never be considerable." But talukas Sahson and Parihára were thorns in his side. Both lay beyond the Chambal, and the inhabitants were literally Marhattas, many of them being in the service of the Marhatta Government, and most of them being better inclined to it than to the British

[1] Board's Rec., January 12, 1808, No, 38.

power. "Taluka Parihára," he writes, "is enjoyed by Raja Mádho Singh, who has connections with and enjoys considerable possessions under Daulat Rao Sindhia. He is reported to be a man of great power, property and influence, and is said to have nearly forty forts and fortresses of different descriptions and about 3,000 fighting men regularly in his pay, besides the vassals of all his villages. He never condescends to attend in person or even to constitute a vakíl (or agent) to answer for him at the head-quarters' office, nor does he ever admit the tahsíldár or allow of any direct intercourse. The tahsíldár, by my express orders and instructions as to particular caution in his conduct and mode of communication and manner of requiring payment, has, hitherto, realized the revenue from this person without balance, though with delay and difficulty. Had the regular form of summonses *(dastaks)* and messengers and subsequent processes from the court committees also been adopted, not a cowrie of revenue would have been collected or an inch of land possessed, and without presuming to judge of military operations, I believe that I may safely say that an army of ten thousand men would find it difficult to subjugate the country completely, and a large standing force would be required to keep it afterwards." The Raja was called upon, as were all the other talukadárs of the district, to give in an account of the net produce of his taluka from 1213 to 1215 *fasli*, but as was also expected, he neither promised nor performed compliance, and it was not considered expedient to urge the requisition further. By intelligence secretly obtained, I have reason to suppose that the land-revenue (for he has many other sources) of the taluka yields above Rs. 12,000 a year. He pays Rs. 8,000 to Government already, and if the principle of assessment adopted in other talukas were carried into effect in his estate, he would be subject to an increase of about Rs. 2,500, too small a sum, I conceive, to risk the consequence that would ensue from the attempt." His prudence was imitated by the commissioners, who, as we have seen, were willing to appease the great Mádho Singh by rendering his assessment perpetual.

Sahson and Kamait.

Taluka Sahson was equally troublesome. Its position and its people were alike in all respects to Parihára, and to add to the resemblance, Raja Lachhman Singh bore a character as bad as Raja Mádho Singh, "though," adds Mr. Salmon:—"I am not aware that he is connected with or holds possession under Daulat Rao Sindhia." As the probable increase to be got from this taluka was only about Rs. 700, it was resolved to let the assessment remain as it was. To point his argument, the Collector quotes the case of Kamait, which—

"Has already evinced what I have predicted of the foregoing talukas if any innovation be attempted. For two years, *viz.*, 1210 and 1211 *fasli*, one anna of revenue was not collected, and though I tried every means in my power to conciliate the people, and prevail on the talukadár, Mohand Singh, nothing would avail till I was furnished with a military force in 1805, which attacked his forts and expelled him from the country. The Board will probably recollect my

address at that time, and I have reason to remember well the thankless expedition I undertook in the hopes of restoring order and providing for the future revenue of Government, in which my escort was attacked, some of my servants killed and my baggage plundered, without restitution or recognition. A village settlement was at last concluded at the present revenue, and an agent appointed to make the collection under the superintendence of the tahsíldár of Etáwa. The taluka is situated on the opposite bank of the Jumna and extends to the river Chambal; no country can be more wild or better suited to the savage nature of its inhabitants: it is everywhere intersected by immense ravines, and perhaps hardly a *kos* of level shore can be found uninterrupted by defiles or passes of some sort. Every man is a soldier to the cultivator who with his arms at his side cultivates his field. Almost every zamíndár has his secure retreat in the ravines where he may with ease defend himself against armies. In the Nawáb Vazír's government, Almás Ali Kháu was wont, as the only means of collecting the revenues, to send annually a force of some thousand men. The zamíndárs remained in their fortresses, and the last resource of Almás was to burn three or four villages and to threaten all with the same fate, when some of the heads of the clan came forward and adjusted terms. But even that rapacious amil did not consider it politic to raise the revenue of the taluka. None of the zamíndárs kept patwáris, and when summoned to give their accounts, bluntly refused upon that plea, and I did not think proper to enforce the measure. Since the restoration of tranquillity to the taluka the revenues have by management and caution been realized without balance, but a late occurrence will serve to show how fatally futile it is to attempt to force the regulations upon such a set of men, and how little the ends of justice or policy or the advantage of Government are assisted thereby. A complaint of a criminal nature was lodged in the magistrate's court against a málguzár of taluka Kamait, whose engagements did not exceed Rs. 400 per annum. Upon the process of the court being served upon the party, he leisurely crossed the Chambal and bade defiance to it. A due return was made to this effect, and the magistrate in consequence issued a precept to sequester the estate. The tahsíldár was ordered to hold the village in direct management with a suitable establishment. The expense attending such establishment, of which the number and quality of officers were reported to be imperiously and absolutely necessary to the collection of any sum of revenue whatever, nearly doubled the revenue of the village, and the peons who were left till the establishment could be adjusted, expecting every night to be cut off, at length refused to continue on that service. The taluka of Kamait, if assessed upon the principle generally adopted, might promise an increase of between two and three thousand rupees, but far from yielding it, I think the scenes of rebellion before mentioned would be enacted over again to the loss of all revenue. I beg to remark with reference to the whole district in general, and not exclusively to these two parganahs, that it is a prevalent opinion amongst all the tahsíldárs that applications for the new settlement might now be accepted without fear, and conclusive engagements entered into as quickly as possible—indeed, that such a measure would be most advisable, for with all the precaution that could be used, many of the málguzárs have obtained indirect information that their revenue will be enhanced, and they will in consequence employ all their art and fraud and intrigue to counteract the measure by impoverishing their estates and inveigling away their cultivators; whereas if the applications be accepted promptly, the ryots will not desert so long as the *rabí* crops are on the ground, and whoever becomes the málguzár of the new settlement will find it his interest to keep them afterwards by conciliation and management, for such is the state of population that if three or four cultivators abscond their place cannot be supplied, and the land must lie fallow in consequence, or the rate of rent become instantly diminished."

The security-system a failure.

Like Mr. Newnham in Aligarh, the Collector of Etáwa inveighs against the security-system which was relaxed in 1817, and shortly afterwards abolished.[1] He writes that there was much

[1] Board's Rec., January 22, 1808, No. 38.

difficulty "in obtaining very responsible security in all cases from the málguzárs, in consequence of the little consideration had or redress afforded in former settlements to sureties. Many men have been ruined, more deeply injured, and all thoroughly dissatisfied and discontented with the system hitherto adopted and prescribed by the regulations regarding securities—namely, that when a defaulter falls in balance and cannot pay the same, he, if he be found, is committed to jail and the surety is called upon to make good the amount, to the extent of penalty, in his bond; this done, the defaulting málguzár is released from jail at the instance of the Collector. The dues of Government being paid, the Collector will take no further cognizance of the case, or award summary justice, prompt as the injury sustained by the unfortunate surety who is left to prosecute in the court at heavy expenses in the first instance for the institution of the suit, and the obtainment of a decree in his favour may, if he be fortunate, await him after the expiration of many years. Numbers will not prosecute on these terms, and consequently obtaining no redress, either tardy or speedy, will likely refuse to become securities at the next settlement."

These explanations did not satisfy the Board, and Mr. W. Batson was sent[1] in 1808 to revise the assessment and went far beyond his instructions by increasing straight off the demand of 1215 *fasli* by Rs. 4,54,316, or Rs. 47,102 in excess of Mr. Salmon's assessment. In doing so he caused the hearts of the commissioners greatly to rejoice, for they write :—"Although we have deemed it necessary to reduce the proposed increase in the larger talukas, we are satisfied that if we could have been justified in dispensing with the retention of the talukadárs, the whole of the assessment proposed by Mr. Batson would, except in a few trifling instances, where also an alteration in the original assessment has since taken place, have been fairly demandable on the principles prescribed for the promotion of the present settlement and could have been realized with ease * * * Since our arrangements have been formed with personal reference to the talukadárs, and under an impression of the impolicy, as well as the probable impracticability, of deriving through their agency as high a revenue as, upon the actual resources of each individual village, might be expected from each zamíndár directly,[2] we beg leave to suggest that no village allotment of the revenue of the talukas be considered final, but that in the event of the future emancipation of any of the village zamíndárs, the terms on which they shall be permitted to hold their respective estates immediately from Government be left open to revision."

Mr. Batson's revision.

This may be taken as the foregone conclusion on the inadequacy of the Etáwa revenues already shadowed forth in their report on the previous settlement, and

The increase of the revenue, the sole object in view.

[1] Officiates as Collector, *Ibid*, June 9, 1808. [2] The Board estimated the loss at ten per cent.

it exhibits little except a warm zeal for the improvement of the revenue. The Governor-General approved of the suggestion regarding the adjustment of the village revenues, "supposing that it shall, on further consideration, and from the experience obtained in the formation of the settlement of other districts, appear to be an object to establish such a rule with a view to the eventual increase[1] of the land-revenue." Mr. Batson, undoubtedly, went through the laborious duty of personally inspecting each of the principal estates, but he succeeded in arousing the wrath of the talukadárs, notwithstanding the remissions allowed by the commissioners. Mádho Singh of Sandaus refused to move though he was nominally expelled, and it was only by the use of great persuasion and the personal influence of the jamadár of sawárs attached to the collectorate that he left for a time and permitted the establishment of a police-station amongst the thags and dakaits of his ravine stronghold. Subsequently Mádho Singh made overtures for the farm of Sandaus and Lakhna, but as he demanded the removal of the police and permission to collect the revenue in his own way as conditions precedent to his coming to any terms, the negotiations came to nothing, and a settlement was effected with the village communities which has lasted to the present day.[2]

Fourth settlement, 1812-13 to 1816-17 A.D.

The promise that was made by Regulation X. of 1807 of a permanent settlement based on the revenue in existence at the expiry of the third or quartennial assessment was cancelled by Regulation IX. of 1812, the Court of Directors having refused to confirm it. The latter regulation prescribed a revision of the existing revenue "on the principle of leaving to the proprietors a net income of ten per cent. on the revenue, exclusive of charges of collection," and this revenue was to remain fixed for ever. But this provision was only to extend to such estates as "might be in a sufficiently improved state of cultivation to warrant the measure, and on such terms as Government should deem fair and equitable." For those estates which did not come up to these conditions a temporary settlement for three or five years was determined on, which was ultimately fixed at five years for the whole province, or from 1220 to 1224 *fasli* (1812-13 to 1816-17 A.D.) both inclusive. This settlement was extended for a second five years, or to 1229 *fasli*, by Regulation XVI. of 1816, and then came Regulation VII. of 1822, which extended it another five years, or to 1836-37, when the revision under Regulation IX. of 1833 commenced. The fourth settlement, or first quinquennial settlement, was made for Etáwa by Mr. Batson in the zamíndári parganahs, and by Mr. Dawes in the talukadári estates. It commenced in 1220 *fasli* with a demand of Rs. 29,39,540, which in 1224 *fasli*

[1] Here again nothing but the revenue is thought of, and the rights of the village communities are only alluded to as giving hope of some increase. [2] Board's Rec., April 2, 1811, No. 181; May 17, 1813, No. 26A.

rose to Rs. 32,58,976, giving an increase of Rs. 2,54,014, the revenue of the expiring year of the quartennial settlement (1219 *fasli*), which is stated at Rs. 30,04,962. Considerable obstacles were opposed to those officers by a general combination of the zamíndárs to lower the cultivation of their lands, and by the influence of the recusant talukadárs who remained in undisturbed possession during the first year (1812-13), and the settlement appears to have been formed without an insight into the fair resources of the several *maháls*. The Board accordingly thus express their opinion in regard to the settlement:—"We are, in fact, of opinion that no part of the present settlement can be considered ripe for permanency. We are at the same time satisfied that both the gentlemen on whom the duty devolved have evinced, in the performance of it, every possible zeal and industry. But under the difficulties opposed to Mr. Batson, by the wilful reduction in the assets through a general combination of the zamíndárs with a view to lower their assessment, the principal part of his arrangements has been formed on such terms as could be obtained without any reference to the full value of the lands in other circumstances, nor is it to be expected that Mr. Dawes, in the formation of the village settlements of the large talukas, can have acquired an accurate insight into their fair resources, against the combinations opposed to him, by the influence of the recusing talukadárs. Your lordship will accordingly observe that in none of the settlement accounts has any estimate been furnished of the gross produce of the lands, and that no data are therefore supplied for judging of the accuracy of the assessment, nor can any judgment be formed on a reference to the reputed quantity of land in cultivation, as the settlements of different parganahs, and of estates in the same parganah, will be found to vary from six annas to Rs. 2¼ per bígha. The result of the collections during the three years which have elapsed of the settlement may afford some inference that no material errors have been committed on the score of over-assessment, but the total realization of the revenue would be no proof that the settlement may not have erred on the contrary side of under-assessment."

Assessment breaks down.

In March, 1813, we find the Board addressing the Collector in these terms:—"We desire to know by what means the entire parganahs of Lakhna and Etáwa, with the exception of a few estates, have fallen under *khás* management, and this circumstance is adduced as a ground for anticipating the non-realization of the heavy balance in these parganahs amounting in the aggregate to within a trifle of Rs. 90,000. The Board cannot but take this opportunity of cautioning you against any inconsiderate and extensive recourse to *khás* management, whether in the shape of attachment for arrears, or as a measure of intended precaution until the renewal of expired engagements, and to desire that all attachments and deputations of sazáwals or amíns may be immediately reported on their taking place, with a statement of the expense for the sanction of

the Board. With regard to your observation that the cultivators of these parganahs have been allowed by the connivance of the tahsíldárs to misappropriate nearly the whole proceeds of the kharíf crops, the Board desire that you will call on those officers for a full explanation of their conduct, and that you will submit for the consideration of the Board the defence which they may have to offer, with your own opinion on the merits of it." One result of the instructions subsequently issued was that attempts were made at equalising the demand. The revenue of Kamait, Chakarnagar, Sahson, Dehli-Jákhan, Phaphúnd, and Bela was raised, whilst that of Etáwa and Lakhna was reduced. In June, 1814, the Collector was obliged to propose a reduction in parganah Etáwa, as the estate was too impoverished to pay the existing demand. In 1816, the Júa taluka, comprising eighteen villages, was sold by auction for arrears of revenue and was bought in by Government, who were only too glad to sell it again for Rs. 17,000, the amount of the balances that had accrued upon it.[1] Lakhna was then divided into two parts, one of which had been held in direct management, with the result of a considerable loss to the revenue. In the second part there were only five villages which were not the property of Government; all the other villages had been sold by auction for arrears of revenue.

Second quinquennial settlement, 1817-18 to 1821-22 A.D.

The Board's order on these proceedings is hardly fair to the Collectors; they prejudged the necessity for a rise in the revenue, and when they obtained it and saw difficulties arising on all sides, they throw the blame on the Collectors. 1818 A.D. opened with a season of drought, and attachment and farms for arrears of revenue commenced. The Banjáras passing to the army[2] did much damage, and continual reports were made to the Board of the difficulty of collecting the revenue. Zamíndárs of one-half of Pitára openly resisted the tahsíldár, and the owners of the other half offered to pay up the arrears if their enemies' share were given over to them. Happily, in this instance, wisdom prevailed, and the only punishment awarded was the sale by auction of the defaulters' share, which was bought in by Government and was eventually restored to the old owners. This is one of the many cases in which an unhealthy spirit of competition appeared, and "the bidding was due to malicious motives." Of parganah Etáwa, in 1818, the Collector writes[3]:—"Apprehensive that the retiring farmers might be practising extortion, which would inevitably occasion a defalcation of revenue in the present year, or that the expectant proprietors, contemplating more advantageous terms from a progressive assessment, would be indifferent as to the deterioration of the lands, previously to the removal of the *rabi* crops of the past year, peons belonging to the head-quarters' establishment were deputed to almost

[1] Board's Rec., March 12, 1816, No. 17; March 29, No. 10. [2] *Ibid*, June 23, 1818, No. 13, Rs. 8,225 were remitted in Shikohabad and Dehli-Jákhan on account of damage done by Banjáraa. *Ibid*, August 11. [3] April 30, 1818.

every estate in the district thus circumstanced, with instructions to give me the earliest information of any rapacious conduct, and to superintend the cultivation for 1225 *fasli;* at the same time every encouragement was held out to the cultivators." Finding that many proprietors were backward in presenting their applications, the head-men of such villages were invited to receive advances for the promotion of cultivation; all sums thus advanced were, as far as practicable, delivered to the parties in my presence, and it will be observed by the proceedings that such as were unwilling to surrender the management of the land to the proprietor (whose ultimate presence had been stimulated by the prospect of reaping the advantage of the head-men's industry) were allowed to engage for the revenue assessed for the present year." Land was of very little value. For Bári, in parganah Lakhna[1], one Jhaman Lal offered Rs. 900, or one-half the annual revenue, "as consideration money for the transfer of the property to him," and his offer was thought so favourable as to deserve the attention of the Board. The estate had previously been brought to auction and was bought in for Rs. 100 by Government. The general result of the fourth settlement shows a decrease in parganah Etáwa of Rs. 14,179 for the year 1225 *fasli*, but a subsequent increase made the difference between it and the revenue of the previous settlement very trifling. The proprietors of forty estates who were excluded during the term of the third settlement "in consequence of their criminal behaviour in reducing the cultivation as well as heavy balances" were again admitted to engage on a promise of future punctuality in the payment of the revenue, and nearly all the balances due were relinquished. A small reduction was allowed in Kamait. In the first division of Lakhna, a reduction was allowed in the Baraundih estate, which had much deteriorated, and had been held under direct management. The whole of the second division of the same parganah had also been under direct management, but the assessment was upheld.

Fifth and succeeding settlements.

At the fifth settlement the revenue of Etáwa, Lakhna, Phaphúnd, and Bela was slightly increased, and this practically continued unchanged until the revision under Regulation IX. of 1833. All these settlements so called were in reality merely "account settlements," as they are actually styled in the older records. Balances that had accrued were inquired into and provided for, and the books, as it were, made up. As Mr. Crosthwaite remarks:—"Tenders were invited and taken for the next term of three or five years as they might be. They were as different as possible from the elaborate survey and valuation of the land and record-of-rights that is now known by the name of settlement. There was no measurement, no attempt to ascertain what the land was worth, except by inviting competition and obtaining information from the talukadárs and Government servants. Regulation VII. of 1822 made an attempt to change all this and to substitute an elaborate and scientific

[1] Collector to Board, October 8th, 1821.

system for the rough and ready method hitherto practised. The settlement under this regulation was begun by Mr. Boulderson in December, 1822, but when Mr. Gubbins took up the settlement twenty years afterwards, not one hundred villages had been completed." The yearly increasing load of debt contracted during the great drought of 1803-04 was added to by successive bad seasons, attended by the loss occasioned by hail, by war, and by the uneasiness caused by rumours of war, which prevented the people from settling down to learn the lessons of civilisation which a strong and just Government was endeavouring to inculcate, and which we believed that we had succeeded in accomplishing until the great outbreak of 1857 showed how thin the veneer was. The year 1818 was a bad one for the district; 1825 was worse, and in a short time the district gave in completely and accepted the revolution.

1828-29 to 1839-40.

Cultivation decreased and tenants emigrated. Lakhna fell into arrears in 1828-29, and was followed by Etáwa in 1830-31. Dehli-Jákhan and all the remaining parganahs became bankrupt during the famine of 1837-38. In 1840, the outstanding balances amounted to over fifteen lakhs of rupees, or in other words, during seventeen years balances accrued equal to more than the revenue of one year. The Government of the time was strong against the talukadárs, and opportunity was taken to press the demand and so break up the talukas. Orders to sell the estates were issued, and the result was, to quote Mr. Crosthwaite, "bidders there were none, but the Government bought in the talukadárs' rights for a mere song and gained their object—the ruin of these large chieftains and the dispersion of their influence and property. The two largest, Sahár and Dhalípnagar, were utterly ruined, and most of the smaller talukas were disposed of. Amongst the largest left were Ruru, Burhadána, and Bhareh. Chandan Singh of Sahár, whose father's good services were so lauded in 1808, and whose income was once not less than a lakh of rupees, was reduced to a mere pittance. The sale of the talukas did not, however, pay up the balances, and the next question was how to accomplish that. This difficulty was solved by offering the villages in settlement to the resident cultivators, who were undoubtedly, in Chandan Singh's *iláka*h, at any rate, the real proprietors, on condition of paying up the balances. By this means the arrears were cleared off, and a great number of villages formerly held by talukadárs were settled with resident village zamíndárs, but little removed from the position of cultivators, and generally in very impoverished circumstances. The change thus effected was no small one, and had a great influence on the future economy of the district."

Settlement by Mr. Gubbins under Regulation IX. of 1833.

Mr. Gubbins found the district generally terribly depressed from the effects of the great famine of 1837–38. The population had been sensibly reduced by death, the village sites were in many places deserted, lands were thrown out of

cultivation, and rents had fallen. Of parganah Etáwa he writes :—"The clear state of the balance column up to the famine of 1245 *fasli* would, uncorrected by other sources of information, induce an opinion that the parganah was not over-assessed. That such was greatly the case, however, there is abundant proof in the present depressed condition of the agriculturists, the parganah exhibiting a greater degree of poverty and wretchedness among the ryots, of abandoned and ruined villages, and want of means in the land-holders than any other of the settled parganahs save Barhpura (the Jumna-Chambal duáb) : in the extraordinary balances of the two past (Rs. 1,81,573) and of the present year (Rs. 45,224 in 1837-38) : in the great number of the estates recently sold and purchased by Government (18 sold and 6 purchased by Government during 1838-39) ; in the unwillingness of parties to come forward to accept transfers for arrear : in the unusually large extent of abandoned land (17,453 acres in March, 1840), and in the large number of villages held in direct management (49), proved incontestably by a comparison of the former revenue with the highest rent-roll collections where such have been correctly ascertained that the average incidence of the revenue on the assessable area (Rs. 2-6-11) was greater than the parganah could bear." Of Barhpura he writes :—"The rate on the assessable area in Kamait was Rs. 2-9-8, and sufficiently indicated the exorbitance of the assessment ; and the condition of the people was such as might have been anticipated from such a pressure of the revenue. The villages were more deserted and the agriculturists exhibited greater signs of impoverishment than in any other parganah." In Chakarnagar it was found necessary to lower the revenue, and in Sahson a slight increase alone was attempted. In Dehli-Jákhan the effects of the famine were less destructive, the land-holders were not so generally broken and impoverished, nor were the labouring classes so fearfully swept away as in Lakhna and Etáwa, still several estates were clearly over-assessed, and there were very few in which an increase could be taken. In Lakhna reductions were allowed, and of Bela and Phaphúnd Mr. Gubbins writes :—"The condition of both parganahs, with the exception of the villages of talukas Ruru and Dehgaon, was when they came under settlement highly deplorable. The people were depressed and impoverished in the extreme, the villages were generally in a lamentable state of desertion, and one-fifth of the cultivated area abandoned. This state of things is sufficiently accounted for in the detached villages by the excessive rate of assessment and the overwhelming severity of the famine." In Auraiya no increase could be looked for.[1] From the extracts given above it will be seen that the district was in any-

Parganah Etáwa.

Parganah Barhpura or Jumna-Chambal duáb.

Phaphúnd and Auraiya.

[1] 11, Set. Rep., 251.

thing but a flourishing state, and the new assessment gave a decrease of 10·5 per cent. on the expiring revenue, a relief that was timely and not excessive. The following was the distribution of Mr. Gubbins' assessment:—Bela, Rs. 2,11,610 ; Phaphúnd, Rs. 1,89,768 ; Lakhna, including Rawáin, Rs. 2,93,373 ; Dehli-Jákhan, Rs. 1,88,568 ; Etáwa, Rs. 1,60,541 ; Auraiya, Rs. 1,94,353 ; and Barhpura or Jánibrást, Rs. 72,825, giving a total of Rs. 13,10,938. Owing to the destruction of records and the many changes that have taken place in the distribution of the parganahs, it is very difficult, indeed, to trace the individual history of Mr. Gubbins' assessments. Mr. Crosthwaite says that "the assessment made by Mr. Gubbins was, on the whole, a very fair one. It was, at first, as might have been anticipated from the state of the country, not worked without some little difficulty, but there was no general over-assessment. After the mistakes made in distributing the revenue on individual villages had been corrected, it was apparently collected without difficulty. Owing to the increase in irrigation and the rise in prices, and other causes, the assessment had in many cases become light, and a moderate increase on the whole, notwithstanding the reduction of the standard of assessment from 75 per cent. to 50 per cent. of the rental assets, was found possible."

Present settlement.

I now come to the present settlement. The work of inspection preparatory to assessment was not attempted until one-half the district had been measured. Mr. C. Crosthwaite commenced with Phaphúnd in the cold season of 1869-70. During the following year Phaphúnd was completed, and Bidhúna also by Mr. Crosthwaite, and Mr. Neale inspected Bharthna, and in 1871-72 Mr. Crosthwaite finished Auraiya and trans-Jumna Etáwa, and the part of Etáwa lying within the Duáb was inspected by Mr. Neale. The process of assessment comprised the survey ; the classification of soils according to the conventional and natural distributions already noted and into irrigated and dry ; the demarcation of the area of each soil in each village ; the ascertainment of the rent-rates actually prevailing, and the correction of these for lands held on inadequate rates ; the collection of other data bearing on the fiscal history of each village, such as statistics of transfers, rent litigation, well capabilities, caste and character of owners and cultivators, former assessments, and finally, the existing assessment was made. The assessment was made by the officers who inspected each parganah.

The survey.

The survey comprised the demarcation of boundaries, the settlement of boundary disputes, and the erection of boundary marks as a preliminary measure. Then came the interior survey giving each field, its area, occupant, rent and position with the maps *(shajras)* and indices *(khasras)*. These were all tested before being accepted, and were then handed over to the statistical department, by whom the information required for assessment purposes was abstracted. The survey was commenced by Messrs. Lawrence and Neale in

1868-69, and was completed in three cold weathers, or by 1870-71, at a cost of Rs. 87,723, which fell at the rate of Rs. 159-14-7 per one thousand acres of cultivation; Rs. 126-13-8 per thousand acres of culturable and cultivated land, and Rs. 80-11-4 per thousand acres of the total area.

Classification and demarcation of soils.

The results of the classification of soils have already been given, and the proportion of each placed under the heads of watered and dry. The areas of each kind of soil were marked off on the village map as each village was inspected, but, as a rule, Mr. Crosthwaite prefers "a careful field-by-field classification made by a trained subordinate agency under the eye of the settlement officer," which in this case was found inconvenient. Mr. Crosthwaite demarcated the natural soils and the *gauhán* circle, separating in the former the first class *manjha* and leaving the remainder as *uparhár;* he then recorded the existing rates for each class and the valuation deduced from his experience of the rates paid elsewhere. Mr. Neale, on the other hand, marked out the *gauhán*, *manjha*, and *uparhár*, and then dividing them into plots according to existing value and quality, recorded on the map the rates which he found prevailing, or which, by comparison with other known rates, he thought they ought to bear.

Rent-rates.

The next step was to find the rent-rates which ought to be used in assessing these soils. The method followed in this district has been for the inspecting officer to inquire on the spot from the village accountant, land-holders, and cultivators the rent of each field, and if it varied from the average rate, to ascertain the reason. Favourable rates are often allowed to relations and dependents of the land-holder, or those who have done him service, and in such cases comparison is made with the rents paid by new men for similar land adjoining, and in this way the prevailing rates in each *hár* or tract for each class of soil are ascertained, noted and compared. The Settlement Officer writes:—"Villages will be found every here and there in which the rents have been raised within a comparatively short period. The rates found in such are noted down, and when found to coincide with the rates of recent leases in other villages, they are accepted as standards. The rates paid in certain villages in each parganah become thus marked out as models to which reference can be made. After going over a large number of villages in this way, the inspecting officer cannot fail to learn the value of land and the difference between the old and the new rates. As each village was thus inspected, all other data bearing on its condition and character were noted, and when the inspection of more than half a parganah was over, no doubt remained as to the rates that ought to be adopted for each class of soil. Having them in his mind, the inspecting officer during the remainder of the work could bring them to the test, comparing them with the results of further inquiry, and seeing what the effect of applying them would be. Such was the method adopted in ascertaining rent-rates."

Form in which data were collected.

Having gone so far, English lithographed forms were prepared and bound into volumes for each parganah. In them were entered all the survey statistics, the soil areas, crop areas, wells, cattle, population and the like. The officer's inspection note was added, and also an abstract of the village history, litigation, former assessments and rentals, transfers, enhancements, and the recorded rental. These data were then taken up for each estate, and the rental calculated at assumed soil rates was compared with the (1) actual recorded rental corrected for lands cultivated by proprietors, lands held free of rent, and lands held on division of produce at the average cash rate paid by cultivators; (2) the recorded rental of former years. If there was much discrepancy, the enhancements were looked to and the enhanced rate was compared with the old rate, and the area enhanced was taken into consideration. The rates paid in similar villages possessing similar capabilities were compared, and due advertence was had to distance from markets, communications, caste and character of inhabitants. The proposed demand was then determined on. The result of the assessment is shown in the following statement:—

Parganah.	Land revenue less cesses.		Percentage of increase	Rate per acre.					
				On former area.		*On area by present measurement.*			
	Former.	New.		Assessable.	Cultivated.	Former assessable.	New assessable.	Former cultivated.	New cultivated.
	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Etáwa, ...	2,78,055	3,25,200	6 15 2	1 14 10	2 0 6	1 10 11	1 15 6	2 0 0	2 5 4
Bidhúna,...	2,41,214	2,56,771	6 7 2	2 2 8	2 2 6	1 12 11	1 14 9	2 10 8	2 13 5
Phaphúnd,	1,98,307	2,14,130	7 15 8	2 2 4	2 5 7	1 13 9	2 0 1	2 7 9	2 10 11
Auraiya,...	2,09,802	2,30,760	9 15 10	1 13 6	2 3 0	1 9 2	1 11 9	1 14 4	2 1 4
Bharthna,	2,63,902	3,00,790	13 5 8	1 13 6	2 6 8	1 10 10	1 14 7	2 1 1	2 5 8
Total, ...	11,91,280	1,27,651	11 7 2	1 15 6	2 10 1	1 11 5	1 14 6	2 2 10	2 6 9

The new assessments came into force in parganahs Bharthna, Bidhúna, and Phaphúnd from 1280 *fasli*, or 1872-73, and in Etáwa and Auraiya from 1281 *fasli*, or 1873-74. The following statement shows the official records

of demands, collections and balances from the year 1860-61 to the year 1873-74:—

Year.	Demand.	Collections.	Balances.	Particulars of balance.				Percentage of balance on demand.
				Real.			Nominal.	
				In train of liquidation.	Doubtful.	Irrecoverable.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1860-61, ...	12,13,884	12,07,121	6,713	5,935	...	...	778	·55
1861-62, ...	12,13,721	12,02,516	11,205	10,354	372	232	247	·92
1862-63, ...	12,13,344	12,12,941	403	...	...	263	140	·03
1863-64, ...	12,01,019	11,99,862	1,157	...	...	...	1,157	·09
1864-65, ...	11,99,747	11,99,736	11	...	...	...	11	...
1865-66, ...	11,99,539	11,99,533	6	...	...	...	6	...
1866-67, ...	11,99,534	11,99,534	...	...	...	...	...	...
1867-68, ...	11,99,563	11,99,395	168	...	...	...	168	·01
1868-69, ...	11,99,547	11,73,880	25,667	25,126	...	...	541	2·14
1869-70, ...	11,99,500	11,96,760	2,740	1,860	...	...	880	·22
1870-71, ...	11,99,493	11,98,572	921	...	...	...	921	·08
1871-72, ...	11,95,053	11,95,022	31	...	...	...	31	...
1872-73, ...	12,59,591	12,59,215	376	...	284	84	8	·03
1873-74, ...	13,26,198	13,25,605	593	...	...	582	11	·04

Instalments of land-revenue.

In fixing the instalments of the land-revenue at the dates mentioned below, Mr. Crosthwaite has done much to remedy an error of long continuance and of great magnitude. Notwithstanding that the time for the cutting of the crops varies by a month between Allahabad and Rohilkhand, the revenue instalments were fixed at the same date for every district in these provinces, and in many places the cultivator is called upon to pay his rent before he has a chance of getting his crops to market. He must borrow if he has no capital, and this simultaneous demand for over one million sterling must, and does, raise the rate of interest, so that a loan which could at another time be obtained for 36 per cent. can hardly be raised when the instalments of revenue become due at less than 72 per cent. "This," says Mr. Crosthwaite, "is one of the reasons why capitalists who lend money are anxious to get landed property. The rent is due a month before the revenue, and for advancing the money to themselves, in the meantime, they can add on an anna to every rupee. When a cultivator has to discount his crops and borrow from a money-lender, who is not his landlord, he must pay proportionally less rent than he could do under other circumstances." But hitherto this change cannot be said to have operated to the advantage of the cultivators. The proprietors still continue to collect according to the old times and accounts, and the cultivators are too ignorant of their own rights. In time, however, some improvement will take place, and the measure must in the end prove beneficial to all.

Statement showing instalments of revenue in the Etáwa district.

Instalments.	Villages.	Revenue.	Kharíf.	Rabi.
		Rs.	Rs.	Rs.
6 annas, 10 annas, ...	419	3,15,961	1,18 485	1,97,476
10 „ 6 „	91	67,>10	42,381	2>,429
7 „ 9 „	86	78,270	34,243	44,027
9 „ 7 „	155	1,14,430	64,367	50 063
4 „ 12 „	7	13,130	3,282	9,848
8 „ 8 „	1,054	7,37,920	3.68,960	3,68,960
1 rupee, ...	1	130	...	130
Total, ...	1,813	13,27,651	6,31 7 8	6,95,953

Tenures.

Of the 1,813 mahâls or estates in the district, the very large proportion of 1,321 are held in zamíndári tenure, 433 in pattidári, and 55 in bháyachára. The general nature of these tenures have already been explained,[1] and their distribution is as follows :—

Parganah,	*Bháyachára.*				*Pattidári.*				*Zamíndári.*				Total mahálás.
	Number.	Sharers.	Area.	Revenue.	Number.	Sharers.	Area.	Revenue.	Number.	Sharers.	Area.	Revenue	
			Acres.	Rs.			Acres.	Rs.			Acres.	Rs.	
Bidhúna,...		...	...	...	92	2,865	66,673	93 010	252	629	134,583	1.63.761	344
Etáwa, ...	16	1,167	19,949	19,110	105	2,448	85,950	1,00,760	271	726	167,693	2,05,330	392
Phaphúnd	3	139	709	1,130	66	1,183	33,500	49,860	275	522	113,770	1,63,140	344
Barthna,...	18	779	29,705	23,480	73	842	61,335	73,804	294	661	175,763	2,03 506	385
Auraiya,...	18	1,777	26,2 0	14,420	97	1,367	55,159	79,480	283	418	115,850	1,36,860	348
Total,	55	3,862	76,603	58,140	433	8,705	3,02,617	3,96,914	1,325	2,956	707,659	8,72,597	1,813

In the *pattidári* estates, the average number of co-sharers to each mahál, taking the whole district, is 20 ; their average holding 34·76 acres, and the average revenue paid by each is Rs. 45-9-6. In the *zamíndári* estates there are only two sharers in each estate, with an average of 239·39 acres to each sharer, who pays an average of Rs. 295-3-1. The *bháyachára* estates are very minutely sub-divided and show as follows :—

	Average number of co-sharers.	Average area.	Average revenue.		Average number of co-sharers.	Average area.	Average revenue.
			Rs. a. p.				Rs. a. p.
Bharthna, ...	43	38·13	30 2 3	Etáwa, ...	73	17·09	16 6 0
Auraiya, ...	99	14·77	8 1 10	Whole district,...	70	19·83	15 0 10

[1] Gazetteer, II, 222.

For the whole district there are 15,523 co-sharers, holding an area of 1,086,879 acres, and paying a revenue amounting to Rs. 13,27,651, giving eight sharers to each estate and 70·01 acres, paying a land-revenue of Rs. 85-8-6, to each sharer.

Bháyachára tenures.

The bháyachára tenure is of the form known as '*kabzawár*,' where each one's holding is the measure of his interest in the estate, irrespective of the share to which he may be entitled by ancestral right. The fourteen acres of land possessed by a sharer in parganah Auraiya will only give half that area of land fit for cultivation, and the consequence is that the sharers are miserably poor and in debt, and their shares are mortgaged in whole or in part to the village Baniya or some co-sharer who is better off. Many of those indebted have to seek employment elsewhere, and emigration seems to be the only remedy for the existing state of things. If the whole of the revenue exacted from each sharer, amounting on an average to only Re. 1-4-0 per month, were remitted, it would hardly suffice to feed one additional mouth. Mr. Crosthwaite writes of these villages in the following terms :—"In accordance with the principle laid down by the Government, villages of this sort have been leniently assessed. But I am inclined myself to doubt the wisdom of that policy, and to think that it would be better by firmly raising the demand to the full standard to teach these communities that the land can only support a limited number, and that they must seek a livelihood elsewhere. The cultivation in these villages is perhaps more carefully and laboriously carried out than elsewhere. Curiously enough, most of them lie in the very worst parts of the district, in the *karkha* ravines, and in the country on the right bank of the Jumna. Where the number of co-sharers is not very large, each co-sharer is better off than the ordinary occupancy tenant; but where the increase of population has been great, the poverty and wretchedness exceed that found among the mere cultivators. The name of zamíndár and the repute of owning a share enables a man to borrow, and induces him to cling hopelessly to a patch of land which can never be made to support his family. I can find no traces in these villages, which have been styled without much reason little republics, of any sort of self-government. The real master is the patwári. Generally illiterate themselves, they are quite unable to arrange their own accounts or to apportion among themselves the charges under the head of village expenses, or the profits from the common land. The lumberdárs, unless they happen to be men of superior character and intelligence, have little influence. Nor is there any vestige, so far as my experience goes, of any village council of elders or *panchávat* for the management of their affairs. The collection of the revenue from such villages is very difficult, not only from the poverty of the co-sharers, but from their number and the difficulty of bringing them together and making them understand the accounts. Squabbles arise from

many causes, such as the breaking up of waste land by some of the co-sharers, loss of land by diluvion from some holdings, and its accession to others, and the like; and not unfrequently it takes weeks to settle matters and to get in the Government revenue."

Castes of proprietors.

Including the revenue-free villages held by Jaswant Ráo, there are altogether 701 villages, or 33·26 of the total area of the district, held by Brahmans. Rajpúts hold 507 villages, or 34·83 per cent. of the total area; Káyaths 6·86 per cent., and Baniyas 3·54 per cent. Thus these four classes amongst them hold 78·49 per cent. of the total area. Amongst the Brahmans are to be found the largest owners, men who have by trade or usury amassed great wealth, which they have invested in land; amongst them too are the most unscrupulous of the new land-owners and those who have done most to oust the old proprietors. The Rajpúts, on the other hand, belong, almost to a man, to the old agricultural community, and Mr. Crosthwaite says—"I do not remember a single instance of a Rajpút whose original trade or profession was commerce or money-lending and who acquired land by purchase." The following statement gives the particulars of caste for the whole district:—

Caste.	Number of villages.	Number of sharers.	Area held in acres.	Percentage of area on total area	Revenue paid.
					Rs.
Brahman, ...	685	3,389	361,496	33·26	4,58,420
Rajpút, ...	507	6,197	378,507	34·83	3,98,555
Káyath, ...	150	901	74,502	6·86	1,07,310
Márwári, ...	7	10	4,166	0·38	7,490
Baniya, ...	77	119	38,423	3·54	58,140
Khatri, ...	24	58	12,006	1·11	19,370
Bhát, ...	3	59	682	0·06	1,270
Bairági, ...	3	2	1,459	0·13	520
Gosháin, ...	1	1	148	0·01	Revenue-free
Ahír, ...	24	128	6,412	0·59	8,270
Ját, ...	1	1	255	0·02	400
Lodha, ...	1	1	114	0·01	300
Káchhi, ...	1	3	62	0·01	130
Mahájan, ...	3	10	2,177	0·20	2,330
Musalmán, ...	48	200	19,356	1·78	24,076
Numerous castes, ...	262	4,256	175,650	16·16	2,41,069
Jaswant Ráo (revenue free).	16	88	11,464	1·05	21,340
Total, ...	1,813	15,523	1,086,879	100	13,48,990

Alienations during the past settlement.

The following statement shows the alienations that have taken place during the currency of the past settlement in the whole district, as far as they can be ascertained, and is divided

into decades, giving for each decade the price per acre and the revenue per acre[1] :—

	Mode of transfer.									Total.
	1st decade.			*Second decade.*			*Third decade.*			
	Forced sale.	Private sale.	Mortgage.	Forced sale.	Private sale.	Mortgage.	Forced sale.	Private sale.	Mortgage.	
Area in acres, ...	62,271	68,944	5,783	10,552	19,675	12,484	11,631	6,923	16,560	267,843
Total price, ...	Rs. 1,88,750	Rs. 2,46,580	Rs. 14,323	Rs. 41,289	Rs. 1,15,497	Rs. 38,061	Rs. 65,977	Rs. 5,46,199	Rs. 1,13,962	Rs. 1,370,648
Price per acre, ...	Rs. a. p. 3 0 6	Rs. a. p. 3 9 3	Rs. a. p. 3 12 9	Rs. a. p. 3 14 7	Rs. a. p. 5 13 11	Rs. a. p. 3 0 9	Rs. a. p. 5 10 9	Rs. a. p. 8 13 1	Rs. a. p. 6 14 1	Rs. a. p. 5 1 5
Revenue, ...	Rs. 89,608	Rs. 90,293	Rs. 5,726	Rs. 11,881	Rs. 29,937	Rs. 16,465	Rs. 14,012	Rs. 80,824	Rs. 24,901	Rs. 3,63,647
Revenue per acre,... ...	Rs. a. p. 1 7 0	Rs. a. p. 1 1 4	Rs. a. p. 1 9 10	Rs. a. p. 1 2 0	Rs. a. p. 1 8 4	Rs. a. p. 1 5 1	Rs. a. p. 1 3 3	Rs. a. p. 1 5 2	Rs. a. p. 1 8 0	Rs. a. p. 1 5 3
Area of which prices unknown, acres.	23,988	17,953	3,511	1,488	4,131	489	766	1,445	153	53,924
Total area alienated, ...	86,259	86,917	7,294	12,040	23,806	12,973	12,397	63,368	16,713	321,767

From the above figures it will be seen that the great mass of the transfers took place during the first decade, or 180,470 acres, against 141,297 acres in the succeeding twenty years. The cause of this abnormal movement in the ownership of land is not difficult to ascertain: the district had not recovered from the effect of the famine of 1837-38, the sales were for the most part of villages the arrears on which had accrued prior to Mr. Gubbins' assessment, and which had been bought in by the Government at a prior sale, or the sale of which was recommended by Mr. Gubbins for arrears still due on account of the famine balances. Some of the farms on account of arrears during the first decade are also to be explained in this way. Most of the villages too which had formed portions of the talukas that were broken up at the settlement were bought in by Government and farmed for a time, and then sold by auction, and in those settled with the village proprietary bodies, the newness of their position and their ignorance of its responsibilities frequently led to the accrual of balances which were only met by transfers for a period or sale. In nearly all these cases the cause of transfer must be sought elsewhere than in the pressure of the assessment, which appears to have been fair all round, and in some places, notably the trans-Jumna villages, exceedingly light. The state of the country, suffering as it was from famine and unequal assessments, and the changes caused by the breaking up of the large talukas, must be debited with any difficulty found in collecting the revenue during the first ten years ; and as soon as the mistakes made in distributing the revenue had been corrected, and the people had become accustomed to the new state of things, this difficulty ceased. As early as the second decade, the settlement of rights, the increase in irrigation, the rise in prices, the increased competition for land as an investment

[1] For the parganah details see the Parganah Notices.

by capitalists,—all contributed to raise the price of land; and the average price per acre of land at private sales rose from Rs. 3-9-3 per acre to Rs. 5-13-11 in the second decade, and to Rs. 8-13-1 in the third decade. The history of prices in the Aligarh district has been very much the same, and when all the districts of which records remain have been examined, I do not doubt but that we shall be able to formulate the principles underlying these facts. Notwithstanding the changes it brought about, or helped to ripen, the settlement under Regulation IX. of 1833 was of incalculable benefit to the district: before it was brought into operation, lands and rights had no assignable value, and men were even found unwilling to take upon themselves the duties and liabilities of proprietors, but this curious state of things disappeared with the settlement; and though mistakes were made, as a whole it showed an ever strong desire to protect the rights of even the weakest, and that this desire was not always fructuous in action is due to the difficulty of attaining to the perfection of knowledge of all matters connected with the assessment of a large district, and not to a want of care and attention on the part of the assessors.

Mr. Neale on alienations in Etáwa.

It is only right to give the remarks of Mr. Neale, late Assistant Settlement Officer in the district, on these alienations. He thinks that the explanation of their number and frequency is to be found in the general character of the history of the district, the existence of a very few important zamíndárs, and a large numberof poorer proprietors. "What could then," writes he, "be expected under the pressure of a famine, or when individual large talukadárs persisted in reckless extravagance, but that the wealthier trading classes, or those allied to them, alive to the probable rise in value of the commodity, should step in and outbid the traditionary owners of the soil? If the circumstances of a rise in the price of land in India is hailed with satisfaction as a sign of political prosperity, it should not be forgotten that it presupposes persons able to pay that increased price. The last estate sold here in the midst of the present settlement proceedings, *viz.*, in 1872, fetched Rs. 22 per acre, or about 24 years' purchase of the revenue. Who could pay this but a wealthy trader? Are the old landlord class, never producing, but always consuming, likely to keep pace with these enormous strides in price? It seems to me, therefore, that the expediency of putting the muzzle on the Baniyas and the kindred classes is doubtful. That other party should have every opportunity of reflection before they part with their ancestral acres, and every opportunity of coming on equal terms into the contest, for it is another matter. Again, as far it goes, the past of Etáwa does not, I think, support the doctrine that the alienation of lands into the hands of strange unaccustomed classes is necessarily fraught with political danger. In the mutiny our chief enemies here were the Ruru

Raja and the Raja of Chakarnagar. One was a landlord of the ancient Sengar clan; the other of the almost equally ancient Chauhán. Both had recently received signal favours from our administration. The father of the Ruru Raja had been restored to his *ráj* in place of an illegitimate usurper at the beginning of the settlement; and the change from extreme poverty to so comparatively splendid a position so affected him that he literally died of joy. His son actively rebelled against us, and finding the chances of war against him, poisoned himself, or is believed to have done so. The Raja of Chakarnagar was assessed at last settlement with a lightness which was then notorious, and which has now been fully confirmed by the large disproportion apparent between the existing rentals and the revenue, and he was the friend and favourite of the district officers. In contrast to these instances we have that crowd of less important zamíndárs whom Mr. Hume mentions, numbers of whose estates have fallen partly or temporarily into the Baniyas' and outsiders' hands; and at the head of them, Raja Jaswant Ráo, nearly all whose ancestral property had been, as the natives call it, parted into shares and hopelessly alienated from his family. These facts, I think, speak for themselves."

Facts about Ruru and Chakarnagar.

Both the arguments used by Mr. Neale and the facts urged in support of them are open to grave objections. The account given of the Ruru family on a previous page will show that the Ruru Raja had little cause to be grateful for the treatment he had received at our hands. Natives do not, as a rule, distinguish between the action of our courts and the orders of Government, and there can be little wonder that, in 1857, Ráo Fateh Singh should have forgotten that the Lieutenant-Governor and the executive were not to be blamed for the evil results of an appeal to the Privy Council. For nearly a quarter of a century Himanchal Singh, the father of Fateh Singh, litigated his claim to the Ruru estates. In 1813, he lost his suit in the Provincial Court of Bareilly and appealed to the Privy Council. In 1834, the Council decided against all the claimants, and the whole estate lapsed to Government. "The unfortunate claimants," writes Mr. Crosthwaite, "were literally hunted down to pay the costs of the Privy Council—about £1,500. The ancestral castle of the family at Sauraiyá was pulled down, and the bricks and timber sold by the Collector at the suit of the Hon'ble Company. At the last settlement, Himanchal Singh was afraid to show his face in British territory, and was a penniless vagabond. Mr. Gubbins gave every village to which any sort of claim could be put forward chiefly to the priests and retainers of the family. The residue, to which no claimant could be found, was restored to Himanchal Singh, who died almost immediately after and was succeeded by his young son, Fateh Singh." The latter naturally took the first opportunity he could to recover his property. In Chakarnagar, too, the Raja had 35 villages, out of which 23 were settled with

the village communities, apparently with the consent of the Raja; "but," writes Mr. Crosthwaite, "from what I know of the feelings of men of his class, I am sure that necessity alone induced him to assent. In 1857 he at once rose against us, and was followed by many of the men in whose favour Mr. Gubbins had ousted him." Rao Jaswant Ráo lost land and money at our hands, but preserved his influence over his old tenantry and clan. "That he used it for our advantage in 1857 is ascribable rather to his acuteness and foresight than to any gratitude or affection he felt for us. If we had treated him with real generosity, he might not perhaps have helped us more loyally (for he never wavered), but he would certainly have given no more effectual aid."

The Baniya element.

In a note on these transfers given elsewhere,[1] Mr. Neale makes substantially the same statements with reference to the above-mentioned Rajas, and adds:—"The Baniyas and Mahájans, one and all, came forward with money and assistance (in 1857). Nor, so far as I know, is the general feeling of the district comparatively bad or mistrustful of the Government: it is not conspicuous for crime or for litigation. The cultivating body are, as a rule, poor; but they are no richer in villages owned by men of their own class than in villages owned by aliens, and their condition is probably but the natural effect of the character of the soil, which is itself poor. On the whole, then, it seems hard to say in what respect a district which is a marked instance of the transitions of land from the hereditary classes of land-owners to interlopers and traders has really suffered, or what especial benefit, except to individuals, is to follow from abruptly checking the current of the change." Compare with this the following words of Mr. Hume in his report on the mutiny:—"Give the Rajpúts and fighting men reasonable means and happy homes, free from those instruments of torture, the civil courts and the native usurer,

Mr. A. O Hume's opinion.

and they will fight for the Government under whom they are well off. * * * Tax the Baniyas, Káyaths, bankers and such like, who, growing rich by the pen, oust their betters from their ancestral holdings, and then are too great cowards to wield a sword either to protect their own acquisitions or aid the Government that has fostered their success." Mr. Crosthwaite also writes:—"I can safely affirm that none of the large money-lending landowners, although they possessed twenty times his landed property, and a hundred times his

Mr. Crosthwaite on our Baniya policy.

wealth, gave or could give us a tittle of the help that Ráo Jaswant Singh gave. It is easy to sneer at 'pleasure-seekers or decaying families immersed in debt,' and to say that we want 'active landlords, able and willing

[1] To Board, No. 649, of July 12th, 1873.

to support their tenants.' But there are times when the Government needs the help of men who are respected and looked up to by their own class, and who are followed by the men of the classes below them. The men who helped us in Etáwa were such men. Of none of them could it be truly said that he was a pleasure-seeker. But of some of them it might be said that they were decayed and immersed in debt, but owing chiefly to our measures and our policy." Mr. Neale seems to be of opinion that the money-lending zamíndárs treat their tenants as well as the old hereditary zamíndárs do. In his report on the Bharthna parganah in 1871, Mr. Neale says, speaking of this class:—"They are, however, always ready to make advances at from 24 to 30 per cent., sometimes to 36. They seldom or never resort to the courts, and are always ready to renew the loan at compound interest. Both the parties speak of this system with equal freedom; the tenant admits with indifference that his utmost efforts can never relieve him altogether, and that it merely depends on a good or bad harvest whether he is a little more or little less in debt than before. How his account stands he does not pretend to know, for he cannot read. The profits accruing to zamíndárs who combine usury with farming is thus enormous; and if the usurer is a distinct person, the result is the same for the cultivator. The mass of the profits of his cultivation goes in interest, especially as accounts are settled in kind at harvest. The money-lending zamíndár thus gets grain cheap and keeps it till the market rises; and the tenants, as they say of themselves, 'are as ants beneath the foot of an elephant.'" This is Mr. Neale's own description of the money-lending landlord. During thirty years, 21 per cent. of the whole district of Etáwa has passed into the hands of men of this class. And yet, according to Mr. Neale and those who hold with him, "it seems hard to say in what respect a district which is a marked instance of the transitions of land from the hereditary classes of land-owners to interlopers and traders has really suffered. Few unprejudiced minds will be found to adopt such a conclusion. And I can only hope that if Government does not devise some measures to preserve the mass of the people from such a life of slavery and oppression, the people will soon learn to help themselves. But if our Játs and Rajpúts are driven to unite in their own defence and rise against their landlords, they will hardly be quieted by a proclamation and a few policemen, like the people of Pubna."

Transfers chiefly from agricultural to non-agricultural classes.

We next come to the influence of these transfers on the caste and character of the proprietary body. The following statement shows that between 1840 and 1870, the proportion of land held by the non-agricultural classes has increased from four to twenty-five per cent. of the total cultivated area.

Statement of Transfers of Land from Agricultural to Non-agricultural Classes from 1840 *to* 1870.

Name of parganah.	Total area paying revenue.	Deduct area, if any, confiscated for rebellion.	Remaining.	Year.	Area occupied by agricultural classes.	Per cent.	Area occupied by non-agricultural classes.	Per cent.
	Acres.	Acres.	Acres.		Acres.		Acres.	
Etáwa, ...	145,870	...	145,870	1840	124,109	85	21,761	15
Bharthna, ...	133,627	...	133,627	,,	124,276	93	9,351	7
Bidhúna, ...	91,315	...	91,315	,,	89,863	88	1,452	2
Phaphúnd, ...	77,382	...	77,382	,,	70,168	91	7,214	9
Auraiya, ...	98,595	...	98,595	,,	87,117	88	11,478	12
	546,789	...	5,46,789	1840	495,533	96	51,256	4
Etáwa, ...	145,870	...	145,870	1850	109,082	74	36,788	26
Bharthna, ...	133,627	...	133,627	,,	110,285	83	23,342	17
Bidhúna, ...	91,315	...	91,315	,,	87,103	95	4,212	5
Phaphúnd, ...	77,382	...	77,382	,,	65,740	85	11,642	15
Auraiya, ...	98,595	...	98,595	,,	82,794	84	15,801	16
	546,789	...	546,789	1850	455,004	83	91,785	17
Etáwa, ...	145,870	1,528	144,342	1860	100,458	71	43,884	29
Bharthna, ...	147,279	6,425	140,854	,,	105,558	75	34,296	25
Bidhúna, ...	106,793	8,962	97,831	,,	90,132	93	7,699	7
Phaphúnd, ...	86,029	1,820	84,209	,,	70,468	84	13,741	16
Auraiya, ...	109,052	2,263	106,789	,,	86,112	81	20,677	19
	595,023	20,998	574,025	1860	453,728	79	120,297	21
Etáwa, ...	144,342	...	144,342	1870	95,893	66	48,449	34
Bharthna, ...	140,854	...	140,854	,,	95,856	68	44,998	32
Bidhúna, ...	97,831	...	97,831	,,	89,888	92	7,943	8
Phaphúnd, ...	84,209	...	84,209	,,	66,031	80	18,178	20
Auraiya, ...	106,789	...	106,789	,,	81,742	76	25,047	24
	574,025	...	574,025	1870	429,410	75	144,615	25

The first point noticeable is the comparative amount of transfer in each parganah respectively. Etáwa and Auraiya start with the largest proportions of non-agricultural land-owners. Etáwa maintains this position up to the end of the three decades, but Auraiya gives place to Bharthna. Phaphúnd occupies the middle place and Bidhúna still heads the agricultural side. Mr. Neale thinks that these results flow naturally from the history and character of the respective tracts. Etáwa and Auraiya have always been the chief seats of trade and traders in the district. It was convenient and lucrative to own land in the neighbourhood of these places, so the Baniyas and hangers-on about British and

native rulers bought it. Bharthna, on the other hand, which is a long strip running down the middle of the district from north to south, never contained any important towns. Lakhna was, it is true, the seat of the deputy of the Oudh governor, but the place was no more a mart than Balmoral. Hence, thirty years ago, the non-agricultural element made itself but slightly felt in Bharthna, and there were not ten thousand acres held by outsiders, but after the settlement, a powerful set of circumstances completely changed the character of the tract. Ráo Khamán Singh's estate was brought to the hammer, and, at the same time, two land speculators appeared who bought up every acre they could. The remains of other large estates originally owned by the Takhraopur Brahmans also came into the market, besides many separate villages and shares in villages. In ten years' time the percentage of non-agriculturists rose from 7 to 17, in the next decade it became 25, and it now stands at 32. If the last settlement were to blame for this, so also were the men and the circumstances of the time. Ráo Khamán Singh, for instance, was a hopeless spendthrift, perfectly reckless where his property went to, only determined not to retrench or to take trouble. The Takhraopur Brahmans were also a set of thriftless, indolent Brahmans, and Ráo Duniyapat again was an absentee at the court of Lucknow. Then again the great famine had first desolated the country. Active landlords, able and willing to support their tenants, were wanted, not pleasure-seekers or decaying families immersed in debt.

The facts are not quite correctly put by Mr. Neale. Ráo Khamán Singh's property was sold before the settlement and belonged to Government in 1840, who settled the villages of which it was composed with the resident communities. Only a few villages, for which no claimants could be found, were sold by auction, and a few villages that remained to Ráo Khamán Singh were sold, after his death, by auction for debt. Similarly, the transfer of Ráo Duniyapat's property took place before the settlement. With regard to Phaphúnd, Mr. Neale thinks that the retarded spread of the non-agricultural community is due to the removal of the residence of the Oudh amil, and its being no longer the seat of government. It has no natural attraction for trade or wealth and is yearly sinking in importance, but neither had Bharthna, yet the non-agricultural element there is only second to Etáwa in importance. Similar reasons are assigned for the small proportion of outsiders in Bidhúna. Mr. C. Crosthwaite believes the true reason for this state of affairs to be that in Bidhúna and Phaphúnd, property is much in the hands of small holders who cultivate their own land and enjoy a fertile soil and abundant irrigation, and many of whom date their acquisition of proprietary rights from the time of the breaking up of the Ruru and other estates by Mr. Gubbins. Accidental circumstances also lead to the increase of transfers. When a money-lender once gets a footing in a neighbourhood, he is sure to go on extending the circle of his acquisitions. Thus in Bharthna, no

doubt, one cause of the numerous transfers was the accident that the Chaube family of Andáwa were residents in the parganah and laid themselves out for transactions of this kind." Altogether the change from the old land-owners to the new has been very considerable, and is to be deprecated both politically and economically. The new men, as a rule, are mere usurers extracting the last farthing from the land and from the people and giving nothing in return. They care less for improving their estates than the old class, and look on their tenants as so many slave entitled merely to food and clothing sufficient to keep them alive.

Distribution of the total area.

Taking the total area, the occupancy returns show 11·24 per cent. held by proprietors as seer, 57·04 per cent. by tenants with a right of occupancy, and 23·15 per cent. by tenants-at-will. Besides this, 6·95 per cent. is held free of revenue and 1·51 per cent. is occupied by groves for which rent is paid. The following statement shows the distribution and area of each class of holding in each parganah:—

Parganah.	*Seer.*		*Occupancy tenants.*		*Tenants-at-will.*		Malikána area.	Revenue-free area.	Groves.	Registered free of revenue area.	Total area.
	Area.	Percentage.	Area.	Percentage.	Area.	Percentage.					
	Acres.		Acres.		Acres.		Acs.	Acres.	Acres.	Acres.	Acres.
Auraiya, ...	18,410	16·53	60,419	54·29	27,007	24·26	212	4,753	237	282	111,350
Bharthna, ...	14,542	10·02	69,168	47·67	38,300	26·40	86	5,510	5,901	11,571	145,078
Phaphúnd, ...	7,038	8·62	55,781	68·32	13,984	17·13	77	3,322	339	1,104	81,645
Bidhúna, ...	11,092	11·65	64,777	68·01	12,140	12·75	47	3,768	1,269	2,155	95,248
Etáwa, ...	13,550	9·55	77,901	54·92	41,730	29·42	141	7,049	94	530	141,842
Total, ...	64,632	11·24	328,076	57·04	133,161	23·15	563	24,402	8,687	15,642	575,163

Occupancy-tenants hold the large proportion of 71·1 per cent. of the area held by tenants, and with reference to this fact Mr. Crosthwaite writes:—"It can hardly but be a matter for congratulation that so much of the land is held by occupancy-tenants. My only regret is that they have not received that full measure of protection which it was proposed to give them in the first drafts of Act XIX. of 1873. I am convinced that nothing would benefit the country at large more than the fixation of rent for a long term of years. Such a measure would do more to prevent famine and misery than all the waters of the rivers of India, could they be poured over the country in the canals. The more I see the land-owners in this country, the stronger is my conviction that they are not fit to be entrusted with the power and license that have been given to them under our system. It mattered little so long as the competition was

for tenants and not for land. But for the last fifteen years the competition is the other way, and the result must be the impoverishment of the land, which is already a general complaint, and the abandonment of the mass of the people to a state of hopeless poverty that will always embarrass the Government and retard the progress of civilisation."

The following statement shows the principal cultivating castes, the areas occupied, the rent paid by each, and its average incidence per acre :—

Castes of cultivators.

Castes.	Cultivated area in acres.	Rent.	Rate per acre.	Caste.	Cultivated area in acres.	Rent.	Rate per acre.
		Rs.	Rs. a. p.			Rs.	Rs. a. p.
Brahman, ...	131,941	484,957	3 10 9	Ahír, ...	82,497	3,19,614	3 14 1
Thákur, ...	105,779	337,588	3 3 1	Garariya, ...	17,882	71,141	3 15 10
Káyath, ...	9,035	30,346	3 5 9	Nái, ...	5,067	20,346	4 0 3
Bhát, ...	1,832	6,898	3 12 3	Kumhár, ...	4,211	17,814	4 3 8
Baniya, ...	7,342	29,040	3 15 3	Kahár, ...	4,095	16,069	3 14 9
Mahájan, ...	2,642	11,383	4 4 11	Teli, ...	4,735	20,941	4 0 3
Lohár, ...	1,400	6,370	4 8 9	Chamár, ...	61,565	1,97,200	3 3 3
Lodha, ...	30,920	1,50,739	4 14 0	Musalmán, ...	9,604	36,005	3 11 11
Káchhi, ...	38,331	1,88,547	4 15 8	Kori, ...	1,088	4,730	4 5 6
Barhai, ...	4,111	17,483	4 14 1	Gújar, ...	2,182	6,517	2 15 9
Darzi, ...	2,859	9,528	3 5 4	Dhának, ...	4,365	16,538	3 12 7
Dhobi, ...	3,169	13,963	4 6 6	Other castes,...	6,455	24,018	...
Nunera, ...	938	4,420	4 11 5				
				Total, ...	544,045	20,42,195	3 12 1

Taking the whole district, Brahmans cultivate 22·94 of the area on the village rent-rolls; Rajpúts, 18·39 per cent.; Ahírs, 14·34 per cent.; Káchhis, 6·66 per cent.; Lodhas, 5·37 per cent., and Chamárs, 10·7 per cent. Káchhis and Lodhas are the best cultivators and pay the highest rent. "They toil at their work, men, women and children, all day and every day, and still are mere hewers of wood and drawers of water, and will probably remain so, in spite of their skill and industry, until they give their children some sort of instruction." Thákurs and Chamárs pay the lowest rates of rent, the former because they belong to the land-owing tribes, and the latter because they usually get the worst land. "Ahírs are chiefly met with in the numerous hamlets which have sprung up and are yearly increasing all over the district. Ahírs nearly always go where there is waste land for the sake of pasturage for their cattle. They are also much more nomad in their habits than the other castes, more ready to emigrate, and fond of living, two or three families together, in some out-of-the-way place: hence most of the hamlets have been founded by them. As cultivators they are about equal in industry and skill to the Thákurs and Brahmans, who in this district, although far behind the Káchhis and Lodhas, are yet sufficiently industrious and skilful."

Class rates.

Rents may be looked at also as paid by classes of tenants, and the following statement shows the average rates per acre paid by hereditary cultivators and tenants-at will, and the rates assessed on the seer land cultivated by proprietors in each parganah.:—

Class of tenants.	Etáwa.	Bidhúna.	Bharthna.	Auraiya.	Phaphúnd.	Whole district.
	Rs. a. p.	Rs. a. p	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Hereditary, ...	3 13 3	4 8 3	3 12 5	3 7 11	4 1 3	3 14 11
Tenants-at-will, ...	4 0 7	4 6 1	3 14 9	3 10 5	4 4 4	3 15 8
Seer, ...	2 12 3	3 4 9	2 14 8	1 15 1	3 2 1	2 11 2

Soil rates.

We next come to soil rates, which vary so much in each parganah that it would be needless repetition to give all these variations here. I shall omit *tír*, *jhábar*, and *páhar* soils as of little more than local importance, and the fourth and fifth classes of *dúmat* as possessing hardly any appreciable distinction for practical purposes when compared with the first three classes.

Soil.	*Etáwa and Bharthna.*		Bidhúna.	Phaphúnd.	Auraiya.	*Trans-Jumna.*		
	Pachár.	Ghár.				Etáwa.	Bharthna.	Auraiya.
	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a	Rs. a.	Rs.
Gauhán wet 1, ..	10 1	8 12	10 8	9 8	7 0	10 8	...	10 0
„ 2, ...	8 12	7 14	8 12	8 12	7 0	7 0	...	...
„ 3, ...	7 0	7 0	7 0	8 0	5 4	6 0	...	...
Gauhán dry 1, ...	5 4	5 4	...	6 0	6 0	5 4	...	5 4
„ 2, ...	...	...	6 0	5 4	4 6	...	...	...
Dúmat wet 1, ...	6 9	6 2	6 8	5 7	5 0	...	5 4	...
„ 2, ...	6 0	5 14	6 0	5 0	5 4	...	...	...
„ 3, ...	5 4	5 4	5 4	...	4 6	...	...	...
Dúmat dry 1, ...	4 6	4 13	4 6	3 11	5 4	6 0	4 6	4 6
„ 2, ...	3 8	4 6	3 8	2 8	4 6	5 4	3 8	3 8
„ 3. ...	2 10	3 8	2 10	...	3 8	4 6	1 12	2 8
Mattiyár wet 1, ...	5 4	...	4 6	4 0	5 4	...	...	...
„ 2, ...	4 6	...	2 10	...	4 6	...	...	...
Mattiyar dry 1, ...	3 8	...	...	...	3 8	5 4	...	6 0
„ 2, ...	...	...	...	...	2 10	4 6	...	3 8
Bhúr 1, ...	3 15	3 15	3 8	2 2	3 8	3 8	3 15	3 8
„ 2, ...	3 1	3 1	2 10	1 9	2 10	2 8	3 1	2 8
„ 3, ...	1 12	1 12	...	...	1 12	2 0	1 12	1 12

Recorded rentals.

Mr. Neale's remarks on the recorded rentals of Bharthna apply with equal force to this subject throughout the whole district. He writes:—"Rent as found recorded in the village papers can hardly be called more than a distant and capricious index of the full value of the soil. It is scarcely more the result of competition and market

prices than of a balance arrived at between certain personal elements. The personal bias towards a high or low Government demand, on the part of the officer who settled the estate, the disposition or ability of the zamíndár to recover his own share in full from his tenants, and the power of the latter to compel or induce indulgent rating, all go far in determining the interval left between the amount of rent each village might pay and the amount it does pay. Absentee proprietors, who take no personal interest in their estates, small zamíndárs living on terms of close intimacy with their tenants—the latter being in the majority of instances their relatives—and large coparcenary brotherhoods, who form too clumsy a body to act in unision, are almost always found to underlet their estates. Again, there are landlords in this district who on sentimental grounds never enhance; one from a sort of religious quietism, another from a wish to maintain his influence unimpaired in his village: this latter, however, compensates himself by buying up produce below the market rate; and a third is said to have until recently kept a lock-up, dispensing justice and pocketing the fines on offenders in cases of trifling importance. In fact it is hardly doubtful that powerful zamíndárs, where they let at low rates, have means of reimbursing themselves which are not avowed. And, finally, to these classes must be added that class of proprietors, largest of all, who from pure indolence never work up their estates to their full value. Next comes the question, how much of the actual outcome, whether adequate or inadequate, of each estate is permitted to appear in the public registers? Probably in most of those just enumerated it is pretty faithfully recorded. The rents entered at the beginning of the settlement have in many cases remained the same, or have only been slightly altered, so that concealment is immaterial. But in villages differently circumstanced, there is no reason why concealment should not be practised. A zamíndár of long standing and hereditary influence, who choses to enhance, can always do so without the assistance of the courts up to a certain limit; and if he feels himself secure, can well afford to run the risk of a refusal to pay. The two tests so often invoked to refute the probability of such an arrangement are hardly conclusive. One is that the tenant's statement and the patwári's books always agree: the other, that in suits the recorded rental only is made the basis of action. The answer is—(*1st*) that the old obsolete rent is that recorded in the patwári's papers, and that when the landlord and tenant act in concert, the latter will never disclose more than his recorded rent; he distinguishes it perfectly from the increment upon it, often calling the latter by another name, and it rests with him to confess it or not: (*2nd*) that a different rental is, as a matter of fact, not unfrequently mentioned in court, but that in most classes of suits, to mention it serves neither party's ends. It is at all events certain from experience that deceptive answers as to rents are as often made by tenants as by zamíndárs. The whole question is no doubt one of obscurity, and so far

resembles the practice of taking fees and bribes. It may be common or uncommon in a particular district or part of a district, but the parties to it never betray one another. In the case of bribery, the advantage is all on one side, but in the case of rents, there is a common gain in deceiving Government, and combination for that purpose is all the more probable."

Rise in rents.

For arriving at an estimate of the rise in rents consequent on the rise in prices, increase in population, and advance in irrigation, we have Mr. Crosthwaite's inquiries referring to ten years previous to the new settlement and Mr. Neale's summary of the result obtained up to the close of 1873. The figures for the ten years preceding the settlement are as follows :—

Previous to settlement.

Mode of enhancement.	Number of acres affected.	Percentage of enhanced area.	New rent-rate.	Rental.
			R. a. p.	Rs.
By suit, ...	7,001	3·2	4 6 2	30,723
On change of tenants, ...	53,456	24·3	4 7 9	239,660
By consent, ...	159,090	72·5	4 1 0	646,461
Total, ...	219,547	100·0	4 2 10	916,844

Causes for so few enhancement cases.

It appears from this that only forty per cent of the cultivated area was enhanced, or four acres in each hundred every year, and of this only a small portion of the area (1·2 per cent.) was enhanced by order of the courts under Act X. of 1859. "The fact is that the idea of enhancing their rents is quite a novel one to the zamíndárs, and has almost been created by the Rent Act. Even after the Act was passed they have been slow to appreciate, or at any rate to use, the power thus put into their hands. It has required the pressure of the new assessments to bring it forcibly home to them, and that they have in the law an engine of much force against their tenants, and that it is their interest to make use of it." The strongest and most active cause against enhancement, hitherto, has been the feeling that the ancient customs and constitution of the country were altogether against the exercise of such a power[1], which properly was a prerogative of the sovereign alone; and this opinion was held not only by the landholder, but also by the cultivator, who considered an increase to his rent, except when the supreme power had increased the revenue, as alike unjust and dishonest. Another check to enhancement of rent was the near approach of the settlement, for the landholders considered "that the profits to be derived from deceiving the settlement officer were far

Act X. of 1859 has had no influence.

[1] See Set. Rev, Rec., 1872. Mr. Colvin's memo. on settlements, 130 : the text gives Mr. Crosthwaite's reasons for the backwardness of enhancement.

too great, and the chances of deceiving him far too good," to be counterbalanced by any immediate gain from enhancement. Next in influence, Mr. Crosthwaite places ignorance of the law, and it is said that Mr. Gubbins gave all the hereditary tenants stamped leases, fixed their rent for the same term as the Government demand, though such were not discoverable nor presented to the settlement officer. In the neighbouring district of Mainpuri, Mr. Edmondstone records his having fixed the rent of that class of tenants for the entire term of settlement.

Another reason for the smallness of the rise is to be found in the character of the landholders themselves, and on this point Mr. Crosthwaite writes:—"It has been shown before how, prior to the settlement made by Mr. Gubbins, much of the district was held by powerful talukadárs. Some of these men had sufficient power to coerce their tenantry, apart from any authority given them by law, and exercised it freely, rack-renting them to the last penny. After the sale of these large talukas for arrears of revenue, and the arrangements made by Mr. Gubbins for the recovery of the arrears, the great mass of the land came into the hands of men of small means, living in the villages they owned, and among and in the same social grade with the cultivators themselves. Such men neither have the means nor the will to exact heavy rents from their tenantry: and so things have jogged on comfortably and quietly over a great part of the district, the landlord getting an increase occasionally when a holding was abandoned or a tenant died without heirs; and the tenants in some cases conceding a small advance of rent to the necessity or importunity of their landlord rather than to his power. That the paucity of enhancement suits is due to these causes, and not to the absence of any grounds for enhancement, is proved by the far larger areas the rent of which has been raised by agreement on change of tenants and by consent. It may of course be said that, if the tenants consented to the enhancements, it was under fear of being sued, and that therefore more is due to the provisions of Act X. of 1859 than the figures seem to show. It is impossible to give a certain answer either way. Supposing the provisions of Act X. to have been generally known, and to have been enforced here and there, it is of course probable that they may have had some influence in making the tenants agree to an enhancement when they otherwise would not have done so. It is a matter that no figures can gauge. For my own part, I do not think that, prior to the commencement of settlement operations, Act X. had much indirect influence in this way. It must be remembered also that the rents enhanced by consent are those of all classes, as well of tenants-at-will as of tenants with occupancy rights. The ratio in which rents have been raised by agreement is much below that in which they have been enhanced by change or by suit. The zamíndárs may have accepted a much lower rate to avoid litigation. But if they had known their power as they do now, I doubt whether they would have agreed to a loss."

Character of the landholders a cause.

Ratio of enhancement.

The details of the ratio of enhancement in each parganah vary from 51·5 per cent. on 3,051 acres in the trans-Jumna portion of Etáwa, to 8·5 per cent. on 603 acres in Bharthna, in both of which cases adjustment took place on change of tenants. But the cases where the enhancement amounts to over fifty per cent. cover only 0·9 per cent. of the cultivated area, whilst the great mass of enhancements covering 19·3 per cent. of that area only show an increase of from 30 to 40 per cent., effected either on change of tenants or by suit, except in Bharthna, where a similar rise was allowed by consent, but chiefly in confiscated villages, and when pressure was brought to bear upon the cultivators. Rents have risen between 20 and 30 per cent. over an area equal to 8·3 per cent. of the cultivation, and three-fourths of this rise were effected by consent. Lastly, rents have risen from 10 to 20 per cent. by agreement (except a small area of 294 acres) over an area equal to 11·8 per cent. of the total cultivated area. Broadly speaking, the great mass of enhancements have been effected amicably, although the law may have had some influence in bringing tenants to terms, and in about only one-third of the area has compulsion been used. In the latter case, the rise has been from 30 to 40 per cent., and the highest rise in the former case in areas, where the rates have been really adjusted by consent, is 27·8 per cent. in Etáwa. In other places, the increase has not exceeded 25·56 per cent., and has generally been less than 20, but more than 10 per cent. above the old rent. "It is fair, then, to say," writes Mr. Crosthwaite, "that there are causes at work which have tended to raise the rent of land between 30 and 40 per cent., and that rents which have not been enhanced at all, or only in a less degree, may fairly be expected to rise to that extent above the old original rent. That the increase in prices has been one of the chief causes at work it would be folly to deny. Nevertheless, nothing is more clear from this inquiry than that rents do not rise in proportion to prices." Thus, we find that wheat has risen in price in Etáwa full 38 per cent., whilst the increase in rent on change of tenants in the same parganah is only 36·63 per cent. Again, in Auraiya the increase in the price of wheat is 52 per cent., whilst the increase in the letting value of the land is only 34 per cent., so that in Auraiya, where prices have increased most, the rent has risen least. The deduction made by Mr. Crosthwaite is "that there are many other causes which influence rent besides the prices of agricultural produce. If the rise in prices has been partly caused by famine or scarcity, there will be a tendency for rents to fall, both in consequence of the inability of the tenants to pay more, and because of the diminished competition for land. If a fall in the value of money is the cause of the rise in price, the equally increased cost of all the articles of his own consumption not produced by himself, and especially of cattle, will to some extent counteract the rise of rent. Under the peculiar circumstances of

the country, even the increase of population, and consequent competition for land, tends to prevent the cultivator from deriving so much profit from his holding, apart from any increase that competition may bring to his rent. He formerly had ample pasture-ground for his cattle, and was able to keep a few cows or buffaloes over and above the bullocks actually necessary for his plough. Now he cannot get a yard of grazing-land even by paying for it. Much of his produce has to go to feed his bullocks, and he has to do without the luxury of a cow or a buffaloe. If the rent, then, is to be raised in the same proportion as the price of produce rises, it can be done, generally, only by trenching on the fair and just profits of the cultivator, and by reducing him to a lower level than he occupied before. There may be cases of course where rents do rise up to prices. Such cases are to be explained by the co-existence of several causes, all favourable to the cultivator, such as the neighbourhood of a large market, railway communication, increased demand, security derived from irrigation, combined with a fall in the value of silver. In such cases no doubt rents may rise with prices, and in somewhat the same proportion. This is perhaps the explanation of the figures so far as regards the Etáwa parganah. But to say that rents must always rise in proportion to the price of wheat or any other staple, and that the revenue ought to be raised periodically in like proportion, is impossible, unless we are prepared to ignore all ascertained facts."

Enhancements since the giving out of the new assessments.

The new revenue of Etáwa and Auraiya was given out in March, 1873, and of the remaining parganahs in the cold weather of 1872-73. In the following statement, the enhancements made out of court are shown up to the end of October, 1873, and those made by order of court up to the end of the year. The statement further shows the rental assumed as the basis of the new revenue or double the revenue, the actual rise in the new revenue, the actual corrected rent-roll, and the enhancements made since the assessment in each parganah :—

Parganah.	Rental assumed as basis of new revenue.	Total rise in new revenue.	Corrected rental at assessment.	*Enhancements by*			Total rental at end of 1873.	Amount above or below increase in revenue.
				Suit.	Consent.	Total.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Etáwa, ...	6,50,400	41,145	5,42,067	5,992	4,097	10,089	5,52,156	−31,056
Bharthna, ...	6,01,580	36,888	4,75,329	9,945	19,091	29,036	5,04,365	−7,852
Bidhúna, ...	5,13,542	15,557	4,24,133	13,989	14,273	28,262	4,52,395	+12,705
Phaphúnd, ...	4,28,260	15,823	3,46,656	7,004	21,409	28,413	3,75,069	+12,590
Auraiya, ...	4,61,250	20,958	3,98,188	4,019	2,045	6,064	4,04,252	−14,894

Etáwa and Auraiya are only beginning to enhance, and in the other three parganahs, both Bidhúna and Phaphúnd show a rise in rents already, after two years only of the new assessment, nearly double of the increase put upon them. The delay in Bharthna is due to the predominance of large zamíndárs and cultivating village communities. The figures given above are not exhaustive, for in many estates there is much rent actually paid and enhancements made which are never recorded, and there are an equal number of estates where enhancements cannot be expected. Mr. Neale sets these classes of estates down at not less than ten per cent. of the total rent-paying area, and adds:—"After five years spent in the district, my opinion as to the untrustworthiness of the village rent-rolls is certainly confirmed. It is beyond a doubt that concealment on the part of powerful and well-to-do zamíndárs is almost universal. They are perfectly sure of their tenants who have nothing to gain by declaring their true rents, except the chance of expulsion from their holdings; the patwáris are their dependants and allies, and, except to satisfy a craving for candour, there is no motive or advantage in any zamíndár so situated recording his rental, which on any occasion of a new tax or a fresh demand of any kind may tell inconveniently against him. If proof of this statement is required, it is to be found in the fact that, with one single exception, no large zamíndár throughout the district has sued his tenants for enhancement. The exception is Chaudhri Jai Chand, who owns 61 villages in Bidhúna; but it is well known that his estates are, owing to the mismanagement of his agents, in great disorder; his rents are everywhere preposterously low, and all the profits go, not to him, but to his agents. He has therefore no power whatever over his tenants, and they resist him. But Raja Jaswant Ráo, the Chaudhri of Burhadána, Bhuteli Kishan Baldeo, Chaube Jawála Parshád, and many other powerful landholders, whom it is needless to name, only appeal to court in the rarest instances: in some single case, perhaps of a large tenant, whom they wish to crush, and who is strong enough to compel them to resort to the law. Either then these men do not raise their rents at all, or they do so privately, and leave record of them or not as they please. Another class to whom enhancement is almost unknown are the zamíndárs on the opposite side of the scale, the small men who live on a level with their tenants, and are too indifferent and too powerless to struggle with them. Thirdly, should be taken into account not only all the *seer*, but all the land which is virtually *seer*, and is not so recorded, *i. e.*, land held at favourable rates by relatives, dependants, and so forth. This includes an immense deal of the area of large *pattidári* villages and nearly all the area of *bháyáchára* villages."

Taking the agriculturists as a body, they are all fairly well off. The lower castes have, as usual, the worst land, and appear to be too indolent and ignorant to turn it to the best

Condition of the cultivating classes.

advantage, but the Brahmans and Rajpúts are all comfortably, and some very well off. The same remarks apply to the smaller proprietors. Indigo cultivation is on the increase, sugar is also increasing with both the large and small landholders, and both bring in large profits. As to the progress made during the last thirty years, Mr. Neale writes:—"The question of the progress in comfort and in the standard of living made by the cultivating population since last settlement is a most difficult one, since there is neither a past history for referencce nor present statistics for comparison. But the zamíndárs seem generally agreed that there is an improvement; they think their tenants are better clothed and better fed, and we know that they are certainly more peaceable and better educated than they were thirty years ago. The first two statements are merely founded on current opinion, but they receive confirmation here and there from two facts. One is that those cultivating bodies with whom the last settlement was made, in certain cases of estates which had fallen into arrears of revenue, have, with very few exceptions, been able to maintain the settlement, and have emerged from it fairly prosperous proprietary communities. As they had no capital with which to pay up the original arrears, they could not have made the money good, unless the times had proved favourable to the poorer class of agriculturists. Again, it is not an uncommon complaint that the tenants withstand their landlords, and contest the demands of the latter in cases of enhancement and in other claims. Their ability to do this depends upon their ability to get together money for legal expenses; and my own experience has shown me that in many instances, certainly in all where the rents paid have been hitherto moderate, they can command means to make a prolonged fight. On the other hand, it is not to be assumed from this that they are as a body free from debt or liability to the money-lender. It is impossible to say how much improvement there has been in this respect, but I should suppose very little. Still, their debts do not oppress them, and it is probably more the weight of a pernicious system than actual necessity which induces them to discount every harvest."

Actual profits of the cultivator.

On a previous page it has been shown that an average cultivator, tilling a farm of nine to ten acres, enjoys a profit of from Rs. 6 to Rs. 6-8 per month; but if he hired labour, he would have not more than Re. 1-4 to Re. 1-11 per month. That this curious statement approaches the truth is borne out by the fact that no European settler has ever been able to make farm labour pay, not even in the case of indigo; and that the cultivation of seer land by hired labour is seldom or never attempted in its entirety. Mr. Neale, I think, correctly gives the reason why cultivation can be carried on at so small a profit, in the fact that so little cash expenditure is necessary, hardly more than Rs. 15 to Rs. 25 on nine acres, and the cultivator feeds himself, his family, and his cattle from

the produce of the farm and often has a little *ghi* for sale. In the *pachár*, the waste lands afford fair pasturage, and beyond the Jumna, the raviny jungle land supports large herds of cattle, but in the *ghár* there is little room for cattle, and few are kept. A cultivator tilling the land himself therefore saves from Rs. 40 to Rs. 50 a year in wages, and has altogether a potential income in cash of Rs 60 to Rs. 80 to feed himself and family and to keep his cattle and implements in order. His wants are few and his clothing costs him little. "Taking all things into consideration," writes Mr. Neale, "the cultivator can manage to put by perhaps Rs. 20 a year to provide for marriage and similar expenses. Of course a bad year sends him to the village Baniya, and once in his hands he remains there. But this indebtedness is not the hardship that it appears to the more ambitious European mind. The landlord and the Baniya really depend as much upon the cultivator as he upon them; they never, excepting only the cases of notoriously severe landlords, press him, but they nurse him gently for the sake of the profits. It is impossible to reduce his supplies below the level of those of his neighbours, because he would simply die if they did, or would run away. Therefore he has just as much to eat and drink as other people, and he cares for no more. What education will do for such a class of persons, and whether, considering the climate and their hereditary customs, they will ever be stirred to greater energy and higher views, remains to be seen. It is enough for me to be able to assert with confidence that the status of the cultivating body in this district seems on the whole to be improving, and that the new assessments have not, as far as I can judge, hitherto depressed them."

Local standard of rent.

Throughout the district the local kuchcha bígha is the standard for adjustment of rents, but its value varies in different villages, and often in the same village. Instead of varying the rate of rent per bígha, the rate is usually stereotyped at Rs. 2, Re. 1½, and Re. 1¼, and the area comprising the bígha is fixed according to the quality and advantages of the soil. This curious custom is productive of much confusion and difficulty, and it would be well to prohibit the use of kuchcha bíghas in all public documents, and adhere either to the pukka bígha or the acre. At present, two adjacent villages appear to pay the same rate, but owing to the difference in the area of the bígha of account one really pays one-fourth to one-half more than the other.

Trade.

The statistics of the municipalities and the railway are the only trade returns that we possess. The former will be found under the towns of Etáwa and Jaswantnagar in the alphabetical arrangement following this notice, and the latter I give here, but without distinguishing the through trade from the local trade, for which no materials exist at present:—

Exports by the East Indian Railway for 1872-73.

Station.	1872.					1873.					
	Cotton.	Ghi.	Gram.	Seeds.	Total.	Cotton.	Ghi.	Gram.	Seeds.	Gúr.	Total.
Phaphúnd,	2,408	9,757	5,863	4,429	22,457	1,132	14,285	310	12,236	..	28,013
Achhalda,	1,196	3,357	16	22	4,591	1,069	1,612	..	124	16	2,821
Bharthna,	5,983	8,711	305	4,141	19,140	2,578	8,043	999	6,392	...	18,012
Etáwa.	58,959	18,776	13,343	41,120	132,198	34,122	18,497	17,557	51,005	1,096	122,277
Jaswantnagar,	7,438	1,222	...	6,512	15,172	2,993	1,906	509	3,567	..	9,065
Total, ...	75,984	41,823	19,527	56,224	193,558	41,894	44,343	19,465	73,374	1,112	180,193

Cotton, ghi, gram, and oil-seeds form the principal articles of export, and cloth-goods, metals, drugs, and spices form the staple imports. Much of the ghi comes from the Gwaliar territory, and finds its way as far as Calcutta and Bombay. Grain comes in from the Panjáb by rail, and from Oudh by Farukhabad by road, and a good deal of it goes on to Gwaliar. *Gúr* is also sent to Gwaliar, and cotton to Cawnpore or to Mirzapur, by water : a considerable portion of the cotton goes to Bombay, and one firm communicates even with China. There are two cotton screws in Etáwa itself. Oil-seeds all go down to Calcutta. With regard to the Jumna-borne traffic, Mr. Neale could procure no statistics beyond the fact that one merchant sent 7,000 maunds of unpressed cotton down by river to Mirzapur and Gházipur. A fair estimate of the character of this trade may be gathered from the traffic registered in 1871 at the bridge-of-boats opposite Kálpi, where the grand trunk road crosses the river. I have omitted the up-trade in grain, as it only amounts to 960 maunds of edible grain and 156 maunds of oil-seeds. The down-trade in metals was only 78 maunds. The returns for August and September are omitted as imperfect.

Traffic passing up and down the Jumna opposite Kálpi in 1871.

Month.	Rice, up.	Other grains, down.	Cotton, down.	Oil-seeds, down.	Salt, down.	Metals, up.	Timber, up.	Miscellaneous.	
								Up.	Down.
							Prices.		
January, ...	752	4,200	20,858	...	4,110	892	700	5,917	1,690
February, ...	5,228	2,096	36,593	...	1,625	...	320	600	7,605
March, ...	2,258	485	52,886	260	1,700	...	21	3,287	750
April, ...	2,342	1,853	7,015	3,279	...	300	500	9,602	170
May, ...	10,268	550	5,737	3,144	1,375	930	...	3,338	...
June, ...	1,003	4,945	525	6,063	.	...	...	...	800
July, ...	...	3,110	5,016	3,461	1,204	...	...	...	...
October, ...	500	1,785	11	...	14,324	...	...	1,620	...
November, ...	280	3,211	2,371	...	10.678	300	...	3,626	...
December, ...	1,250	1,641	10,719	...	16,706	250	...	4,157	...
Total, ...	23,881	23,882	141,731	16,207	51,722	2,672	1,541	32,147	11,015

During this time 163 full boats and 28 empty boats passed up the river and 235 laden boats, but no empty boats, came down the river. The staple imports by river are rice, metals, timber, and the numerous articles of daily consumption included under miscellaneous. The exports comprise grain, cotton, oil-seeds, and salt.

Fairs.

The following list shows the principal fairs and assemblies in the district, with the object for which they are held. The chief articles sold are European and country cloth, toys, sweetmeats, articles of brass for domestic use, leather buckets, shoes, and in a few places, cattle for agricultural purposes. None of these fairs really require any special sanitary arrangements :—

Place of fair.	Name of fair.	Object of worship at fair.	Date of opening.	Date of closing.	Number of days held.	Attendance.
Sarsái Náwar,	Shiurátri, ...	Mahádeo,...	Feb. 25,	March 1,	5	5 to 6,000.
Malhájani, ...	Ditto, ...	Ditto, ...	„ 25,	„ 1,	5	1 to 2,000.
Niwári Khurd,	Ditto, ...	Ditto, ...	„ 25,	„ 1,	5	5 to 6,000.
Mitahti, ...	Kalua Deo, ...	Kalua, ..	March 14,	„ 18,	5	2 to 500.
Old city, ...	Dam Dúj, ...	Morning of Holi.	„ 14,	„ 18,	1	5 to 6,000 besides city people.
Shergarh, ...	Ditto, ...	Ditto, ...	„ 14,	„ 18,	1	5 to 6,000.
Old city, ...	Kálábáh, ...	Kála Báh,...	„ 20,	„ 20,	1	2 to 300.
Lakhna, ...	Nau Durga, ...	Debi, ...	„ 29,	April 11,	14	5 to 6,000.
Dharwár, ...	Ditto, ...	Ditto, ...	„ 29,	„ 5,	8	3 to 4,000.
Mahámái, ...	Mahámái ki pája,	Ditto, ..	„ 29,	„ 14,	17	3 to 4,000.
Mahera, ...	Chhariyán, ...	Goga Pír,...	April 25,	„ 26,	2	1 to 2,000.
Sonái, ...	Debi púja, ...	Debi, ...	May 28,	May 31,	4	2 to 3,000.
Rájghát, ...	Jeth ka Dasahra,	Bathing, ...	June 4,	June 5,	2	4 to 5,000.
City, ...	Muharram, ...	Musalmáns,	...	...	2	5 to 6,000.
Phaphúnd, ...	Ditto, ...	Ditto, ...	...	...	2	1 to 2,000.
Mahu, ...	Janm Asthami,	Krishna, ...	August 16,	August 24,	9	3 to 4,000.
City, ...	Ditto, ...	Ditto, ...	„ 16,	„ 24,	...	4 to 5,000.
Barhpura, ...	Katha Deota,...	Mahádeo,...	„ 28,	„ 29,	2	5 to 6,000.
Lakhna, ...	Nau Durga, ...	Debi, ...	Sept. 22,	Sept. 30,	9	2 to 3,000.
Aheripur, ...	Rám Lila, ...	Ráma, ...	„ 25,	„ 30,	5	3 to 4,000.
Killi, ...	Mela Chaturbhuj,	Debi, ...	Oct. 22,	Nov. 2,	12	7 to 8,000.
Rájghát, ...	Katki Púnon,...	Bathing, ...	Nov. 3,	„ 4,	2	3 to 4,000.
Puráoli, ...	Ditto, ...	Ditto, ...	„ 3,	„ 4,	2	3 to 4,000.
Garhiya Kálesar,	Ditto, ...	Ditto, ...	„ 3,	„ 8,	6	3 to 4,000.
Old city, ...	Baráhi, ...	Debi, ...	Dec. 1,	Dec. 1,	1	1 to 2,000.
Kudrel, ...	Bhuiyán, ...	Ditto, ...	„ 2,	„ 5,	4	5 to 6,000.
Doba, ...	Durbása Rishi,	Durbása, ...	„ 2,	„ 18,	17	20 to 30,000.
Phaphúnd, ...	Bukhári Sáhib,	A Sayyid saint.	„ 20,	Jan. 2,	14	5 to 6,000.

The most important of these fairs for mercantile purposes is that at Doba, where merchandize valued at ten to twelve lakhs of rupees is brought for sale; Lakhna Nau Durga, valued at five lakhs ; Killi, near Barálokpur, valued at three to four lakhs; and the Sháh Bukhári fair of Phaphúnd, the transactions at which are valued at two to three lakhs of rupees.

Wages.

The following table shows the wages prevailing in Etáwa on the canal and railway and in the bazars for a series of years. In the case of labourers, women and boys are paid at a rate two pice less than men :—

Year.	Cabinet-maker.	Sawyer.	Mason.	Smith.	Carpenter.	Water-carrier.	Mates.	Labourer.	Sweeper.
	As. p.	As. p.	As. p.	As. p.	As. p.	As. p.	As. p.	As. p.	As. p.
1858, ...	3 6	3 0	2 6	4 0	3 0	2 0	2 0	1 6	2 0
1860, ...	3 6	3 3	2 9	4 0	3 0	2 0	2 0	1 6	2 0
1862, ...	3 9	3 6	3 0	4 0	3 6	2 0	2 0	1 9	2 0
1864, ...	3 9	3 9	3 6	4 6	3 6	2 3	2 6	1 9	2 0
1866, ...	4 0	4 0	3 9	4 6	4 0	2 3	2 6	2 0	2 3
1867, ...	4 0	4 0	4 0	4 6	4 0	2 8	2 6	2 0	2 3
1870, ...	5 0	4 6	4 6	5 0	4 6	3 0	2 9	2 0	2 6
1875, ...	5 0	5 0	5 0	5 0	4 6	3 0	3 0	2 0	2 6

Writing in 1867, Mr. A. Chase notices a great rise in wages during the previous few years. Earth-work had risen from Re. 1-4-0 to Re. 1-8-0 per 1,000 cubic feet, and masonry from Rs. 2-8-0 to Rs. 3 per 100 cubic feet. The wages of coolies had risen, though the men employed were of an inferior class: agricultural day labourers, though paid in grain, received a greater proportional remuneration than before, commensurate with the increased price of food grains. Wages must go on increasing with the demand for labour and the rise in prices.

Prices.

Mr. Crosthwaite gives the following statistics of prices in the Etáwa and Auraiya markets from 1839 to 1870, in the ser of 80 tolas :—

Average price.	*Bejar.*		*Gram.*		*Wheat.*		*Arhar.*	
	Etáwa.	Auraiya.	Etáwa.	Auraiya.	Etáwa.	Auraiya.	Etáwa.	Auraiya.
	S. ch.	S. ch.	S. ch.	S. ch.	S. ch.	S. ch.	S. ch.	S. ch.
1839—1848, ...	42 6	45 7	40 3	44 9	29 1	32 8	43 6	50 14
1849—1858, ...	64 13	64 3	59 4	59 4	35 0	37 2	68 10	66 8
1859—1870, ...	31 11	33 8	28 5	30 10	21 4	22 1	35 6	37 7
1839—1870, ...	46 4	47 11	42 9	44 13	28 6	23 9	49 2	51 10

Mr. Neale collected the prices ruling in parganah Bharthna from the books of the grain-dealers of four of the most important marts in the cis-Jumna tract,

and of the one large village in the trans-Jumna tract, for each decade from 1840 to 1870, with the following results :—

Year.	Wheat.	*Bejar.*	Gram.	Cotton.	*Joar.*	*Gúr.*	*Bajra.*	Total.
Cis-Jumna.	S. ch.	S. ch.	S. ch.	S. ch.	S. ch.	S. ch.	S. ch.	S. ch.
First decade, ...	31 8	53 8	4 6	14 2	64 11	12 4	60 0	230 7
Second ,, ...	27 15	43 4	38 14	12 14	42 7	13 2	43 14	222 6
Third ,, ...	24 1	22 12	21 4	5 7	28 12	7 7	26 8	136 3
General average,...	27 13	40 0	34 13	10 13	45 2	10 15	43 7	212 15
Rise per cent., ...	23 83	54 9	60 85	60 71	55 37	39 0	55 83	51 4
Trans-Jumna.								
First decade, ...	32 0	40 0	33 12	12 8	37 8	12 0	35 0	202 12
Second ,, ...	50 0	100 0	80 0	15 0	80 0	12 0	75 0	412 0
Third ,, ...	28 0	40 0	30 0	12 8	40 0	13 0	37 8	201 0
General average,...	36 5	60 0	47 14	13 5	52 8	12 5	49 2	151 15
					Dec.	Dec.	Dec.	
Rise per cent, ...	12 5	...	11 11	...	8 33	8·33	7·142	1·72

In the first tract, grain generally has risen 51·4 per cent. in price, but in the second only 1·72 per cent. Mr. Neale attributes the cause of this difference to the fact that the famine of 1837 was felt much longer and more severely in a tract so dry as the Jumna-Chambal duáb than elsewhere. "Another cause is the slowness with which an isolated tract begins to participate in the results of the increasing competition going on outside its boundaries," and even now the prices here are below those in Etáwa and beyond. In Phaphúnd, the table of prices for a period of twenty years before the present settlement shows that the average price of wheat has been 22 sers, of gram 32 sers, and of barley 35 sers per rupee, during that period. For the first five years, the average price of wheat was 31 sers against 15 sers, the average of the last five years ; of barley, 56 sers against 23, and of gram, 49 sers against 22. Wheat here has risen 100 per cent., and other produce still higher. The following table, taken from Mr. Maunsell's report for Agra, and Mr. Halsey's for Cawnpore, compares the prices of wheat ruling in those districts from 1830 to 1839 with Mr. Crosthwaite's Etáwa tables from 1861 to 1870 :—

Year.	Agra.	Cawnpore.	Year.	Agra.	Cawnpore.	Year.	Etáwa.	Year.	Etáwa.
1830, ...	34·81	27·6	1835 ...	29·56	28·1	1861 ...	17·18	1866 ...	16·95
1831, ...	31·44	26·02	1836 ...	32·0	24·75	1862 ...	31·25	1867 ...	16·25
1832, ...	34·44	30·0	1837 ...	23·9	19·0	1863 ...	26·56	1868 ...	20·23
1833, ...	31·12	28·6	1838 ...	13·55	15·5	1864 ...	19·37	1869 ...	13·96
1834, ...	25·0	26·1	1839 ...	20·35	21·0	1865 ...	21·56	1870 ...	16·25

These figures show that the average price of the ten years preceding the last settlement was at Agra 27·54 sers per rupee, and at Cawnpore was 24·66. The average price at Etáwa for the ten years 1861-70 was 19·95 sers, showing a rise of 38 per cent. above the Agra prices, and of 23 per cent. above the Cawnpore prices. The disturbing influence of the famine of 1837-38, in the one account, is paralleled by the influence of the famines of 1860-61 and 1868-69 in the other. "For some years after the settlement in 1840," writes Mr. Crosthwaite, "prices remained high, averaging 29·44 sers per rupee. The highest price was 23·12 and the lowest was 32·5 at Etáwa. During the second decade there was a marked fall, the average rising to 35 sers, the lowest being 47·18, and the highest being 28·12. The average for the last decade was 19·95 sers, showing a rise of 75 per cent. when compared with the period between 1839 and 1848, and 48 per cent. when compared with the second decade." The real rise commences from 1860, and on the whole there has been a rise of 40 per cent. at least in the price of agricultural produce in Etáwa during the last thirty years.

The following statement gives the official price-list for the ten years 1857-58 to 1866-67:—

Grain.	1857-58.	1858-59.	1859-60.	1860-61.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.
	s. ch.	s. ch.	s. ch.	s. ch.	s. ch.	s. ch.	s. ch.	s. ch.	s. ch.	s. ch.
Wheat, ...	27 8	30 8	27 0	23 8	17 0	30 0	28 0	19 0	15 0	19 0
Barley, ...	35 0	43 12	35 0	30 0	20 0	40 0	35 0	25 0	21 0	26 0
Bájra, ...	31 0	31 4	27 0	30 0	20 0	30 0	21 0	20 0	28 0	23 0
Maize, ...	35 0	50 8	33 12	31 0	25 0	30 0	30 0	22 0	28 0	30 0
Rice, ...	27 8	21 0	20 0	13 12	13 12	15 0	18 0	12 0	13 8	13 0
Joár, ...	32 0	31 4	27 0	29 0	20 0	30 1	20 0	19 0	28 0	23 0
Másh, ...	25 0	27 8	17 8	27 0	22 0	35 0	27 0	15 0	14 0	22 0
Múng, ...	27 0	27 8	17 0	28 0	22 0	27 0	21 0	17 0	17 0	23 0
Arhar, ...	35 8	50 0	35 0	35 0	25 0	35 0	32 0	27 0	21 0	36 0
Gram, ...	35 0	43 12	35 0	26 0	18 8	31 0	31 0	22 0	18 0	25 0
Moth, ...	30 0	30 0	28 0	25 0	20 0	25 0	25 0	18 0	25 0	23 0
Sáwan, ...	40 0	40 0	30 0	32 0	30 0	30 0	30 0	27 0	27 0	27 0
Kákan, ...	43 12	37 8	240 0	30 0	30 0	30 0	30 0	26 0	26 0	26 0
Manduwa,...	43 12	43 12	28 0	30 0	30 0	30 0	30 0	28 0	28 0	28 0

Weights and measures.

The weights in common use are the maund *(man)* of 40 sers, or about 82 lbs.; the half maund *(adhmana)*; *dahsera* or *adhon* of ten sers; *panseri* or *dhara* of 5 sers; *arhaiya* of 2½ sers, and ser of 80 tolas. Below the ser are the *adhsera* or half ser, *paua* or quarter ser; *adh-paua* or *adhpoi* of 10 tolas; *chhaták* or *chhatanki* of 5 tolas; *adh-chhaták* or half *chhaták* and *pau-chhaták* or quarter *chhaták*; but the last is not common. The above weights are in general use, and are universally used for weighing *ghi* and cotton. The pukka ser used for other articles in many markets varies with the bazar: thus in the Lakhna, Aheripur, and Puráoli bazars the pukka panseri weighs

480 tolas against 400 tolas in the Government weight of the same name; in Etáwa it rises to 500 tolas; in Harchandpur to 510; in Auraiya, Murádganj, and Bábarpur to 520; in Bharthna to 532; and in Burhadána, Nagariya, and several other bazars, it rises as high as 535 tolas. The common name for the *panseri* in this district is '*dhara*,' and the difference in weight between the standard and the bazar weights takes place only in the case of the *dhara* and half *dhara* or *arhaiya*. Gold and silver are sold as follows:—8 rice-grains *(cháwal)* make one *ratti*; 8 *rattis* make one *másha*; and 12 *máshas* make one tola, which is three *rattis* less than the Government rupee. The British yard of three feet is in common use everywhere. The pukka bígha is equivalent to 2 roods 11 poles, 4 yards, or one acre equals one bigha 15 *biswas*, 2 *biswánsis*, and 8 *kachwánsis*. A pukka bígha measuring 25,600 square feet was used at the last settlement. As already stated, the kuchcha bígha varies in almost every village and with every class of land, and is too local and conventional for definition.

Receipts and expenditure.

The following statement, compiled from the district records, shows the receipts and expenditure in civil administration for three years since the mutiny:—

Receipts.	1860-61.	1870-71.	1873-74.	Expenditure.	1860-61.	1870-71.	1873-74.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs
Land-revenue, ...	12,'3,756	12,08,642	12,85,406	Revenue charges,	82,158	85,376	59,960
Stamps, ...	16,111	37,294	58,995	Stamps, ...	579	1,954	452
Revenue charges,	1,368	...	...	Settlement, ...	...	75,522	48,286
Judicial charges,	5,758	15,374	12,381	Judicial charges,	39,866	22,139	45,426
Police, ...	98	...	2,998	Police, ...	12,326	57,169	61,310
Mutiny profit and loss.	126	...	...	Mutiny profit and loss.	26,837	...	...
Public works, ...	...	15,626	12,029	Public works, ...	15,19	85,000	1,47,549
Income-tax, ...	18,996	67,098	...	General, ...	128	2,400	2,979
Local funds, ...	12,391	1,99,610	15,183	Pension, ...	7,448	4,286	6,850
Post-office, ...	8,074	11,102	13,624	Post-office, ...	...	15,548	9,159
Medical and education.	...	...	9,098	Medical and education.	922	25,477	28,927
Excise, ...	24,948	24,849	25,782	Excise, ...	763	4,116	1,716
Transfer receipts and money orders.	...	88,268	59,113	Transfer receipts and money orders.	...	85,591	78,856
Municipal funds,	...	...	34,250	Municipal funds, .	...	...	35,555
Customs, ...	...	26,825	20,771	Provincial fund charges.	...	...	1,16,708
Irrigation, ...	...	1,17,825	1,84,8'8				
Rates and taxes,	...	...	1,69,394	Interest and refund	330	11,357	11,343
Miscellaneous, ...	64,202	10	7,161	Opium charges, ...	...	1,18,234	4,43,500
				Talabána charges,	...	2,739	1,910
				Malikána, ...	...	...	2,729
				Miscellaneous, ...	7,14,485	1,98,271	114
Total, ...	13,65,822	17,53,523	19,10,973	Total, ...	9,01,032	7,95,179	11,01,746

Income-tax.

The actual assessment of the income of the district at six pies is the rupee, calculated upon profits exceeding 500 rupees for the purposes of the income-tax of 1870 during 1870-71, was Rs. 64,151. There were 938 incomes between Rs. 500 and Rs. 750 per annum; 252 between Rs. 750 and Rs. 1,000; 172 between Rs. 1,000 and 1,500; 103 between Rs. 1,500 and 2,000; 131 bewteen Rs. 2,000 and 10,000; and 16 between Rs. 10,000 and 1,00,000: the total number of persons assessed was 1,612.

Stamps.

Stamp duties are now collected under the General Stamp Act (XVIII. of 1869) and under the Court Fees Act. The following statement shows the revenue and charges under this head for a series of years:—

Year.	Adhesive stamps and hundis.	Blue-and-black document stamps.	Court fees.	Duties and penalties realized.	Total receipts.	Gross charges.	Net receipts.
1862-63, ...	1,197	18,488	...	71	19,756	967	18,789
1863-64, ...	1,205	19,310	...	18	20,533	1,065	19,468
1864-65, ...	1,030	21,552	...	3	22,585	1,135	21,450
1865-66, ...	1,246	25,476	...	135	26,857	1,417	25,440
1866-67, ...	1,241	24,999	...	77	26,317	1,539	24,778
1867-68, ...	1,231	35 205	...	89	36,525	2,154	34,371
1868-69, ...	1,224	32,816	...	66	34,106	1,920	32,186
1869-70, ...	1,377	38,835	...	64	40,276	2,503	37,773
1870 71, ...	999	8,596	27,427	274	37,296	2,798	34,698
1871-72, ...	826	8,953	30,362	141	40,282	1,201	38,881
1872-73, ...	1,133	9,405	3,3727	21	44,286	1,081	43,205

Excise.

The following statement gives the excise collections for a series of years:—

Year.	License fees for vend of spirits.	Duty on spirits.	Opium.	Madak.	Tári.	Intoxicating drugs.	Fines, &c.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1862-63, ...	10,506	2,760	731	14	316	6,520	...	452	20,395
1863-64, ...	2,611	8,656	473	35	316	6,610	62	750	18,013
1864-65, ...	4,544	9,461	540	44	442	7,515	94	1,557	21,083
1865-66, ...	5,442	11,162	847	96	600	8,624	167	2,885	24,053
1866-67, ...	4,895	7,650	876	88	725	7,374	127	2,729	19,006
1867-68, ...	5,174	7,727	947	96	480	8,048	140	3,212	19,400
1868-69, ...	6,137	8,423	1,805	156	591	9,764	28	3,462	23,442
1869-70, ...	861	8,816	16,822	300	343	12,644	63	11,568	28,281
1870-71, ...	2,785	9,022	2,784	160	645	9,608	1,668	5,461	21,211
1871-72, ...	4,576	8,410	4,080	265	720	8,399	305	4,308	22,474

Canal revenue.

The following statement shows the receipts and charges on account of canals for a series of years :—

Year.	Collections.	Patwáris fees.	Payments.		Total.	Percentage of payments to collections.
			Establishments.	Contingencies.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1866-67, ...	69,977	...	1,100	...	1,100	1 57
1867-68, ...	1,40,251	...	1,200	...	1,200	0·855
1868-69, ...	1,69,327	455	1,065	...	1,520	0 897
1869-70, ...	1,91,210	2,743	413	...	3,156	1 65
1870-71, ...	1,15,565	2,245	240	...	2,485	2·15
1871-72, ...	1,30,536	2,768	263	10	3,041	3·02
1872-73, ...	1,24,220	5,311	240	...	5,551	4·47

History.

Putting aside the traditional history of the district, which connects Chakarnagar in the Jumna-Chambal duáb with the Ekachakra of the Mahábhárata, we may fairly assume for it much importance at a very early period. Besides Kudarkot, Múnj, and Asi, there are numerous *kheras* or mounds marking the sites of old cities all through the district, and its natural features must have aided much in rendering it a secure retreat for the lawless and ill-disposed. A belt of luxuriant *dhák* jungle, some ten *kos* in breadth, formerly stretched across the northern part of Etáwa from east to west, and though now much reduced by cultivation, traces of it may be found from Cawnpore through Etáwa, Mainpuri, Eta, Aligarh, and Bulandshahr up to Meerut. The entire south of the district was one mass of ravines, then densely wooded, and even now retaining some of its old characteristics, as the remains of *Acacia* forests show, whilst right through the centre of the district flowed the Sengar, with its raviny banks, only inferior in size and grandeur to those of the Chambal and the Jumna, and which like them were covered with a thick jungle of *khair*, *babúl*, and *riunj*. All this country must have been a very difficult one to penetrate and occupy, and for a long period formed one of the strongholds of the Meos, the Ishmaelites of the Upper Duáb. How far the tract was subordinate to the neighbouring kingdom of Kanauj cannot now be ascertained; but as the present dominant races trace their arrival in Etáwa to a period subsequent to the Musalmán invasion, and say that they supplanted the Meos, it may well be supposed that from the tenth to the twelfth centuries the country generally was given over to these Meos, and consisted of little more than a tangled mass of ravines and broad expanses of jungle, with here and there large towns which formed the centres of patches of cultivation, but were separated from each other by intervening belts of forest and formed no connected territory. Indeed, up to the conquest, the trans-Jumna tract, with its labyrinth of ravines, was densely wooded, and it is only of late years that the wants of the railway have helped to thin its jungles.

Múnj and Asi.

In one of his reports Mr. A. O. Hume writes: —"Though it is not, I believe, the commonly received identification, I have no doubt myself that the famous place of Múnj, which Mahmúd destroyed in 1017-18, is no other than the Múnj situated in this district, 15 miles north of Etáwa, the size and height of whose *khera* is almost, if not quite, unequalled in the Duáb." Again Asi or Asai, now a small village of Brahman cultivators on the banks of the Jumna, is said by tradition to have been one of the gates of Kanauj, and is also identified with the Asi visited by Mahmúd. Firishta, as translated by Briggs,[1] mentions that in his twelfth expedition in 409 H. (1017 A.D.), Mahmúd passed from Kanauj to Muttra, and thence to Múnj. He found the fort of Múnj full of fighting men, who held out for twenty-five days, but the place being no longer tenable, "some rushed through the breaches on the enemy, and met that death which they no longer endeavoured to avoid; others threw themselves headlong from the walls and were dashed to pieces; and others, again, burned themselves in their houses, with their wives and children, so that not one of the garrison survived." Hence Mahmúd proceeded against Raja Chandpál, and then agaist Raja Chandra Rái. Al Utbi,[2] in the *Tárikh-i-Yamíni*, from which Firishta borrowed much of his information, distinctly states that, after crossing along below the outer Himálayas, Mahmúd took Baran (Bulandshahr), Kulchand's fort (Mahában), then Muttra,[3] and then Kanauj. From Kanauj he went to Múnj, "known as the fort of Brahmans, the inhabitants of which were independent as headstrong camels. They prepared to offer opposition like evil demons and obstinate Satans, and when they found that they could not withstand the Musalmáns, and that their blood would be shed, they took to flight, throwing themselves down from the apertures and the lofty and broad battlements: but most of them were killed in this attempt. After this, the Sultán advanced against the fort of Asi, the ruler of which was Chandálbhor, one of the chief men and generals of the Hindús. He was always engaged in a career of victory, and at one time he was at war with the Rái of Kanauj, when the campaign lasted a long time, but in the end the Rái was compelled to retreat, after having put to some trouble the friends of the ruler of Asi. Around his fort there was an impenetrable and dense jungle, full of snakes, which no enchanters could tame, and so dark that even the rays of the full moon could not be discerned in it. There were broad and deep ditches all around. When Chandál heard of the advance of the Sultán, he lost his heart from excess of fright; and as he saw

[1] Muhammadan power in India, I., 59. [2] Dowson's Elliot, II., 46. [3] Elliot (II., 458) identifies Múnj with Manjháwan or Majháwan, the ruins of which are still visible on the Rándu river, ten miles from Cawnpore, and Asi with a site lower down on the banks of the Ganges, ten miles north-east of Fatehpur, where at a later period Jaichand deposited his treasure. Taking all the evidence, the proposed identifications of Asi and Múnj with the old sites bearing those names in this district is the more probable.

death with his mouth open towards him, there was no resource to him but flight. The Sultán ordered therefore that his five forts should be demolished from their foundations, the inhabitants buried in their ruins, and the demoniacal soldiers of the garrison plundered, slain, and imprisoned. The Sultán when he heard of the flight of Chandál was sorely afflicted, and turned his horse's head towards Chand Rái, one of the greatest men in Hind, who resided in the fort of Sharwa."

The *Rauzat-us-Safa* observes the same order, with the omission of some names. *First*, the fort of a converted Hindu (Baran); then the fort of Kulchand (Mahában); then the holy city, not named (Muttra); then Kanauj; then Múnj; then the fort of Chandpál, and, lastly, the pursuit of Chand Raja. The other historians are mere copyists, more or less careful, of the earlier writers, and give us little assistance in identifying either the route or the places visited by Mahmúd, and it would appear to be safer to follow the *Yamíni*. Mahmúd crossed the Jumna on the 20th *Rajab* 409 (3rd December, 1018 A.D.), and reached Kanauj on the 8th of the following Shabán (December 21st, 1018), and on the 25th Shabán (6th January, 1019) was marching after Chand Rái in the jungles beyond Sharwa, which has, elsewhere, been identified with Sarsáwa, in the Saháranpur district.[1] Thus the march from the usual ghát in the north of the Saháranpur district to Kanauj, including the capture and plunder of Baran, Mahában, and Muttra—and at the last town there must have been much delay owing to the immense quantity of spoils—occupied him only eighteen days. Taking the route by the Jumna back to the same ghát by which he had previously crossed, it would naturally fall by Múnj, on the Farukhabad road in parganah Etáwa, and by Asi at the end of that road on the Jumna; and accepting the identification of Sharwa with Sarsáwa, he would have a fortnight for his return march, a time quite sufficient for the purpose. Firishta[2] mentions Asni (Asi) as the place where Kutb-ud-dín discovered the treasures of Jaichandra, the last Ráthor ruler of Kanauj, in 1192 A.D. Chandwár, in the Jumna ravines, was the scene[3] of the Raja's defeat, and lies a little to the north of Asi, a fact which would corroborate this identification.

The Bhars at Asi.

Another suggestion would identify the Chandálbhor, ruler of Asi, with a prince of the Bhar tribe, who are considered Chandáls or outcastes by the Rajpúts of North-Western India, and that the name should therefore be written Chandál Bhar. In support of this identification we have the fact that the Bhars, up to a late period, occupied and owned considerable portions of Eta, Cawnpore, Fatehpur, and Allahabad, that traces of their name are still to be found in parganah Barna (Bharna) and Bharthna, and that tradition points them out as the rulers of the middle and lower Duáb at an early period.

[1] Gazeteer, II., 245. [2] Briggs, I., 193 [3] Elliot, II., 297.

Mr. Benett, in a note[1] on the Bhar kings of western Oudh, quotes the local traditions regarding Bal and Dal, the great Bhar heroes of that province, whose names appear in the legends of from 1000 to 1400 A.D. Again, the ancestors of the great Kánhpuriya clan of Rajpúts, Sahas and Rahas, are said to have completed the conquest of the western half of the Partábgarh district in Oudh, by inflicting a decisive defeat on the Bhars, whose leaders, Biloki and Tiloki, were left dead on the battle-field. The Bais also have a tradition that the founder of the house of Dundiakhera defeated the Bhar leaders, Dal and Bal, on the banks of the Ganges in the Rái Bareli district; and another tradition has it that the Bhars were destroyed by Ibráhím Shah Sharki at Dálamau, on the Ganges, a place at which Ahírs yearly congregate and offer up milk to the *manes* of Dal and Bal, at their reputed tomb. Mr. Benett has elsewhere shown that the Kánhpuriya leaders, Sahas and Rahas, were contemporaries of Abhaichand and lived in the thirteenth century. Firishta records that in 1246-47 A.D. "Sultán Násir-ud-dín marched through the centre of the Duáb and took Tilsandah (?) fort, and the same year advancing towards Karra laid waste the villages of Dalki and Malki and took prisoners a number of their family and servants. This Dalki and Malki were kings in the neighbourhood of the Jumna and had formerly stations at Kálinjar and Karra." Minháj-us-Siráj relates[2] that in 645 H. (1248 A.D.) the imperial army, under Ulugh Khán, marched to Karra, and there was in this neighbourhood "a Rána who was called Dalaki-wa-Malaki. He had many dependants, countless fighting men, great dominions and wealth, fortified places and hills and defiles extremely difficult of access. All these he (Ulugh Khán) ravaged. He took prisoners the sons, wives, and dependants of the accursed one and secured great booty. He secured 1,500 horses of a peculiar breed which he brought in for the use of his army. His other booty may be inferred from this." From the similarity of names there can be no doubt but that the Dalaki-wa-Malaki of the Musalmán historians, the Tiloki and Biloki of the Kánhpuriyas, and the Dal and Bal of the Bais, refer to the Bhar princes of the lower Duáb and west bank of the Jumna, who flourished about the middle of the thirteenth century. Lassen mentions a person, whose name is not given, who was the first of his race who rose to distinction amongst the Káyaths of Kausámbhi and took the fort of Ajaigarh. He was followed by six princes, the last of whom was Máliká, who is indentified with the Malki of Firishta, thus placing the commencement of the dynasty in about 1100 A.D. On attaining to royal power the Bhars were advanced to the dignity of Káyaths, and this fact is curiously borne out by inscriptions preserved in the old fort of Garhwa near Shiurájpur, in the Allahabad district. In addition to inscriptions of the Gupta princes of the second century there are several others bearing date 1199 *samvat* (1142 A.D.) recording gifts made by

[1] Indian Antiquary, I., 265. [2] Dowson's Elliot, II., 348.

the Káyath Thákurs of the neighbouring villages, and several statues, three of which are dedicated to the Hindu triad. Along with these is one of the well-known bearded Bhar figures which in appearance and workmanship is of older date than the statues of Vishnu, Shiva, and Brahma, and is connected with a local Bhar dynasty by tradition. Both the fort of Garhwa and other old forts in the neighbourhord well fulfil the description of the Musalmán historian, hidden as they are amongst the outlying spurs of the Kaimor range, and it is worthy of remark that the principal village near Garhwa still bears the name of Bhargarh. There can, therefore, be little doubt that the Bhars were a powerful tribe throughout, at least, the lower Duáb and the country to the west of the Jumna at the beginning of the twelfth century, and it may safely be inferred that one hundred years earlier, they were of sufficient importance to hold a place like Asi, seeing that they owned a great part of Eta and Cawnpore for several hundred years after the invasion of Mahmúd.

Kudarkot inscription.

Although nothing has been recorded regarding the people of Múnj and Asi beyond the meagre particulars given above, yet these are sufficient to show that there were centres of population of some importance amid the jungles of Etáwa in the eleventh century, and that then, as now, the great road connecting the country of the five rivers with the lower Gangetic delta ran along the Jumna through the middle of this district. Again in 1193 A.D., Kutb-ud-dín pursued Jaichandra through the district to the raviny country along the Jumna in parganah Fírozabad of the Agra district, and, after defeating the Ráthor, must have passed southwards through Etáwa on his way to Benares. Connected with this period is the following inscription which was recently discovered amongst the ruins of Kudarkot, and which from the form of the letters may be safely referred to the tenth or eleventh century. It records the dedication of a residence for Brahmans by one Taksha-datta, son of Harivarma, in memory of his father, and apparently contains the names of the first six Brahmans who resided there. It is of purely local interest, and is only of use in showing that in Kudarkot was a Brahman colony probably of somewhat similar character to that found by Mahmúd in Múnj:—

Inscription on a stone found at Kudarkot, in 1875.

॥ ओं नमः ॥

सन्निहितनीलकण्ठा नितम्बतटशोभिनी स सिंहगुहा ।
जयतिप्रालेयाचलभूरिव दुर्गा सदा सुमुखी ॥
आसीच्छ्रीहरिदत्ताख्यः ख्यातो हरिरिवापरः ।
श्रीहर्षणसमुत्कर्षं नीतोपि विकृतो नयः ॥

अविचलितरत्नसंचयमक्षुभितं भूभृदवधृतभुजङ्गम् ।
पुङ्गवतमस्य विसदृशमासील्लक्ष्म्यर्जनं यस्य ॥
तस्याभवत्सुतनयोहरिवर्मनामा श्रीमम्महत्यपरनामकृतप्रतीतिः ।
यस्मिन् रवाविव तपत्यखिलस्वबन्धुस्त्रीवक्त्रपङ्कजवनानि विकासमीयुः ॥
यस्याद्यापि हतारातिमन्दिरोद्यानपादपान् ।
दावव्याजेन दहति प्रकामं कोपपावकः ॥
विशालवक्षः फलकाभिलक्ष्य प्ररूढखड्गव्रणसन्निवेशाः ।
अनेकसंपट्टिजयाङ्कसंख्या निखातरेखा इवयस्यराज्ञः ॥
सरागयापि यस्यासीद्द्वयं द्रष्टुं न पारितम् ।
यत्पृष्ठमरिवाहिन्या यच्चक्षः परस्त्रिया ॥
प्रजापतिं निर्मितसप्तसागर क्षमाधरं यो लघयन् सिसृक्षया ।
महाह्रदानम्बुनिधीनकल्पयत् सुराधिवासानचलांश्च कोटिशः ॥
महान्तः कर्कशात्मानो बद्धमूला अपिक्षितौ ।
सावज्ञमाज्ञयायेन नतिंनीता महीभृतः ॥
स्वप्रसादमहाभार गुरुभूततनोरिव ।
यः कूपखननव्याजैःसिराभूमेरमोचयत् ॥
मरणाभिमुखा लुब्धाः समेताः फल काङ्क्षया ।
विमुखा येन रिपवः कृता न पुन रर्थिनः ॥
लोके प्रार्थयता पूर्वं व्यवहारेषु कौशलम् ।
येनार्थित्व मगत्वैव जिताः प्रत्यर्थिनः सदा ॥
जनया मास यः पुत्रं चयी रत्नगदीक्षितम् ।
श्रीतक्ष दत्तनामानं नमितारिशिरोधरम् ॥
सवर्षाभय प्रदान सहजाः सन्तस्तथानेकशो ।
यट्टानेनयशोऽर्थिनातृणमिवत्यक्ता वयं केवलम् ॥
इत्युच्चैः परिवृद्धमन्यव इव प्राप्यावसानान्तरं ।
तब्ध्वास्त्रव्रणरन्ध्रनिर्गमपथं यस्यासवो निर्ययुः ॥

रम्यं गरिष्ठमति संतत वेदविद्या व्याख्यान घोषवधिरीकृत दिङ्मुखोऽस्मिन् ।
उच्चैरचीकरदुरुस्थिरचारुचित्रं चैविद्यमन्दिरमुदारमिदं स साधुः ॥
यावद्गुणाः शशिकरा इव तस्य लोक माल्हादयन्तु गतसान्द्रतमः समूहाः ।
यत्तावद्विजाति भवनं भुवनाभि राममव्याहता दिकृतसंविधि तावदास्ताम् ॥
भद्रेणतेरचिताषामन तनयेन सुरचितश्लोकाः ।
येशानिनापि लिखता सूच धृता देव देवेन ॥
बहृच चरणः साङ्कृत्यसगोचः सूर्य दत्त पुचो महासेन दत्तः ।
काण्वीयचरणः वत्ससगोचः गोवत्ससोमपुचो जात वेद सोमः ।
छन्दोगचचरणः कुहलसगोचः कुलदीपकार्तिपुचः विश्वधर कीर्तिः ।
बहृच चरणो रमवस गोचः चरितधरपुचः श्रीचन्द्रधरः ।
काण्वीय चरण औपमन्यव सगोचो वसुस्वामि पुचो बहुरूप शर्मा ।
छन्दोग चरणो गालवस गोचो धृत गुप्त स्वामि पुचः ।
यत्तैर्महत्तमे श्रीमन् चैविद्यज्ञानु पालने ।
कारितं धाम श्री मम्मस्य सुखाय ॥

TRANSLATION.[1]

1. Glory to Durgá, ever pleasing, white as sheets of snow, placed near Siva, with slender waist, and the Lion and Kártikeya sitting by her side.
2. There was one named Srí-Haridatta, renowned like a second Vishnu, uncorrupted by the smiles which fortune lavished upon him.
3. Whose gain of riches, stable in gems, undisturbed and exclusive alone of the gems which serpents hid in their heads beneath the largest hills, was unrivalled.
4. To whom a virtuous son born named Harivarmá known also by the name of Mamma, under whose sunshine of glory the lotus-forests made by the faces of the damsels of his household flourished.
5. The ruins of the palaces, orchards and trees of whose enemies still occasionally blaze as if with the fire of his fury.
6. The scars of the wounds inflicted with swords which are on his splendid chest show like marks counting the victories he had gained over his enemies.
7. Though desirous, his foes could not view his back turn, nor could his mistresses his chest.
8. Who excelled even the great Progenitor, who created the seven oceans, the earth and the mountains, in his own power of creation which he exercised in forming large lakes like seas and temples to the gods like so many mountains.

[1] This translation was made by a Benares Pandit.

9. Great supporters of the earth (mountains or kings) with hardened hearts and roots fixed within the earth were made to bow down before him with all indignity.
10. Who opened the veins of the earth under the pretence of sinking wells, the earth which had been surfeited with his glory.
11. His foes who, bent on death and determined, came against him with a desire of success, were sure to be disappointed, but the poor were never so who came prostrated, needy, and desirous of gaining their object.
12. In his policy he was never known to yield, but always put down his enemies by force.
13. To this monarch was a son born named Taksha-datta, educated in the reverence of the three Vedas, the puller-down of the crowns of his enemies.
14. Wrathful at the slight with which the monarch, fond of glory, was about to vent his spirits, they whose constant virtue had been the preservative of all mankind, being now at the top of their patience, found out their way through some wounds with the sword which he had received.
15. This monarch, who had by the chanting of the Vedas deafened the four quarters, caused to be built in this place an institution, graceful, majestic, with the walls variously painted, for the instruction of the three Vedas.
16. As long as his glory, like the rays of the moon, dispels the darkness of the world, so long let this Brahmanical institution, the delight of the world, continue to flourish in all its original design.
17. These verses have been composed by Bhadra, the son of Vamana, and by Aisáni, and have been inscribed by the mason Devadeva.

I. Mahásena-datta, son of Surya-datta, of the family Sankritya, in the branch of Bahvricha.
II. Játaveda-soma, son of Govatsa-sama, of the family Vatsa, in the branch of Kanva.
III. Visvadnara-kírti, son of Kuladipa-kírti, of the family Kuhala, in the branch of Chhandoga.
IV. Chandradhara, son of Charita-dhara, of the family Rasava, in the branch of Bahvricha.
V. Bahurúpa-sarma, son of Vasusvámí, of the family Aupamanyava, in the branch Kanva.
VI. ....., son of Dhrita-gupta-svámi, of the family Gúlava, in the branch of Chhandoga.

By these was this institution prepared to perpetuate the study of the three Vedas..... for the comfort of Mamma's soul.

Rajpút immigration.

During the twelfth century, the Sengars from the south invaded the district and formed one of the first permanent Rajpút settlements of any extent. They were soon followed by Kanaujiya Brahmans, who obtained grants of villages for their services, and gradually became an important element in the population. The Káyaths, too, were early settlers and grantees of the lands of the Meos, and divided with the Sengars most of the eastern half of the district. The Gaur Thákurs, at this time, held possession of Bidhúna, Phaphúnd, and part of Auraiya, but, having taken the side of the Ráthors, were first defeated by the Chandels of Mahoba, and were subsequently dispossessed by the Káyaths and Sengars. The Parihárs

of Sandaus came about the same time into the district, and have ever since occupied the wild district of the Pánchnadi. In the thirteenth or fourteenth century came the Chauháns, from whom the Rajas of Partábner and Chakarnagar, the Rána of Sikrauli, the Ráos of Jasohan and Kishni, and other houses sprang. They occupied the west of the district, as the Sengars held the east. Long afterwards came the Bhadauriyas, and with them the Dhákaras: the former have settled in Kamait, and the head of their clan in this district is the Ráo of Barhpura. Between the thirteenth and seventeenth centuries small bodies of Gahlots, Kachhwáhas, and Bais obtained settlements in the district under the Sengars and Chauháns, who then, as now, divided all the real power between them.

Musalmán period.

Whilst all the neighbouring districts submitted more or less to the Musalmán conquerors, and admitted large colonies of Shaikhs, Sayyids, Patháns, and Mughals, the Hindús of Etáwa were always able to hold their own and bid defiance to the western adventurers. The only Musalmán families of any importance are the Shaikhs of Etáwa, who came here in the time of Akbar, the Sayyids who settled in Phaphúnd in the sixteenth century, and those who received grants from Farrukhsiyar. Indeed, up to the present day, including acquisitions by purchase, the Musalmáns possess only 1·78 per cent of the total area, or 48 villages out of 1,813 in the district; and the few notices of the district that have come down to us from the Musalmán historians bear out the Hindu character of the population and its rulers. Násir-uddín Muhammad Shah bin Fíroz Shah, after chastising the revolt of Abu Bakr Shah and the old slaves of Fíroz near Hardwár in 1390 A.D., marched southwards through the Duáb to Etáwa, where he was met by Nar Singh, who received a robe and was sent back, whilst the Sultán proceeded along the Jumna to Dehli. Yahya bin Ahmad relates that, two years afterwards, Nar Singh, Sarvádharan, and Bír Bahán broke out into rebellion.[1] Bír Bahán is elsewhere called mukaddam of Bhongaon, and can be identified with the Ranbhírbhán of he list of Rajas of Mainpuri. He was father of Partáb Rudr, who was on the *gaddi* in 1450 A.D. Nar Singh, somewhat more correctly called Bar Singh in another place, can be no other than Bir Singh or Bír Singh the Tomar, who wrested Gwaliar from the Musalmáns and founded the Tomara dynasty of Gwaliar which lasted till 1518 A.D. Inscriptions still extant show his name and the name of his successors, Bíram Deo (Virama Deo), Adharan Deo, Lakshmi Sen, Ganapati Deo, Dungar Singh, Kírtti Singh, Kalyán Sáh, Mán Singh, and Bikramajít, from the last of whom the fortress was recovered by Ibráhim Lodi. The text of Firishta calls Sarvádharan "Sarvádhan Rahtor," and the translation by Briggs has Sirvodhun. The *Tárikh-i-Mubárak Sháhi* gives the name as

[1] Dowson's Elliot, IV., 25. Owing to the carelessness of the Musalmán historians, it is almost impossible to recognize proper names. Thus the Nar Singh of the *Tárikh-i-Mubárak Sháhi* is the Bar Singh of the *Tabakát-i-Akbari*.

"Sabír-wa-Adharan, two names: Sabír the accursed and Adharan." Sarvádharan is apparently a synonym of the Rái Sarwar, Rái Sír, Sabír, and Saru of other parts of the same record, who ruled from 1392 to 1421 A.D. as Rái of Etáwa, and ally of the Tomar Rái of Gwaliar. The double name 'Sabír wa-adharan' may possibly refer, to this alliance, for we have Adharan, the brother of Bír Singh, Tomar, and commander of his force, acting a prominent part in Gwaliar affairs. I have not found any name in any of the genealogies that I have examined which corresponds exactly with the name Sarwar or Sabír, or any traditions which would appear applicable to a person holding the position undoubtedly occupied by this Rái of Etáwa, except those related of Sumer Sáh, the founder of the Partábner house in Etáwa. Elsewhere it has been stated from local sources that Sumer held 1,162 villages stretching from the Farukhabad district to Etáwa, and including Bilrám and other places occupied by his clansmen. Further, we have his descendants mentioned as Ráis of Etáwa towards the close of the fifteenth century, so that there can be little doubt but that the Sumer Sáh of the Etáwa annals is the Rái Sarwar of history. All these Hindu chiefs united their forces to oppose the Musalmáns, and naturally placed themselves under the guidance of the Tomar chief, whose capacity was afterwards shown by his wresting the fort of Gwaliar from the enemy. Alarmed at the coalition of the Rajpúts, the Sultan himself marched to Etáwa against Sarvádharan, whilst his general, Islám Khán, was sent against Nar Singh. The historian goes on to say:—"The accursed Nar Singh encountered the forces of Islám Khán, and by God's grace was defeated and put to flight. The victors pursued, sending many infidels to hell and laying waste their country. Nar Singh at length sued for mercy, and came to wait on Islám Khán, who carried him to Dehli. Sarvádharan attacked the town of Balárám, but when the Sultán reached the banks of the Biyáh, the infidels fled and shut themselves up in Etáwa. The Sultán continued his march thither, and on the first day of his arrival some little fighting took place. In the night, the rebels abandoned the fort of Etáwa and fled, and the next day the Sultán destroyed it." Nar Singh remained in prison, but in 1393 A.D., Sarvádharan, Jít Singh Ráthor, and Bír Bahán, mukaddam of Bhongaon (Bhanu-gánw), and Abhai Chand, mukaddam of Chandu, broke out in rebellion. "The Sultán sent Mukarrab-ul-mulk to put down this outbreak. When the two parties came in sight of each other, Mukarrab-ul-mulk adopted a conciliatory course, and by promises and engagements induced the *ráis* to submit. He carried them to Kanauj, and there treacherously had them put to death; but Rái Sarvádharan escaped and entered Etáwa." The Ráthor Jít Singh may possibly be identified with the Ajít Singh of the list of Rajas of Rámpur (page 67), and Abhai Chand must have been a Bhadauriya of Chandwár. The Balárám of the text[1] is the Balgrám or

[1] Dowson's Elliot, IV., 26 37.

Bilgirám of Firishta, and his translator, in another place where it is recorded that, in 1400 A.D., Ikbál Khán encountered Rái Sír and other infidels near Patiáli, explains the name Rái Sír by "the Ray of Sirinuggur (the ancient name of Bilgarám), which was at that time a principality." Bilgirám is probably Bilrám in the Eta district, which was, at this time, the head-quarters of the Eta Chauháns. I do not think that the claims of Bilgrám in Oudh are good. For "the banks of the Biyáh" the *Tabakát-i-Akbarí* has "Etáwa," and the name appears to me to refer to the old name of the Sengar river, which, according to tradition, was "Besind or Biyáh" "until the new name was given it from the Sengar colonies along its banks.

Connection with the Jaunpur kingdom.

During 1393 A.D. Khwája-i-Jahán, with the title of Malik-ush-Shark, obtained possession of the entire country from Kanauj to Bihár, and inaugurated his rule by leading an imposing force to chastise the rebels of Etáwa and the environs of Kanauj ; but during the troubles of the next ten years the Etáwa 'rebels' were allowed some rest. In 1400 A.D., Ikbál Khán marched to Eta and encountered the Ráthors under Rái Sír near Patiáli, on the banks of the '*Ab-i-siyáh*,' or Káli nadi, where a battle took place in which the Musalmáns were victorious. The Hindús fled and were pursued to the confines of Etáwa, where many were killed and many more were taken prisoners. Hearing of this expedition, Mubárak Sháh came up from Jaunpur and encamped on the Oudh side of the Ganges, whilst Ikbál Khán remained at Kanauj. In the following year we again hear of "the accursed" Nar Singh, who took advantage of the Mughal invasion to seize upon Gwaliar. On the death of Nar Singh, his son Bírám Deo (Vírama Deo) succeeded him in possession of the fort, and though Ikbál Khán used his utmost efforts to reduce it, he was obliged to abandon the siege, and after plundering the surrounding country retired to Dehli. In 1403 Ikbál Khán again marched against Gwaliar, and was met by the son of Bírám Deo at the fort of Dholpur, where the Hindús were defeated, and fled by Dholpur to Gwaliar, which still remained in their hands. In the following year Ikbál Khán marched against the Etáwa chiefs. There he met Rái Sarwar, who has been identified with Sumer Sáh, one of the Etáwa Chauháns, the Rái of Gwaliar, either Bírám Deo or his son, the Rái of Jálhár, and a number of Hindú *ráts*, and shut them all up in the fort of Etáwa. "The siege was carried on against them for four months, but at last they gave tribute and four elephants on account of Gwaliar, and so made peace. Ikbál Khán then went towards Kanauj, but was finally obliged to retreat towards Dehli."

Numerous expeditions against the Hindús of Etáwa.

Shortly after the accession of Khizr Khán in 1414, Táj-ul-mulk swept round through Eta, Etáwa, and Mainpuri, with such a force that the Hindu nobles were obliged to pay him a nominal obedience. Although it is not clear what is meant by "chastising the

infidels," it may be taken to be an euphuism for a marauding expedition, in which the invaders as a matter of duty and inclination plundered wherever they were not opposed, and accepted anything given them where they found the people prepared to offer resistance. Two years afterwards the same general made a similar raid; beginning this time with Gwaliar, on the north-west, he passed the Jumna opposite Chandwár, and made for Eta and Rohilkhand. In 1418 he made another circuit from Budaon, through Eta to Etáwa, which was held by Rái Sarwar,[1] "but the Rái offered presents and tribute, and so obtained peace." The impression made was not a permanent one, for in 1420 A.D. Táj-ul-mulk again advanced upon Etáwa and destroyed the village of Dehli (Deoli), which gave its name with Jákhan to the old parganah of Dehli-Jákhan. It was then the strongest place in possession of the Hindús, but is now a village of no importance in parganah Barnáhal of the Mainpuri district. From Dehli the imperial forces marched against Etáwa, still in possession of Rái Sarwar, who pursued the same course he found so successful before, and bought off the invader, who turned his attention towards the neighbouring Hindu principality of Chandwár. The great Táj-ul-mulk died in 1421, and Khizr Khán led the expedition of that year in person. He found that Rái Sarwar had died during the year, and "his son, being unable to make resistance, paid his revenue and tribute money." Khizr Khán fell ill here, and returning to Dehli died there in May, 1421. He was succeeded by his son, Muizz-ud-dín Mubárak Shah, II. In the early part of 1424, Mubárak Shah, after his Gwaliar campaign, "remained encamped on the banks of the Chambal, levying taxes and revenue from the infidels of the neighbourhood, according to old custom." The rain-crops of this year failed, so that the royal forces were obliged to return to Dehli. In 1426 another expedition was made for collecting tribute, and the Ráis of Gwaliar, Bhongaon, and Chandwár "paid their revenue according to the old rule."

The campaign of the Jaunpuris.

Hardly had the Dehli forces disappeared, when Mukhtass Khán, brother of the Jaunpur king, entered Etáwa in force, and Mahmúd Hasan was sent against the Jaunpuris with ten thousand brave and experienced men. "The *malik* marched with this force, and came to the place where the Sharki army was encamped. When Mukhtass Khán heard of his approach, he retreated and joined his brother (Ibráhím Sháh) Sharki. Malik Mahmúd Hasan remained there some days, seeking to take his opponents unawares, but they were on the alert, and he could not find an opportunity. He then returned and joined his own army. Ibráhím now advanced along the banks of the '*Ab-i-siyáh*' (Káli nadi) to Burhánabad, in the district of Etáwa. The Sultán marched against him from Atrauli and arrived at the town of Páyin-Kotah (Málí-kona, Málíkota), where the two

[1] Dowson's Elliot, IV., 47, 51, 52, 53, 58, 60, 63, 64, 75, 263, 416, 458.

armies were only a short distance apart. When Sharki saw the magnificence and the bravery of His Majesty, and the strength of his army, he retreated in the month of Jumáda-l-awwal, and went towards the town of Rápri. Then he crossed the Jumna to Gudrang, and marching on, he encamped on the river of Katehr. His Majesty crossed the Jumna at Chandawár in pursuit, and encamped four *kos* distant from the enemy. The royal skirmishers made constant attacks upon all points, and carried off prisoners, cattle, and horses. About twenty days passed in this manner, the two armies being in close proximity. On the 17th Jumáda-l-ákhir, Sharki drew up all his forces, horse and foot and elephants, in battle array. His Majesty, Malik-ush-Shark Sarwar-ul Mulk, Sayyid Sálim, chief of the Sayyids, and several other great amírs, remained in the camp in safety, and some others were sent against the enemy, such as Malik-ush-Shark, Malik Mahmúd Hasan, and Khán-i-'azam Fath Khán, son of Sultán Muzaffar, Majlis-i-'Alí Zírak Khán, Malik-ush-Shark Sultán Shah, who had lately received the title of Islám Khán, Malik Jaman, grandson of the late Khán-i-Jahán, Kálú Kháni, master of the elephants, Malik Ahmad Tuhfa, and Malik Mukbil Khán. The battle began and went on from midday till evening, but as night fell the combatants withdrew to their respective positions. Neither side turned their backs, but remained fighting till the last. There were many wounded in the army of Sharki, so that when next day he saw the strength of the royal forces, he retreated towards the Jumna. On the 17th Jumáda-l-ákhir, he crossed from Gudrang to Rápri, and from thence marched to his own country. The Sultán pursued him to Gudrang; but as the combatants on both sides were Musalmáns, His Majesty yielded to the intercession of his nobles and gave up the pursuit. He then marched to Hath-kánt, where he took revenue and taxes and tribute, according to old custom, from the Rái of Gwaliar and other *rais*. Turning homewards, he proceeded along the Chambal and entered Bayána." In the last year of his reign (1432 A.D.) Mubárak Sháh sent Malik Kamál-ul-mulk with all the *amírs* and *maliks* from Tijára to coerce the infidels of Gwaliar and Etáwa, whilst he himself returned to Dehli. On his death the district was left undisturbed, beyond the occasional presence of troops from Jaunpur on their way from Kálpi to Kanauj, and the futile expeditions to recover these important cities made by the Dehli Sultán.

The Lodís.

During the troubles of this period, Hasan Khán, a Lodi Afghán, managed to retain possession of Rápri, and was nominally *jágírdár* of Chandáwar and Etáwa. He assisted the last of the Sayyids in an attempt to offer some resistance to the growing power of the vazír Hamíd Khán, but these efforts were fruitless, and Ala-ud-dín was obliged to make way for the Lodís. When Bahlol had established himself at Dehli, he found the central Duáb in great disorder, owing to the pretensions

of the Jaunpur king. Marching southwards, he confirmed Isa Khán in Koil, "Rái Partáp, chief of the zamíndárs of those parts" was confirmed in Bhongaon, and Kutb Khán in Rápri, with apparently Chandáwar and Etáwa as appanages. From thence Sultán Bahlol went to Etáwa, the governor of which likewise offered him homage. Mahmúd Sharki, dissatisfied with the defeat of his troops under Fath Khán, led himself a large force and encamped in the country of Etáwa, when, after some desultory fighting, a peace was patched up through the good offices of Kutb Khán and Rai Partáp, on the basis of previous possession. This did not prevent Muhammad Shah, the successor of Mahmúd, from trying his fortunes again, but his defeat near Rápri placed the entire country at the feet of Bahlol. Sultán Husain, the successor of Muhammad Shah, renewed the struggle, and Etáwa remained under Jaunpur, on the oft-repeated basis of the numerous treaties that were made that the country formerly held by Sultán Ibráhím should be considered as under Jaunpur. The Musalmán nobles of Etáwa took part in the conspiracy, which resulted in the assassination of Nar Singh, the son of the Bhongaon chief, and joining the Jaunpuris and all the malcontents of the Duáb marched on Dehli. Continuous fighting took place for some days and ended in the usual truce which lasted for a short time.

Bahlol Lodi.

The intrigues of the Jaunpur faction soon produced another war. Bayána acknowledged them, and Etáwa must have been on their side, for the queen-mother of Jaunpur, Bíbí Ráji, died here (1486-87 A.D.), and, on her death, Sultán Husain of Jaunpur received letters of condolence from Gwaliar, Bayána, and Chandwár. Husain marched as far north as Budaon, and crossing the Duáb threatened Dehli itself, when another and no better kept truce was made. This time Bahlol was the agressor and began by seizing on Husain's parganahs of Jaláli, Koil, Patiáli, Kampil, and Sakít (1487 A.D.) In the following year Husain was defeated at the battle of Sonhár, and again at Rápri, after which Bahlol marched upon Etáwa. The fort was then held by Ibráhím Khán, brother of Husain, and Haibat Khán Gargandáz, who fought for three days, but eventually begged for mercy and surrendered the fortress. Bahlol appointed Ibráhím Khán Lohání to command in Etáwa, and assigned some parganahs to Rái Dádand.[1] He then crossed the Jumna and drove Husain from Kálpi to Panna, and thence to his own country, which also fell to the arms of Bahlol. The same year Rái Sangat Singh,[2] the son of Rái Dádand, was dismissed from the government of Etáwa; and Bahlol fell sick, on account of the excessive heat, near Maláwi in Sakít, and died there in the year 1488. He was succeeded by Sikandar Lodi, who spent much of his time in attempting the reduction of Bayána, Dholpur, and Gwaliar, and for this purpose founded Agra as the

[1] The Dándu Ráo of the Partábner lists. [2] The Sakat Singh of the lists.

head-quarters of his army, in order to overawe the rebels of the surrounding country, and he bestowed Etáwa and Chandwár on his brother Ala-ud-dín, or as he is generally called Alam Khán, the same who invited Bábar to India. Ibráhím succeeded his father Sikandar in 1517 A.D., but lost much of his power and influence in his quarrel with his brother Jálál Khán. Ibráhím marched down the Duáb to meet his brother and encamped for some time at Bhongaon and at Etáwa, and henceforward Etáwa seems to have had a regular Musalmán governor. On his arrival in Hindustán, Bábar found the territories in the neighbourhood of Etáwa under various governors. Muhammad Zaitún was in Dholpur, Tátár Khán Sárang Kháni was in Gwaliar, Husain Khán Lohání in Rápri, Kutb Khán in Etáwa, and Ali Khán in Kálpi. Kanauj, with the whole country beyond the Ganges, was entirely in the possession of the refractory Afgháns, such as Nasír Khán Lohání, Marúf Farmúli, and a number of other amírs who had been in an open state of rebellion for two years before the death of Ibráhím (1526 A.D.).

The Mughals.

After the defeat of Ibráhím, Bábar was joined by most of the Lodi nobles, and marching down the Duáb he despatched expeditions in various directions. Rápri was abandoned, and occupied by his troops. Etáwa and Dholpur were besieged, but pressed by the Rána of Udepur on the west and the Afgháns of Jaunpur and Bengal on the east, Bábar was obliged to recall the troops that he had sent to invest Etáwa and Dholpur, and ordered them to join Prince Humáyún at Chandwár on the Jumna. With the defeat of Rána Sánga of Udepur, Bábar was at liberty to reconquer the Duáb, and the consternation produced by his success was such that Rápri and Chandwár at once gave in, and Etáwa, which had never yet submitted to his power, was surrendered by Kutb Khán, who held it, and it remained in the hands of the Mughals until the defeat of Humáyún. Sher Shah found this portion of his possessions a difficult one to manage, and when the rebellion and disobedience of the zamíndárs who live in the parts about the banks of the rivers Jumna and Chambal became known to him, he brought 12,000 horsemen from the Sirhind Sirkár and quartered them in parganah Hathkánt and that neighbourhood, and they repressed the zamíndárs and cultivators of those parts, nor did they ever pass over one person who exhibited any contumacy. He opened the country with roads and built saráis and watch-houses along them, and re-organised the whole revenue administration. In fact, without the foundation laid by Sher Shah, Akbar with all his power could not have managed in so short a time to inaugurate his great reforms. Under Humáyún, Etáwa and Kálpi formed the *iktas* of Husain Sultán Uzbek and Yádgár Násir Mirza. Both were attacked by Kutb Khán, son of Sher Sháh, who perished in the battle that ensued near Kálpi, but all subsequently fell into the hands of the Afghán prince. In the reign of Akbar, Etáwa was

nominally included in the súbah of Agra and the sirkárs of Agra, Kanauj, Kálpí, and Irichh. Up to the British occupation the authority of the Musalmán governors extended only so far as their power was felt, and neither as proselytisers nor as settlers have they left their mark in Etáwa as they have done in other districts of the Duáb. Bahádur Khán-i-Shaibáni, younger brother of Khán Zamán, brother of Ali Kúli Khán, and a creature of Máham Anka, was one of the *jágírdárs* of Etáwa during Akbar's reign.[1]

Marhattas and Játs.

The local history of the district from the decline of the Mughal power to the cession to the British need not detain us long. Etáwa, with the rest of the Duáb, fell for a time under Marhatta domination. After the battle of Pánipat the Marhattas departed, and the district was ruled from the Ját garrison at Agra until 1770, when the Marhattas returned and occupied the Duáb, but were again driven southwards by Najf Khán in 1773. Taking advantage of this movement, Shuja-ud-daula, Vazír of Oudh, crossed the Ganges with a considerable army and laid siege to Etáwa, from whence he expelled the Marhattas and put in a garrison from his own force, and then marched on Agra to assist Najf Khán. The district remained sometimes in the hands of one party and sometimes in those of another, until finally the power of the Oudh Vazír became supreme. Under his governors, Raja Baramal and Almás Ali Khán, Etáwa enjoyed a certain amount of protection, and finally came into the hands of the British in 1801. The history of the district from the cession to the mutiny is the history of the administrative arrangements connected with the settlement of the land-revenue, and these have been fully given in the chapter on the fiscal history, and need not be further noticed here. Etáwa was never thoroughly subdued until the arrival of the British, and in the earlier days of our administration scenes occurred which reminds one of the experiences of the imperial officers in the fifteenth century. With a comparatively light land-tax, the extension of irrigation, and a complete record of rights, the district has entered on a new stage of its existence, and the people are now better off, humanly speaking, than they have ever been since the first foreigner invaded the district in the eleventh century.

The mutiny.

Elsewhere, perhaps, the shadow of the coming calamity may have preceded the mutiny of 1857 and diffused a vague sense of insecurity, but in Etáwa there was nothing but hopefulness and peace. Mr. Hume writes[2]:—"Never apparently had the prospects of the district been so cheering; crime was, and had been for the previous two years, steadily decreasing; the revenue flowed in without the necessity of recourse to a single coercive process; public libraries and numerous schools gave rich promise of future progress; new lines of communication were being rapidly opened out; the railroad was fast ripening; the great canal, with its daily multiplying branches,

[1] Dowson's Elliot, VI., 34.

[2] From Mr. A. O. Hume's official narrative, November 18th, 1858.

steadily diffused fertility through an ever-widening area, and all classes of the community, though of course not without their minor grievances, were on the whole singularly happy and contented. Suddenly the mutiny burst upon us, effacing apparently in a day the labour of years." On the 12th of May, two days after the outbreak at Meerut, the news arrived at Etáwa through Agra. There was then a detachment of the 8th Irregulars and a wing of the 9th Native Infantry on duty here, and these were at once employed with the police in patrolling the roads and in taking precautions to insure the arrest of fugitive mutineers. For three days nothing occurred, but on the 16th of May, about midnight, a patrolling party stationed on the road, about six miles from Etáwa, met seven men armed with swords and cavalry pistols, whose appearance showed they were cavalry troopers, and gave information to the kotwál of the city. The kotwál induced the strangers to come before the magistrate, who, deeming their story improbable, sent them on to Captain Corfield, commanding the station. Captain Corfield also doubted their statements and demanded their arms. One man gave up his arms, but while they were being handed over to a sepoy, he snatched them away violently; another man then shot Captain Corfield, who fell instantly with a severe pistol wound in his right shoulder, while another trooper dashed at Lieutenant Allan (who had a double-barrelled gun in his hand, the stock of which arrested the bullet of a third pistol fired point blank at that officer's chest), knocked him down, and kneeling on his chest would have murdered him there and then, had not the kotwál and one of the police seized the trooper and killed him. By this time Captain Corfield was up and called out the guard and the Irregulars, who poured in a volley on the rebels, by which two of them were shot, one was killed as above, two were cut down by the cavalry, and two escaped at the time, one of whom was subsequently captured by the police. This band of mutineers were all Pathán troopers from Garhakota, belonging to the 3rd cavalry, who had been engaged in the mutiny at Meerut and were then making their way home. In this small fight, not only did the police and some troopers of the 8th Irregulars behave exceedingly well, but several men of the 9th Native Infantry did their duty unhesitatingly.

Capture of rebel troopers.

Early in the morning of the 19th of May, a large cart full of armed mutineers of the 3rd cavalry entered Jaswantnagar and were stopped by the police. Their arms were demanded, and one man proceeded to give up his arms, but while all eyes were turned upon him and every one was off his guard by their apparent submission, the other troopers sprang up from the cart and poured in a volley on the by-standers, killing one and wounding three men. The mutineers then made off and occupied a Hindu temple close by. Intelligence was at once conveyed to Etáwa, and Mr. Hume and Mr. Clarmont Daniell, with some five troopers, proceeded to

Attack on rebels at Jaswantnagar.

Jaswantnagar, where they found the mutineers in a very strong position. "The only way they could be got at," writes Mr. Hume, "was through a narrow door-way leading to some steps which were completely commanded from within. The whole building, which stands on an elevated platform of *pukka* masonry, as well as the walls of the platform itself, are full of loopholes, and the wall for many yards on each side of the door-way contained arches filled up with a brick-work screen made by leaving out every other brick. It is not possible to get in except through this door, and to get at this door we were exposed for thirty yards, come which way we should, to a point blank fire from men whom we could not see. Inside the door there were steps, also surrounded by a trellis-work through which shots could be fired. These steps led to a very small courtyard surrounded by '*kotris*,' small cells like those in a sarái pierced with loopholes for air. This courtyard is again commanded by the portico in front of the temple itself, which also consists of pierced brick-work, and is only accessible by steps leading out of the courtyard. Mr. Daniell and myself first got inside the grove and explored the whole of the back of the building, the mutineers firing steadily at us all the while, and we returning the fire from our double-barrels whenever we could see any portion of a man. We could not get the police well within fire, and though we went more than once within five yards of the building, the firing was so heavy that no one would make a rush. This went on till 3 o'clock, up to which time I suppose that we had 150 shots fired at us, only very few of which, by the way, came at all near us. We then went to the bungalow and got some food, which luckily one of our men had brought. At 5-30 P. M. we were again upon the ground. We learnt that the townspeople had shown unequivocal signs of sympathy with the mutineers, and had succeeded, notwithstanding the line of patrols and guards that I had established all round the garden, in supplying them with food and ammunition. There seemed every prospect of the townspeople, of whom there were some two thousand adult males, low-caste Musalmáns (camel-drivers and Juláhas), soon taking an active share in the matter if it was much longer prolonged. What sort of a place Jaswantnagar is, is well known; the Muharram preceding the disturbances was the first for many years at which troops had not been necessary to restrain the lawless violence of the population. Seeing that none of the police, of whom including barkandázes, sawárs, chaukidárs and buláhirs, there must have been eighty present, would do anything but fire up in the air at a safe distance, I had early in the day sent in for reinforcements, and had received a note saying that six more of the irregulars and ten sepoys would be sent. The former galloped on and reached about five, but the latter did not make their appearance. It turned out when they did arrive, that they had gone (I now believe purposely) some two miles down the Kachhaura road, which branches off from the Jaswantnagar one."

"Time was passing; the people of the town were very excited, and it seemed very doubtful if it would be possible to retreat even if we wished it, unless we carried the place at once, so we determined to attempt to storm the temple. The irregulars dismounted and agreed that I and a few of the sawárs should suddenly run to and jump upon the platform of a pukka well distant about 15 or 20 feet from the door-way of the building and exactly in front of it; that we should pour in a volley, and that at the same time Mr. Daniell, with the dafadár of sawárs and any one else who would go, should run swiftly along the face of the temple and brick-work screen and dash in, we following. Had we met the support that we expected we might have succeeded I doubt not; as it was, the firing was so heavy from within, that I found myself alone on the platform, while Mr. Daniell, the dafadár of sawárs (who immediately fell back), and a chaukidár, who was knocked over, were all that reached the door-way. To get in was impossible. Mr. Daniell tried to shoot through the brick-work screen; I jumped off the platform towards the door-way; one man fired, quicker than one could count, five pistols (handed to him by others, I suppose), aiming at arm's length at Mr. Daniell, he all the while perfectly cool and poking about with his revolver, trying to shoot some one through the brick-work screen. The man however was shooting through the door-way, and without leaning outside the door-way could not touch Mr. Daniell, though the balls went within a very few inches of him. To fire the sixth pistol he leant out of the door-way; the pistol was hardly off before I shot at him, and he fell back, but down went Mr. Daniell with a bad wound in the face. Every one bolted, and I hope I shall never hear such a fiendish shout as the whole town, which to a man was collected on an eminence near, gave when they saw what had happened. Long as this takes to narrate, the whole thing passed in a moment. Mr. Daniell scrambled away a few yards and then fell senseless. I tried for an instant to rally the men, but seeing that hopeless, carried Mr. Daniell, with the assistance of a barber, the only man who would come near, out of fire, and went straight in amongst the townspeople; one or two of the police then followed me of their own accord. When the crowd, whom I peremptorily ordered to disperse to their homes, saw that I did not care for them, numbers of them slunk off, and for the first time for some hours the murmurs amongst them ceased. I then made the sawárs remount and recommence patrolling round, replaced the sentinels, encouraged every one to believe that we should certainly catch and do for the mutineers next morning, washed Mr. Daniell's wound, and supporting him walked through the town to where on the other side our buggy was; as we went, the people poured out of the side alleys and soon became a threatening mob. We did not look back, or of course quicken our pace. We had not taken any sawárs or barkandázes with us because,

Attack on the temple.

Mr. Daniell wounded.

required as every man was to surround the spot, to take them away when none of them made any offer or show of going would have been to admit that we were afraid to go through the town, and insure an attack which all the police and troops collected could not have withstood. Only my názir, a Baniya, who came out after me of his own accord, and whom I never before saw with anything more dangerous than a pen in his hand, followed us, and as the mob pressed on, drew his sword and quite good humouredly said that it was very hot, and that he could not have them crowd so about us; if they did, he must hit some one; and what with his manifest good-humoured determination, and our appearing in no sort of way to notice their proceedings, we got safely into the buggy. Immediately on reaching Etáwa, I sent out Muhammad Ikrám Husain, the Deputy Collector, with instructions to maintain a vigilant guard over the temple till arrangements could be made to take the place, but in the event of the Muhammadan population of the place making any unequivocal demonstration of being about to release the mutineers by force, rather than allow so formidable a body to commit themselves irretrievably against us, to afford the besieged, by relaxing the strictness of the watch, an opportunity for escaping out of the temple. In this event, however, he was to follow and attack them in the open, directly they got some distance from Jaswantnagar. That night a violent storm came on, during which the mutineers escaped. We had, it appeared, killed one and seriously, if not mortally, wounded another, whom however they carried off with them."

Mutiny of the troops.

For some days after the affair at Jaswantnagar nothing of importance occurred, though disquieting rumours were afloat.[1] It was then resolved to remove the infantry to Barhpura, in the Jumna-Chambal duáb, where it was thought that they would be farther removed from any chance of being tampered with. Accordingly, on the 22nd May, the troops with their officers and the ladies of the station marched towards the Jumna, but the sepoys had barely arrived at the ghát when the greater portion of them mutinied and turned back. Those who remained faithful accompanied their officers and the ladies to Barhpura, which they reached in safety the same day. The mutineers, who returned to Etáwa, attacked the treasury, and the police at once disappeared. Messrs. Hume and Parker, who had remained behind, were obliged to fly and eventually rejoined the party at Barhpura. During the night, the sepoys plundered the treasury and carried off a large amount on camels, which had been provided for loading the magazine. Immediately the city rabble, led by the Mewátís, Juláhas, and some Thákurs,

[1] On the 22nd of May, information was received of the approach of a large body of mutineers by Shikohabad; an express also arrived from Mr. Power announcing a mutiny of the 9th Native Infantry at Aligarh and Mainpuri, that Messrs. Cocks, Crawford, and Kellner had ridden off to Agra, and that he and others were shut up in the fort.

rose in large bodies, and during the next day plundered the sepoys' lines, carried off the contents of the magazines and bells-of-arms and gutted the bungalows, of which they burned two, besides the Sessions court-house and post-office. The Zila and Thagi jails were next broken open, the remainder of the treasure, amounting in all to four lakhs of rupees (£40,000), was carried off, and the roof and records of the Collector's office were destroyed by fire. Every effort was made to induce the Bhadauriyas of Barhpura to aid in maintaining peace, but, until news of the despatch of a regiment from Gwaliar reached them, with little success. No great violence was as yet done to the private property of natives beyond that involved in petty highway robberies which appear to have been committed by the villagers on the roads in the district. Still large bodies of dakaits were at large, and were prepared for greater enterprises, and added much to the anxieties of the authorities. There can be little doubt that had the troops not been removed to Barhpura, they would have mutinied at Etáwa next day, and might have been tempted to add murder to plunder.

Arrival of the first Gwaliar regiment.

On the night of the 24th of May, the fugitives at Barhpura were reinforced by the arrival of the 1st Grenadier regiment of the Gwaliar Contingent under the command of Major Hennessy, and the next day Etáwa was re-occupied. Energetic measures were at once adopted for the restoration of order; numbers of persons were arrested with property in their possession stolen from the lines and bungalows; much more was given up by persons who professed that they had forcibly regained it from the robbers, or had originally taken it under their protection; Rs. 40,000 of the plundered treasure were recovered; several gangs of dakaits were broken up or dispersed, and on the 27th May martial law was proclaimed. Mr. Hume was now joined by Kunwar Lachhman Singh, Deputy Collector, and in a few days the most perfect order was re-established in the district. The old landholders of the Samthar village had ousted the new proprietors, and though called upon to yield, had fired upon the messengers and taken possession of the fort. A small force carried the fort by storm, burned it and destroyed the garrison. Very soon, however, the whole country around was up in arms; the Cawnpore, Farukhabad, Mainpuri, and Agra districts, where they bordered upon Etáwa, gradually fell into an indescribable state of anarchy, but within Etáwa itself there was peace. The zamíndárs at first altogether taken by surprise were beginning to come forward in support of the Government, and the native officials recovered their nerve and in several instances behaved manfully. To relieve the local force as much as possible, it was resolved to send the ladies and children to Agra, and they were safely escorted there by a mixed detachment of the Gwaliar regiment and the local levies under Kunwar Zohar Singh of Partábner. Dabi Parshád, tahsíldár of Bela, beat off a body of three hundred horse who had come to attack his tahsíl, but disturbances were rife in Auraiya and Phaphúnd,

and demands for aid came from the Europeans in Jalaun and Orai. With the view of protecting the district and opening up the line of communication, Mr. Hume despatched two hundred grenadiers towards Auraiya, and sent all the best of his police-officers with some trusty zamíndárs and their adherents into the Cawnpore district, and then took possession of the three neighbouring parganahs of Sikandra, Rasúlabad, and Dera Mangalpur. This brought the Etáwa forces within some twenty miles of Cawnpore itself, and at the nearest point along the canal, the tahsíldár of Bela had orders to collect supplies, which it was hoped might be thrown into the entrenchment at Cawnpore for the relief of General Wheeler's force. Thákur levies were raised, and people began almost to hope that the storm might blow over, when the mutiny of the Gwaliar regiment took place and dashed their hopes to the ground.

Mutiny of the Gwaliar regiment.

On the 16th June news came of the Gwaliar mutiny and massacre, and was communicated by the subahdár-major, or senior native officer, to Major Hennessy. The latter explained his intended course of action, that he would at once set off for Agra, but the former refused to obey and declared that he would not proceed to Agra. Major Hennessy and the other officers slept the same night as usual in front of the picquets, closely guarded by their men. About midnight they heard several conversations which showed that a considerable portion of the men were ready for treason and murder. A man came to the lines and asked:—What has happened at Gwaliar?" "They have given themselves a bad name," said one of the guard. "True," said the emissary, "but all the world knows that for the last three or four years these Firingis have exercised great *zulm:* they have ruined and taken the lands of respectable zamíndárs and have given them to Baniyas. They have exercised great *zulm*, and it is time to get rid of them. There is no *izzat* in their government: they will not make a *bádsháh* themselves, neither will they allow any one else to be a *bádsháh*, and now, too, they attempt to destroy our religion." This much was overhead of a long conversation, to which the men eagerly consented, and in parting one of the party said "*ham doctor sáhib ko dil dega.*" They then began to load their muskets with ball-cartridge, and several of them attempted by offensive hauking, spitting and other noises to provoke a reproof which might serve as an excuse for bloodshed. Mr. Span, too, heard one man propose to murder the inmates of Mr. Hume's bungalow while they were asleep. Early in the morning of the 17th June, the Europeans, still dogged and watched by the sepoys, assembled at Mr. Hume's house, and after some consultation it was resolved to retire upon Agra. At this time Kunwar Lachhman Singh with the Partábner Raja and his men, and the pick of the local horse and police, were at Agra with the ladies and children, while Ráo Jaswant Ráo, Kunwar Chhatar Singh, and the remainder of the police that could be trusted, were in the Cawnpore district, and the owners

of the forts of Partábner and Dhalípnagar were absent. With no force upon whom they could rely, and knowing that though the majority of the troops were averse to open violence, they would not resist any attempt on the part of the more ill-disposed, the resolution taken was a wise one. At dawn on the morning of the 17th, all the Europeans made for Kachhaura across the Jumna, but finding the Jhánsi mutineers within a day or two's march of the district, they pushed on to Báh, where they were joined by Jourden's party from Kálpi and Orai, including two ladies. At Báh, matters were, if possible, worse: bodies of matchlockmen paraded the country, and two or three nights before the arrival of the party, Báh had been completely plundered, and even while they were there, firing was incessant, and some houses adjoining the building within which they rested were burned before their eyes. They were, therefore, obliged to proceed to Agra.

The Jhánsi mutineers.

As soon as the Europeans left, the grenadiers plundered the property of the residents which had been recovered and the little money that remained in the treasury. They next attacked and began to plunder the new town, of which they burned a few shops, but the townspeople turned out, killed twenty-six, wounded several, and finally obliged the whole regiment to move across the river. On the arrival of the Magistrate in Agra, he despatched Kunwar Zohar Singh of Partábner to Etáwa, with instructions to protect the city, to make the best arrangements he could for the neighbourhood, and to communicate regularly with Agra. Throughout the district the people appeared well affected, and the tahsíl and thána officers maintained their position. On the 24th June, the rebel brigade from Jhánsi crossed the Jumna at Shergarh, and on the following day forcibly plundered the Auraiya tahsíl. The tahsíldár, Ram Bakhsh, managed to save the records, but on his release by the mutineers, he died shortly afterwards from the effects of the ill-treatment he had received. This man was a Baniya, but his passive fidelity to the trust reposed in him was heroic. The brigade next proceeded to Lakhna, but the tahsíldár, Ishri Parshád, removed his treasure and records to Ráo Jaswant Ráo's fort of Dhalípnagar, and so saved them. They next proceeded to Etáwa, where, on their arrival, the Mewátís again broke out and burned the remainder of the bungalows in the station. The mutineers then passed through the district to Mainpuri. Although, for a short time, the bad characters, reinforced by the prisoners escaped from the jails, prowled about in formidable bands, the district, at large, once more became tranquil. This shows, as Mr. Hume says, that "there was no latent disloyalty in the people: three times had bands of mutineers disturbed the peace of the district and let loose the lawless ruffians who, even in the most peaceful times, have ever infested its innumerable ravines; each time the mutineers being once beyond the border, the people rallied round the Government officers, all of whom they

had protected to the utmost during the disturbances and relapsed in a few days into quiet." During his absence from the district, Mr. Hume kept up a continuous correspondence with the officials and well-disposed, communicating news and orders and deciding all difficult points referred to him. Early in August, owing to certain jealousies between the talukadárs as to their respective jurisdictions, he drew up a detailed scheme assigning portions of the district with certain monthly stipends to each of the most respectable and competent talukadárs and tahsíldárs, which with some subsequent modifications stood as follows :—

Ilákah.	Manager.	Monthly allowance.	Ilákah.	Manager.	Monthly allowance.
		Rs.			Rs.
Phaphúnd and Bidhúna.	Lála Debi Parshád.	1,200	Chakarnagr,	Raja Khushál Singh.	200
Bharthna, ...	Lála Ishri Parshád.	800	Barhpura,	Ráo Jawáhír Singh	200
Etáwa, ...	Kunwar Zohar Singh.	1,500	Dalílnagar,	Rám Bakhsh, ...	1,000

Phaphúnd was directly managed by a tahsíldár subordinate to Debi Parshád, while Chhatar Singh and Láik Singh assisted when required. Ráo Jaswant Ráo of Dhálípnagar gave his assistance in Bharthna. The city of Etáwa was placed under Shámbihári Lál, of the police, as subordinate of Kunwar Zohar Singh. Raja Khushál Singh subsequently turned rebel.

Condition of the district in August, 1857.

While these arrangements were being perfected, three separate bodies of mutineers again disturbed the peace of the district. One attacked Phaphúnd on the 26th July, and plundered the tahsíl; the records, however, were saved. A second, passing through the already plundered tahsíl of Auraiya, advanced to plunder Lakhna, but both treasure and records were again saved by Jaswant Ráo, and baffled and disappointed, the rebels made off to Mainpuri. A third body made a dash at Bela, which they took, but the tahsíldár had previously removed the treasure and records to Chhatar Singh's fort of Sahár. The want of success of our troops before Dehli, and the continued absence of the Magistrate from the district, at length began to show their fruits. Rána Mahendur Singh of Sikrauli, with Niranjan Singh of Chakarnagar, attempted to eject Kunwar Zohar Singh and his officers from Etáwa; the Raja of Ruru in Bela, with his kinsmen Kaimal Singh and Indurjít, collected revenue, molested the Government servants, took forcible possession of several villages and plundered two or three. Rúp Singh, the uncle of the minor Raja of Bhareh, at the confluence of the Chambal and Jumna, did the same in Auraiya, but the remainder of the talukadárs and the mass of the people remained quiet and faithful, reporting to

Mr. Hume at Agra all that occurred, and some of them exerted themselves to send camels, horsemen and supplies of different kinds to Cawnpore. Even the rebels above mentioned were kept within bounds by letters from the Magistrate, and by the advance of Grant's column to Mainpuri, until the end of October. When, however, that column passed on without visiting the district, and it began to be rumoured that the British were with difficulty holding Lucknow and Cawnpore, the disaffected began openly to make preparations for attack, and dakaits again swarmed in every direction.

Just at this time, the Gwaliar forces appeared on the south-east frontier. Raja Bháu of Sikandra commenced a bridge at Kálpi, where an advanced guard of the mutineers had arrived and threatened Auraiya, while Rúp Singh of Bhareh began a bridge for them at Shergarh. Ráo Jaswant Ráo and Ishri Parshád, tahsíldár of Lakhna, were equal to the occasion, for though Rúp Singh was joined by Niranjan Singh of Chakarnagar and a formidable gang of dakaits under Rám Parshád and Pítam Singh, they succeeded on the 1st of November in breaking down the bridge at Shergarh and in defeating the rebels, killing seventeen men, and amongst them Rám Parshád, the real leader in the field. A vernacular proclamation issued by Mr. Hume was of great service in strengthening the hands of the loyal and well-disposed, and once more, although the rebel leaders still maintained a menacing attitude, the district was at peace. On the 1st of December, however, the Názim of the rebel Nawáb of Farukhabad, invited by the Ruru Raja and the Rána of Sikrauli, invaded the district with a force of five thousand men and twelve guns. He reached Etáwa on the 3rd of December, on the same day attacked Kunwar Zohar Singh, who had only two guns badly served and worse equipped. The Kunwar's force was beaten, his guns were captured, his gunners killed, and he was himself obliged to retreat to Partábner. Again the restless Mewátís commenced to plunder everything that they could lay hands upon, and anarchy once more took the place of order. In Bela, the tahsíldár could not move out of the fort of Chhatar Singh at Sahár, and the officials of Phaphúnd were obliged to take refuge in Láik Singh's fort of Harchandpur. Rúp Singh took possession of the Auraiya parganah, but Ráo Jaswant Ráo and Ishri Parshád held their own in Bharthna, and though the Farukhabad Názim sent his agents everywhere, they succeeded in collecting only some seven rupees from an unfortunate distiller.

December, 1857.

Arrival of the Farukhabad rebels.

The triumph of the rebels was cut short by the arrival of Brigadier Walpole's column on the 25th December. The British force advanced through the Auraiya parganah, and everywhere the rebels disappeared before them. In Etáwa, Zohar Singh surrounded Táj Khán and some of the leading Mewátís in the tahsíli, and kept them

Brigadier Walpole arrives.

there until on the 28th the force arrived, and after three men of the Rifles had been wounded in an ineffectual attempt to storm the building, the place was mined and blown up, and thus some of the most turbulent characters in the district were effectually disposed of.

Etáwa re-occupied.

On the 6th January, 1858, Etáwa was re-occupied by Mr. Hume, accompanied by Mr. G. B. Maconochie and an escort of fifty men of the 2nd Panjáb Infantry under Lieutenant Sherriff. With the exception of Auraiya, which Rúp Singh had again taken possession of, the district was tranquil. The Magistrate at once raised a local levy comprising at first 200 foot, 150 horse, five guns and 50 gunners, which was further strengthened, towards the end of the month, by a detachment of Alexander's horse. The Auraiya rebels, now, twice advanced to take Etáwa, once within thirteen and once within fifteen miles, but their hearts failed them, and it was at length resolved to attack them. A post was thrown out as far as Bakewar, and on the 7th February, Captain Alexander and Messrs. Hume and Maconochie, with detachments of horse, the local cavalry and a number of matchlockmen supplied by the loyal zamíndárs, proceeded to Anantrám.[1] About a mile beyond Anantrám they found the enemy very strongly posted; their right resting on the Cawnpore road, occupied a large mango grove with a wall six feet high all round and a small ditch in front; on their left was the village of Phúlpur, and every field between was occupied by them. Their right was the chief position and looked most formidable, the enclosure swarming with the enemy, who had one gun there. Having reconnoitred the place, it was resolved to attack it, as the effect of a retreat without doing anything would have been disastrous. The cavalry was formed into three troops and posted in different places, and Mr. Hume, having with difficulty collected some two or three hundred of the matchlockmen, gallantly advanced with them and a gun towards the entrenchment. By degrees, taking advantage of a number of small ridges intervening between him and the point chosen for attack, he reached within twenty yards of the entrenchment, keeping up as he advanced a fire from the gun in reply to one of the enemy. By this time some three or four hundred broke out to the rear and were cut up by Alexander's horse, though not without casualties, as even single fugitives, almost without exception, turned and fought. Then giving one more discharge from the gun, the matchlockmen rushed forward and entered the enclosure, flinging aside their matchlocks and taking their swords; a hand-to-hand conflict ensued, in which the enemy were completely discomfited. Altogether the rebels lost 150 killed, one gun, and all their baggage, while six were hanged. The loss on the other side was twelve matchlockmen killed and

Action at Anantrám.

[1] Sixty troopers of Alexander's horse, 80 of the local Etáwa horse, 700 matchlockmen and one gun. Of the matchlockmen only 300 joined in the fight.

a few of them and of the horse wounded. Only six miles from Anantrám, Lálpuri Gosháin, the Nana's purohit, with some regular mutineers, was encamped, but, fortunately, knew nothing of the Etáwa force, nor did they of the enemy's presence.

Parganahs Etáwa and Bharthna were now entirely tranquil, and in Bidhúna authority was re-established. The Ruru Raja still retained some mutineers in his fort and assisted those passing by, but though he several times made preparations for an attack on Etáwa, his courage failed him, and on the 7th March he committed suicide. The Auraiya rebels held their own chiefly owing to the existence of a bridge-of-boats at Shergarh, held by a guard of regular rebel troops from Kalpi, who could at any time cross to assist their allies. This bridge was one of the great obstacles to the pacification of the district, as the mutineers were in the habit of crossing by it in large bodies, and after a few days' raiding in Auraiya and Phaphúnd they were able to retire and enjoy their spoils in safety. Notwithstanding repeated applications, the Magistrate was forbidden by Brigadier Seaton to employ any regular troops in Auraiya, and thus the state of anarchy was prolonged for another six months, as matchlockmen could not oppose rebels aided by regular mutineer infantry. Rúp Singh, therefore, remained in possession of Auraiya, and the Chakarnagar Raja, Khushál Singh, and his son, Niranjan, still held the Chambal-Jumna duáb, but the rest of the district was quiet. It was kept so by forbearance and tact, for no orders were issued where they could not be enforced, and a wise avoidance of causes of quarrel prevented any embroilment with those who had not hitherto been openly disloyal. Early in March, Rúp Singh was reinforced by considerable numbers of mutineers, and it was found necessary to occupy Anantrám and Ajítmal, which, with the arrival of Colonel Riddell's force on the 13th, effectually checked all further movements of the Auraiya rebels, and enabled the Magistrate to begin the collection of the land-revenue.

The rebels still hold the Shergarh ghát.

Throughout March the Auraiya parganah continued in the hands of the rebels, whose numbers varied with the movements of Colonel Maxwell's column in the Cawnpore district. On the 16th they attacked Phaphúnd in great force, plundered the place, killed several of the townspeople and one of the police. At length an expedition[1] was permitted to proceed against them, and on the 30th March Ajítmal was occupied about a few hours after it had been stormed, plundered and burned by the rebels, who had killed four men of the guard of matchlockmen stationed there, besides wounding several others. It was found that the rebels comprised, besides regular

Action near Ajítmal.

[1] Comprising 100 men 2nd P. I., 70 Alexander's horse, 150 local horse, 200 local infantry, 100 matchlockmen, and five guns.

sepoys and cavalry, a large number of men belonging to Sháhpur, Rajpura, Rámnagar, and Ayána, and as the first three villages, especially Sháhpur, had for months been the habitual residence of gangs of dakaits who, protected by the zamíndárs and assisted by the people of the place, had made themselves a terror to the inhabitants of the neighbouring villages, it was resolved to punish them. At daylight, therefore, the force marched towards Sháhpur, and up to the village site the march of the insurgents could easily be traced by the broad track that they left. The village was found empty, and it was discovered that all the males had been engaged in the fray, and had now fled to Rájpura, which is nearer the ravines. The village was burned, and while engaged in destroying a new fort, the force was attacked by some regular rebel infantry and cavalry, who fled on being charged and made for Rájpura, which was, in turn, abandoned by them, and was burned by their pursuers. It was then resolved to retire, and as the enemy's horse was hovering about, a strong rear-guard of cavalry was thrown out. While passing by Rámnagar the enemy again came out, but a few rounds from the guns dispersed them, and they were chased into and through the village, which was found evacuated before the horse could reach it. This village also was burned, five of the enemy perished, and the main body was driven in confusion into the ravines.

Ajítmal abandoned.

Ajítmal was occupied for some time, but the troops were prohibited from advancing nearer to Auraiya. The consequence of this was that the enemy, increased in numbers and in confidence, surrounded, on three sides, the local outpost at Ajítmal, and as Colonel Riddell, commanding at Etáwa, declared that his instructions would not allow him to aid them, they were obliged to retire to Bakewar. This retrograde movement was unfortunate, for immediately bands of rebels and dakaits swarmed into and occupied Phaphúnd, Auraiya, and Bidhúna. Niranjan Singh of Chakarnagar, who, for some time past, had been actively engaged towards Charkhári, and in the attack on Colonel Maxwell's force near Bhognipur, re-appeared in Auraiya with the dakait leaders Ganga Singh, Pítam, and Bankat, and all that could be done was to harass the enemy and check his advance by sudden attacks on his outposts. On the 21st April a party started for Ajítmal, and arrived there a little before daybreak, but too late to find Rúp Singh and his men, who had made off towards Sháhpur. The pursuers, at first, took the wrong road, but eventually struck on the right one, and came up with the enemy in full retreat. Just as the rebels reached the edge of the ravines and were still 600 yards off, they opened fire and then retreated. Messrs. Hume, Chapman, Doyle, and Parker, with a few dismounted sawárs, then carefully followed, and after a running fight succeeded in accounting for seven of the enemy before returning to the uplands. The audacity of this attack had the effect of driving every rebel within ten miles of Ajítmal straight across the Jumna, the western half

of Auraiya was cleared, and Niranjan Singh fell back to Gohání, across the Jumna, with a small party of about 150 regular mutineers and the usual crowd of matchlockmen. The Jumna ghát opposite Bakewar is Dibhauli, and on the night of the 25th April, a large party of Niranjan Singh's retainers crossed the ghát, and beating off the guard took away the boat and established on the other side a number of *múrchas* between Gohání and Dibhauli, from which they fired at and annoyed other boat guards on this side of the river. It was, therefore, arranged that Mr. C. J. Doyle, with 150 cavalry, should cross above Dibhauli, and making a detour, take the *múrchas* in the rear and then push on and surround Gohání from the south, while the infantry crossing at Dhalípnagar should attack the village from the north. The operation was successfully carried out with a loss in action to the enemy of fifteen men, while three were hung, the boat was recovered, and it was shown that advantages of position would not render the enemy secure from the attacks of the local levies. Mr. Doyle was, however, severely wounded in the right shoulder.

Attack on Gohání.

In the beginning of May, numerous bodies of mutineers, flying before Sir Hugh Rose's column, entered the district through parganah Auraiya. Continuing the former system, a sharp cavalry skirmish took place near Ajítmal on the 2nd May, in which Rúp Singh's díwán and some other of his followers, who were stationed there to collect supplies, were killed. The enemy, however, daily increased in strength. Mr. Hume was taken ill, and the safety of the camp was continually threatened by real and feigned attacks. Lieutenant Sherriff fell back two miles to a strong position, on which Anantrám was taken and burned. On the evening of the 2nd May, a person calling himself the tahsíldár of the Náná of Bithúr, with about 700 men, of whom 300 were regular mutineers, made their appearance at Phaphúnd and occupied the tahsíl and thána; a portion of this force is said to have been engaged in an unsuccessful attack upon Rasúlabad, and in the afternoon Lálpuri Gosháin, with Rúp Singh and some 200 cavalry, 800 infantry, and four or five guns, occupied Ajítmal. Simultaneously, Niranjan Singh with a great crowd of rebels from Kachhwáhagarh made a demonstration near Juhikka ghát. Colonel Riddell was still unable to move, and the zamíndári posts were obliged to fall back on Lieutenant Sherriff's camp. This officer then sent the whole of his cavalry, some 300 men, to Anantrám under Lieutenant Chapman, who found the enemy in a very strong position. Their right lay in a very strong walled grove south of Anantrám; their left in a village further south still, while the intermediate space was occupied by cavalry. They opened fire with their guns as soon as the local horse appeared, and tried to lead Lieutenant Chapman into an ambuscade, but that officer prudently retired to the camp, which at once

Numerous skirmishes with the rebels.

moved on Etáwa, taking the tahsíli records with them on 80 sawárs. Almost every respectable zamíndár accompanied the force, and thus the Lakhna parganah passed out of the hands of the authorities.

Collecting boats for Kálpi.

There was now great joy in the rebel camps. Niranjan Singh crossed at Dibhauli, and taking up his quarters at Nandgáwan on this side, burned the loyal villages and attacked Lakhna itself, from which, however, he was driven off by Ráo Jaswant Singh. Phaphúnd was entirely in the hands of the rebels, who seized and murdered two unfortunate peons who had been sent to ask for succour. The inhabitants of Bharthna had always been loyal, and they now fled in thousands and tens of thousands, the local force escorting their valuables, so that little or nothing was left to the rebels to plunder and destroy. All the principal ghâts on the Jumna from Chúra, near Kálpi, to Nandgáwan, in parganah Bharthna, were held by the mutineers, who had patrolling parties at each. Mr. Hume offered, at this time, at Sir R. Hamilton's request, to collect and send down boats to Kálpi for the construction of a bridge-of-boats there, and, at last, orders came directing Colonel Riddell to march down towards Auraiya to assist the local authorities. He moved on the 9th of May to Bakewar, and on the 10th of May the Jumna expedition commenced, in which Kunwar Lachhman Singh and Ráo Jaswant Ráo accompanied the force.[1] The expedition was a remarkably successful one: in seven days, the local troops collected and raised, often from under the enemy's fire, thirty-six boats, and after many skirmishes and a pitched battle at Bíjalpur Silaua, safely conveyed the boats sixty-three miles down the river, though the whole of the villages on the right bank were hostile, and many forts and strong places on the left bank were occupied by an enemy intent on opposing their progress.

Action at Bíjalpur Silaua.

The action of Bíjalpur Silaua deserves some further notice, since in it the Etáwa locals defeated a far superior force of the mutineers, taking the whole of their guns, six in number, and killing eighty-one regular sepoys. I give the story as told in Mr. Hume's official narrative;—"We started at day-light on the 16th May, but there being absolutely no current, and the wind being dead against us, it was 11 o'clock before we neared Bíjalpur. As usual, our local horse, with the camels, &c., were a little in advance on the left bank, and when we were still some half mile off the enemy's main position, which was in Silaua (a village of the Jagamanpur ilákah opposite Bíjalpur), they (the cavalry) drew up in front of it. We halted to reconnoitre. The enemy at once opened with guns and musketry on the cavalry and musketry on us, a party of their skirmishers having crept up along the cliffs of the right bank close to us. We

[1] Comprising 110 men 2nd P.I., 150 local horse, 150 local infantry and two guns, under Messrs. Hume and Maconochie, and the whole under the command of Lieutenant Sherriff.

had ascertained that the force opposed to us consisted of between two and three hundred regular sepoys with a crowd of matchlockmen, that they were mostly posted in an almost inaccessible village by the river bank entirely commanding the channel (though they had also several outlying *múrchas* defending the approaches), and that they had six guns in position and a number of immense wall pieces. Lieutenant Sherriff determined (as it was impossible to get the boats down without doing so) to attempt to drive the enemy out of their position strong as it was. We, therefore, leaving about 70 Etáwa levies and 24 artillerymen to guard the boats, landed on the right bank, and at once threw out a few skirmishers who occupied the heights in our immediate proximity. In the meantime the enemy crossed about 40 sepoys lower down opposite their main position, who attacked the cavalry. One-half of the latter fell back on the boats, covering the camels, our riding horses, &c.; the other half wheeled right and left, fell back and advanced and kept them in check till we sent twelve of the Sikhs and about twenty of the new levies to support them, and these very soon drove the sepoys back across the river with a loss of eleven men. Whilst this was taking place, Lieutenant Sherriff, myself, and Serjeant Purcell, with the rest of the force, *viz.*, ten of the 2nd Panjáb Infantry and fifty of the new levies, advanced in skirmishing order along the river bank and the heights covering the bank. Lieutenant Sherriff's arrangements were admirable, and he so led us that after driving the enemy from crag after crag, and *múrcha* after *múrcha*, he and his men forced the rear of the main position, while the attention of the enemy was engaged in front by the new levies. Some of the sepoys fought desperately (Sherriff killed a havildár in a hand-to-hand fight), but they were soon over-powered, and the main body fled in utter confusion, leaving six guns, wall pieces, papers, plunder, &c. While we were engaged on land, Mr. Maconochie, Dr. Sheetz, and Serjeant Edmonds brought up the boats, also to a certain extent diverting the enemy's attention, but the attack of the infantry was so rapidly made good that our two light guns on board the boats never had occasion to open, as Lieutenant Sherriff had arranged that they should, in support of the land attack. The operation was most successful, great as the disadvantages were with which we had to contend. The victory was complete, the whole force behaved admirably, but the men of the 2nd Panjáb Infantry especially displayed the greatest gallantry, and a havildár of my new levies distinguished himself much; about 70 sepoys were killed on the right bank, eleven on the other, whereas we had only one sawár and two sepoys wounded, and one horse killed."

Action opposite Shergarh.

On the 18th of May, the convoy arrived at Shergarh ghát and were directed by Colonel Riddell to destroy the enemy's camp on the opposite bank. It was at first intended to support the movement by a company of the 3rd Europeans,

but on being informed that the enemy was in force about half a mile beyond the camp that it was intended to destroy, Colonel Riddell declined to allow the Europeans to join the expedition. The local infantry with the 2nd Panjáb Infantry, accompanied by Lieutenant Sherriff, Mr. Hume, and Serjeants Edmonds and Purcell, crossed the river and accomplished their task, but while they were returning, down came some hundreds of the enemy's cavalry. The locals fell back until they got amongst some *acacia* trees; then halting, Mr. Hume and Lieutenant Sherriff, with about thirty men, crept forward and fired on the cavalry, of whom some three men fell. They were then retiring, when a party of the enemy's infantry was seen trying to outflank them and cut off their retreat. The line was then extended to the left, and falling back gradually, but still facing the enemy, who now showed in rear, the engagement became general. Nothing could have been better than the behaviour of the local levies, opposed as they were to some 500 regular sepoys and 1,000 matchlockmen. Mr. Hume writes:—"On the southern side of the river there is a belt of level sand about 500 yards wide before the country rises; when we reached the edge of this we drew up our men in light infantry order along the crest of the broken ground, intending to let the enemy get pretty close up with their gun, which they had opened in the distance, and then to charge, take it and disperse them; we sounded for supports to double up, and saw a company of Europeans embarked, landed, and drawn up on our side of the river. Then the bugles sounded our recall. We thought it a mistake abandoning a very strong position, but concluding that we were intended to unite with the Europeans and turn the enemy's flank, instead of attacking the centre, as we should have been compelled to do from the position we held, fell back very slowly in skirmishing order to the water's edge. We were not a little astonished, when still about 200 yards distant from the river, to see the Europeans quietly re-embark, so that when we did get down, we found ourselves without boats, without a particle of cover, exposed to a very heavy, though distant, fire from rifles, muskets, matchlocks, and one gun. The men were very angry, but perfectly steady, and the fire that we kept up, and that Lieutenant Angelo on his own motion opened from one of my light guns (in a boat moored in the opposite side), soon after taken up by Major Walcot with a nine pounder, kept them in check; and boats arrived, and we re-embarked all the party in perfect order, with only my serjeant-major of artillery wounded (in the head with a rifle bullet), one of my infantry wounded, and one of the 2nd Panjáb Infantry slightly wounded." Colonel Riddell considered it inexpedient[1] to renew the attack, and for several successive days the enemy continued to fire on the British camp across the river. The locals, leaving a force to guard the boats, moved out of range, so that the

[1] Including all arms, he had then 650 European infantry, 300 Sikh infantry, 150 local foot, 500 cavalry, 8 guns, and about 60 European and 50 native gunners.

only loss was the killing and wounding of a few horses, goats, and camp-followers On the 24th, news of the fall of Kálpi arrived, and the same day the rebels began to disperse. On the 25th, some 3,000 of the fugitives from Kálpi, encumbered with plunder, women and children, crossed the Jumna at Eíjalpur and made for the Ganges, but Colonel Riddell considered it inexpedient to pursue them, and Mr. Hume had the boats in his charge and was not allowed to leave them to visit the Phaphúnd and Bidhúna parganahs still held by rebels. Orders at last arrived; the boats were brought down to Kálpi, and the district, with the exception of the Jumna-Chambal Duáb, became immediately tranquil. On the 2nd of June the force returned to Etáwa, and the Sikh detachment left to join its head-quarters. Although the neighbouring state of Gwaliar fell into the utmost confusion, and Ganga Singh, Niranjan Singh, and other dakait leaders continued to threaten the district, and parties of mutineers here and there had fights with the villagers, the administration was intact, the revenue was collected, and the police officers were established in their jurisdictions. Indurjít of Ruru and several sepoys and absconded convicts were arrested, and Tej Singh, the rebel Raja of Mainpuri, surrendered himself to Mr. Hume. On the 2nd of July, 1858, Mr. Hume fell ill, and gave over charge of the district that he had managed so well to Mr. G. E. Lance, and the command of the levies to Lieutenant Forbes.

Action at Rámnagar.

On the 2nd July, Rúp Singh again appeared and commenced to cross the Jumna into Auraiya opposite Bhareh. On the 6th, accompanied by a gang of dakaits under Pítam and Bankat, he attacked Ajítmal, but was driven back with loss to the ravines by a detachment of cavalry under Lieutenant Graham and Mr. Maconochie, who had preceded the main body under Mr. Lance and Lieutenant Forbes as a kind of advance guard. After defeating the enemy, these fell back to Anantrám, where the main body joined them next day by a forced march, but were too tired to push on at once, and during the day Ajítmal was again attacked, and a second time thoroughly burned and gutted even to the gates. On the 8th, the entire force attacked the rebels in Ajítmal and drove them across the river to Bhareh. On the 11th, the enemy, nowise discouraged, returned and occupied the Gújar village of Rámnagar, the same that was burned on the 30th March. Here they were attacked by the local levies, and lost fifteen to sixteen men and were again obliged to take to the ravines and cross the Jumna. There they remained quiet until the 7th of August, when they suddenly crossed and surprised the police near Juhikka, killing two men. The locals were soon near them and drove them again across the river; and on the 11th a small force crossed at Tátárpur at the junction of the Kuári river, where they captured three boats from the rebel sepoys and recovered some plundered property. Continuing their march to Nímri, one of the rebel strongholds, they took up

a position there, repelling on the 13th a well-organized attack under the dakait leaders Ganga Singh, Pítam, and Bankat, in which the rebels again suffered considerably. On the 14th, after destroying Nímri, the force returned to the Auraiya parganah. Throughout the district there was now quiet, except that at Bhareh and Chakarnagar the Rajas and their dakait allies still held out, and every night small parties of picked marksmen used to swim the river and creep up and fire on the local picquets; one naik of the levies was, however, the only victim.

The Agra fleet safely convoyed.

Late in August the Agra fleet of merchant boats arrived, and reinforced from Agra and Mainpuri, the local authorities, though vigorously opposed, were able to convoy it safely. On reaching Katariya Ghát, about a mile and a half from Chakarnagar, on the 27th August, Niranjan Singh and his men stoutly opposed the escort, but all passed by in safety. "The next morning," writes Mr. Lance, "we started at daylight for Bhareh, and the whole way down met great opposition from Niranjan Singh's men, who followed us down the river, keeping up a heavy fire. On reaching Garha Rásdár, a strong position on the banks of the river about three miles from Bhareh, and considered by Rúp Singh the key of his position, we found nearly the whole of his force with a small gun ready to resist us. We immediately opened upon them with considerable effect from the 18-pounder, and Lieutenants Forbes and Allan and myself, with the Sikhs and Etáwa levies, landing, drove them from their position, chased them through the ravines, killing one of their leaders, Damrao Singh, and about 25 men, and captured the gun carriage; they however managed to carry off the gun. We then re-embarked and dropped down to Gohání, a village opposite Bhareh on the left bank of the river, where we were joined by the remainder of the Etáwa levies under Lieutenant Graham and Mr. Maconochie. We then crossed the river, but found the fort in which large supplies of grain, ammunition, &c., were discovered had been evacuated. Mr. Collet, District Engineer, East Indian Railway, was, I regret to say, severely wounded; also two men of the Etáwa levies. On the 29th, Lieutenant Graham, with the Sikhs and some of the levies, started to clear the Jumna, in the Juhikka direction, of all boats; he returned on the 31st, having completely effected this without opposition. The same day, Lieutenants Allan and Gordon and Mr. Maconochie started with a strong force of infantry and two guns to bring down six boats which Rúp Singh had collected opposite the village of Muhawa-Sundar on the Chambal. The expedition met with considerable opposition, the rebels lining the heights and keeping up a sharp fire of musketry. On coming, however, opposite the boats, the infantry crossed under cover of the guns, drove the rebels out of their position, and carried off the boats. We had one man slightly wounded; the enemy had fifteen men killed by shell from the

18-pounder alone, and lost many more; the party returned the same night to Bhareh with the boats."

Inroad of Fíroz Sháh.

On the 6th September, a road was made to Chakarnagar, which was attacked and taken, and the whole of the Jumna-Chambal duáb soon fell into the hands of the authorities. Sahson was occupied by a force of 200 men under a European officer, and strict watch was kept over the southern frontier to prevent Rúp Singh and his followers from crossing. On the 23rd October, one desperate attempt was signally defeated at Parli by Lieutenant Allan in which the rebels lost thirty men and the whole of their camels, horse, baggage, and magazine. But the districtwas not yet free from formidable foes, for, on the 7th December, a body of some 2,000 cavalry under Fíroz Sháh and other leaders, escaping from Oudh, entered the district, plundering, burning and slaying almost indiscriminately. On the same day Mr. Hume, who had rejoined from leave, marched with a force[1] towards Phaphúnd to meet them. On arriving there, news came that Bela and Sahár had been attacked, and that the former place had been taken and plundered after several of the police had been wounded. A little later, a letter came from Lala Láik Singh of Harchandpur that his place was invested. Being reinforced by some 148 horse and 71 foot of the local levies, it was determined to relieve both the loyal zamíndár of Harchandpur and the officials at Sahár. Early in the morning of the 8th, the force marched from Phaphúnd and had only advanced some four miles, when, after crossing the canal at Hundhon, an outlying picquet of the enemy was met and driven in with the loss of one man. Moving towards Harchandpur, the main body of the enemy soon came into sight, and dispositions were made for the attack. The guns were covered on the left by Mr. Doyle with the Etáwa cavalry, on the right by two companies of infantry; beyond these was a company thrown out as skirmishers amongst the high *bájra* crops, and beyond these again a troop of police cavalry. The enemy presented a striking spectacle, showing large masses of cavalry[2] moving about with little inclination apparently to attack. They were in fact surprised and were busy in concentrating their forces and in sending off the women and baggage to the Hamra bridge on the canal under a guard. Having made their preparations, they advanced to the attack with some 1,400 regular cavalry, their regular infantry, and some riflemen on ponies. The local force changed front to face them, sending the Etáwa cavalry to the right and the police troops to the left around a village which lay between the combatants.

[1] 129 of the local infantry, 122 local cavalry, 66 gunners, and 4 guns under Lieutenant Forbes, Mr. Hume, and Messrs. Maconochie and Doyle. The enemy comprised 1,600 well-mounted and armed cavalry, 400 badly mounted men, 125 regular infantry, 500 camp-followers, 200 women and children, 2 small guns, 8 elephants, and some 30 camels. [2] The leaders were Fíroz Sháh, Lakkar Sháh, Guláb Sháh, Mohsin Ali Khán, Fazl Hak, several native officers of the 11th and 12th Irregulars, Dalír Singh of Parichhatgarh, Jassa Singh, Murád Ali Khán, Alidád Khán, Mewáti of Etáwa, and several native officers of the 1st, 2nd, 14th, and 15th Irregulars.

Action at Harchandpur.

The fight commenced by the guns of the locals playing on the advancing enemy, who then wheeled, and changing front, came down on the right flank of the locals; "but we," writes Mr. Hume, "shifted front at the same time so as to face the enemy, and immediately advanced to meet them in the same direction as that in which we were originally moving. As we drew close it became obvious that they were hugely outflanking us, and Lieutenant Forbes gave the word to advance, and went off to the right with Mr. Doyle and the Etáwa cavalry, while the police troop charged on our left. Mr. Doyle's charge was magnificent. After killing two men with his own hand, he was dismounted and, I regret to say, cut to pieces. On this, about sixty men ignominiously fled altogether in every direction, spreading confusion through the district, and giving out that we had been entirely destroyed; a small portion galloped back to the guns for protection, throwing the infantry into confusion, and driving the little baggage and few camp-followers we had in amongst the guns and limbers; about 37 stuck by Mr. Doyle's body, and after a very severe hand-to-hand combat, which lasted nearly ten minutes, in which six men were killed and about the same number wounded, fell back on our right in good order. At the same time the Meerut troops on the left under Risáldár Muhammad Asadullah Khán charged most gallantly; nineteen of them indeed fled, but the rest after a very severe fight, in which they killed a number of the enemy, fell back in good order to our left, when the enemy's cavalry advanced. Besides the three bodies of the enemy kept in check by our infantry and guns, and detained in conflict by Mr. Doyle and Asadullah, two other bodies on their extreme right and left came down unopposed; that on their left wheeling round charged our rear; that on their right simultaneously came down on the unprotected left of our guns. Lieutenant Forbes was away with the cavalry. I wheeled one gun round to our left, one to the rear, and divided the infantry between the guns, so as to form three sides of a hollow square of infantry with two guns in one face and one in each of the others. This was done rapidly, and I cannot praise too highly the conduct of the men, or sufficiently express my sense of the assistance I received at this critical moment from Mr. G. B. Maconochie and Sergeant-Major Edmonds. Down came the enemy on all three sides; not a shot was fired by the infantry till when the enemy were about 100 yards distance I gave the word. Then they gave it with a will, but the smoke and dust was so dense that but little execution was done, and though repulsed in confusion on the front and rear, the enemy pushed in at the left, and for a moment got possession of the magazine camels; but the infantry beat them back and recovered (I really cannot exactly say how, for the noise and smoke was overpowering) the baggage, and our three sides were in a few minutes clear."

"In the meantime the party who had attacked our rear, some 400 in number, had shifted further towards our original right, and had managed to cut off some baggage camels, &c., which they were carrying off. I did not see this; I was busy on the other side; but Lieutenant Forbes, who had just returned from the cavalry charge on the right, saw it, and detaching one company of infantry, with an amount of courage and resolution rarely equalled dashed after them, and after a chase of about six or eight hundred yards actually re-captured our baggage, after killing six or seven of the enemy. As he started after them, the enemy's cavalry re-forming charged down on the front and left face of our square, and the police troop, or at least such as remained of them still under the risáldár, who was desperately wounded, charged again to the left, while the cavalry in the front were brought up at about 50 yards by musketry and guns. Such of the police troops as went in with the risáldár got carried away in the rush of the enemy, and rejoined us on the right flank. Twice more the enemy charged down at full gallop on the front, left, and rear of our square, once, on the left, getting almost up to the muzzles of the guns; each time they were repulsed and fell back helter-skelter in confusion. Suddenly forming into one mass, they came down some 800 strong at least, at right angles to our front, and a little to our right, obviously with the intention of wheeling in and charging our right, where the broken cavalry had taken refuge, and where we consequently neither had, nor could use, infantry or guns. This was also a trying moment, but Sergeant Edmonds running our 12-pounder carronade outside the front face of our square, wheeled it round to the right and gave them one steady, coolly aimed round of grape at 200 yards. The effect was miraculous: they turned and fled in utter confusion, and the battle was virtually ended after a severe struggle that lasted three and a half hours. At 11-30 A.M. a gun was then turned in the direction where Mr. Doyle fell, and to whose corpse cavalry was again approaching. Lieutenant Forbes returned with the baggage, and advancing we recovered his body, which the enemy had never had time to loot. We then collected our killed and wounded and formed into a line once more. The enemy had disappeared. We received apparent trustworthy intelligence that a body of 2,000 infantry were advancing to attack us. The men were tired and parched with thirst and dust, and we conceived it best to advance the remaining mile to Harchandpur, where we knew we could well defend ourselves, to rest and feed the men, and ascertain the truth of the report in regard to the infantry. As we advanced, a considerable body of the enemy suddenly appeared in the rear: charging down on us at a hand gallop, we let them come to within 250 yards, and then unlimbering one of the guns and making the infantry right about face, gave them at 150 yards a reception that entirely broke them; many were killed and wounded, and the whole body turned and fled. We saw no more of them throughout the fight;

the 28th Native Infantry did nothing beyond firing into the local horse when they advanced under Mr. Doyle, and a few round shots broke and dispersed them. Thus ended a fight in which the Etáwa infantry and artillery levies displayed a steadiness and courage unsurpassed, I believe, by any Hindustáni troops in the annals of Indian warfare. We lost heavily: besides Mr. Doyle, we had 21 killed and 19 wounded." In Mr. Hume's estimate of the services rendered by the raw levies of Etáwa on this occasion every one will cordially agree.

Final tranquillisation of the district.

The enemy's loss was considerable, including Murád Ali Khán and some 58 men killed besides the wounded carried away, and would have been greater had not rumours arrived of the approach of a large body of rebel infantry. The next morning (9th) the fugitives were pursued to Phaphúnd, which was found abandoned, and the force went on to Ajítmal (10 miles), where they learned that Brigadier Herbert had cut up the stragglers of the enemy while crossing the Jumna. Still following up the trail, Lakhna (16 miles) was reached on the morning of the 11th, and Sahson (10 miles) on the same evening; but such good use had been made of the opportunity of escape, that when Mr. Hume arrived at Sahson, he found the rebels some twenty miles off in the Gwaliar territory. Firoz Sháh's force was subsequently almost annihilated by Napier. The district was never again disturbed by large bodies of mutineers, and, in a short time, it was possible to hold it without any show of military force. To Mr. A. O. Hume much credit is due for the loyal spirit shown by the great mass of the people, and as long as Etáwa remains a British district, his name will be remembered there. Other Europeans who saw much fighting and who risked their lives in the defence of order were Mr. G. E. Lance, C.S., Mr. G. B. Maconochie, and Mr. C. J. Doyle, the last of whom fell at Harchandpur; Lieutenants Sherriff, Forbes, Allan, Graham, and Chapman, and Sergeants Edmonds and Purcell. Amongst natives who specially distinguished themselves, mention must be made of Ráo Jáswant Ráo of Dhalípnagar, Kunwar Zohar Singh, uncle and manager of the Raja of Partábner, and Láik Singh of Harchandpur. The last, though less powerful than the former two, was as thoroughly and essentially loyal as it was possible for man to be. "In him," writes Mr. Hume, "from first to last there has been no shade of vacillation; to each and all, mutineers and loyalists, he (for he is a travelled and experienced man) had but one reply, 'it may be months, it may be years, but sooner or later the English Government will get the upper hand, and every man will eat the fruit of his deeds.' Lála Chhatar Singh (of Sahár) also was conspicuous for his good feeling towards Government and continuous protection of Government servants, records, and treasures, but he was unfortunately led astray by private

Those who distinguished themselves.

feelings into two or three irregularities, and cannot, though deserving of reward, be put on the same footing as the above. Rao Jawáhir Singh, who managed the Barhpura *iláka;* Bhawáni Singh, agent of the Chaudhráin of Binsiya, himself a considerable landholder and who was wounded at Anantrám; the little Raja of Malhájini, the Bájpáis of Lakhna and its neighbourhood; the brothers of Kudarkot; the Ráis of Taka, and Bábu Ajudhiya Parshád of Etáwa, all deserve favourable mention. There is a crowd of less important landholders who would elsewhere, perhaps, be designated eminently loyal, but they have done so little compared to the above named, and are so little distinguished from the mass of the population, that it is unnecessary to name them here." Amongst native officials who specially distinguished themselves, first place must be given to Kunwar Lachhman Singh, whose exemplary loyalty, from first to last, his ability in the office, and his bravery in the field have been repeatedly noticed and acknowledged. Next comes Lála Debi Parshád, tahsíldár of Bidhúna, the brave Isri Parshád of Lakhna, Rámbaksh Baniya of Auraiya, and Shám Bihári Lál, kotwál of Etáwa.

Collection of the revenue.

Between the 23rd of May and the restoration of order Mr. Hume estimates the amount plundered at Rs. 4,92,604, of which about Rs. 50,000 were recovered. Soon after the outbreak, Mr. Hume, on his own responsibility, suspended the collection of the revenue, wisely deeming it to be safer in the hands of a thousand landholders than in a treasury guarded by sepoys likely to mutiny. When he returned to the district and thought it safe to commence regularly collecting again, the large balance of Rs. 14,05,351 was due, and of this sum Rs. 12,32,611 were collected, leaving a balance of Rs. 1,72,720, of which only Rs. 44,759 were real; the remainder was suspended under orders, or was nominal or on account of villages of rebels confiscated or attached, or on account of Court of Wards' estates, such as Bhareh, in which the wards collected during the disturbances and whose accounts were not adjusted at the time (November, 1858) when this account was rendered. "This too," writes Mr. Hume with just pride, "without my having recourse to a single coercive process, and notwithstanding all the villages that were burned and plundered and the crops that were destroyed." The whole of the records of the head-quarters were destroyed, but those of the tahsíls and police-stations, with the exception of a portion of the Etáwa tahsíl, were saved.

Causes of the loyalty of the people of Etáwa.

The following note by Mr. Hume will be read with interest by many as his explanation of the causes of the loyalty of the people of Etáwa under so many trials—a loyalty which is so conspicuous when contrasted with the conduct of the people at large in other districts:—

"It may be asked to what is to be attributed the loyalty that, compared with others, the people of this district certainly evinced.

1*st*.—Lightness of assessment. The district is, compared as a whole with all others that I know of, lightly assessed. The heaviest assessments are in the least loyal parganah, Auraiya.

2*nd*.—The very fortunate appointments that had been made during the few years previous to the mutiny, not one single man drawing a salary of Rs. 15 and upwards whom I had nominated proving false.

3*rd*.—The personal influence of Kunwar Lachhman Singh over Kunwar Zohar Singh of Partábner and his brother Thákurs; the kindly feelings entertained towards myself by the majority of the talukadárs, and the persevering efforts that both Lachhman Singh and myself made, from the very day I reached Agra, to keep alive those feelings, encourage loyalty, and counteract the effect of the false reports spread by the ill-affected. A few closing words as to the policy which I have pursued, since my return to the district, may not be misplaced. No district in the North-Western Provinces has, I believe, been more completely restored to order. None in which so few severe punishments have been inflicted. Mercy and forbearance have, I think, I may justly say, characterised my administration. This has, I know, been attributed by Europeans to want of firmness, by natives to influence exercised over me by other loyal natives whom I am not ashamed to call friends. Both interpretations erred. We had before us then a great and glorious problem to solve, *viz*., how to restore peace and order and the authority of Government with the least possible amount of human suffering. I was no advocate either for severity or clemency, there is a time and place for both. The case of this district seemed to me to call for the latter. The wounds were neither very deep nor festering, and I thought that soothing treatment rather than the knife or cautery was requisite."

Policy pursued in re-organising the district.

"Long before I returned to the district I had determined on the general line of policy that I intended to pursue; from the very day I first, at the borders of the district, received the congratulatory visits of hundreds of our well-wishers, I gave it generally to be understood that I had no feelings of animosity to gratify, no desire to inflict a single punishment not forced upon me, and that especially was I willing to forget the past in regard to all (who had not been conspicuous for their crimes) who then ceased to disturb the peace and made due reparation to their fellow-subjects for the injuries they had done them. The enemies of order had, even in the worst of times, always been in a minority numerically speaking, but from the time that my intentions became generally known, they certainly on the mainland parganahs (excluding Auraiya) scarcely exceeded one per cent. of the population. In this lay our strength: any surprise by the ill-affected and their mutineer friends was impossible; every move, every accession of strength, was reported at once from a dozen different quarters; men—nay, whole communities—who had been plundering were, instead of being goaded into rebellion, led to

return to their peaceful pursuits, and to submit to arbitration the adjustment of the cost of their transgressions. I will admit that innumerable criminals thus escaped far too cheaply, if their offences be viewed in the same light as similar ones committed in ordinary times, but I think that the exceptional circumstances that encouraged, if not gave rise to these crimes, invalidate any such objection. The sufferers in very many cases have had their losses made good, and the victims, of whom the gallows has been, as many hold, defrauded, are become peaceable and useful citizens, whose brethren too are at peace with us. We have not roughly torn up the noxious weed, heedless how we scattered the seed of future troubles; we have trimmed and tended it, and now it bids fair to well repay our care. It was not, however, leniency alone that enabled us to hold the district without, so to speak, any force for so long. Care was taken to do nothing and issue no order in regard to any not openly against us calculated or likely to provoke opposition or disobedience; many measures distasteful to individuals or communities (not in arms against us) had ultimately, I foresaw, to be carried out; weak as we were, premature attempts, though successful, would in many instances have led to resistance and committed to rebellion. It was time enough I thought for these measures when by the tacit acquiescence of these very men (amongst others) in our authority (which nothing tempted them to question), we had had time so to strengthen ourselves as to render all thoughts of resistance out of the question. Of course dealing with men, no one who would rule successfully can neglect the passions and private feelings that sway the different leaders. Well acquainted (I had been two years in the district) with the private friendships, enmities, and aspirations that more or less influence the conduct and opinions of even the best of my native coadjutors and subordinates, I have continually had to play these against each other, and by maintaining a sort of balance between contending interests, strengthen by the support of both the Government I served; but this, however, has, I think I may assert, ever been fairly and honourably done, as becomes an English gentleman who instinctively appreciates the difference between diplomacy and intrigue."

Mr. Hume winds up his interesting narrative with the following note:—"Give the Rajpúts and fighting men reasonable means and happy homes, free from those instruments of torture, the civil courts and the native usurer, and they will fight for order and the Government under whom they are well off. Make it easier for your Gújar, Ahír, and thief-classes to grow richer by agriculture than by crime, and besides making criminal administration cheaper, most of these will, for their own sake, side with Government.[1] Tax the Baniyas,

[1] A curious illustration of the tendency towards order is shown in the organisation by Mr. Hume of a customs line in October, 1857, which, without any establishment to enforce obedience, collected a small impost on 15,000 maunds of salt and 10,000 maunds of *gúr*. This was useful in three ways: it kept the people in mind of our Government, it enabled them to supply their daily wants without becoming by habit smugglers, and it afforded a clue to the trade in exciseable articles during the disturbances.

Káyaths, Mahájans and such like, who, growing rich by the pen, oust their betters from their ancestral holdings, and then are too great cowards to wield a sword, either to protect their own acquisitions or to aid the Government that has fostered their success." I thoroughly join in the spirit of these remarks, and testify that the result of peaceful district experience leads to the same conclusions as were arrived at by those who passed through the purgatory of the mutiny. Since 1858, there have been no disturbances of any moment in the district, and the most important event connected with its history was the settlement of the land-revenue, which has been fully reviewed on a previous page.

Medical history.

The returns given below show that the chief endemic disease of the district is fever apparently of malarial origin. The deaths from this cause, in 1874, almost equal the number recorded in 1871, and it would appear to have now taken firm hold upon the district. This disease as ordinarily met with is not a very fatal one, so that the number attacked must have been enormous to give such a mortality, or the disease is not malarial fever, but of an epidemic typhoidal type. Small-pox was very rife during 1874, and cholera was epidemic during June to August, 1872. The disease amongst cattle, known as *rogi, debi, chachak, sítala*, and in Europe rinderpest, appears to be of frequent occurrence in this district. The mortality amongst the animals attacked is estimated at from forty to fifty per cent. The symptoms of the disease are an offensive discharge from the mouth, nose and eyes, the coat becomes rough and staring, purging of blood and mucus takes place accompanied by excoriations on the gums and inside of the mouth and a pimply eruption on the skin. Foot-and-mouth disease, called '*khar pákha*,' is also of common occurrence. The hoofs are first affected and then the mouth. The following statement gives the mortuary returns for eight years :—

Year.	Fever.	Small-pox.	Bowel-complaints.	Cholera.	Other causes.	Total.	Percentage of deaths to 1,000 of the population.
1867, ...	4,410	201	173	124	766	5,674	9·0
1868, ...	3,099	233	102	12	919	4,365	6 9
1869, ...	4,701	3,561	217	449	1,631	10,559	16·8
1870, ...	8,390	201	...	30	1,896	10,517	16·77
1871, ...	12,895	296	770	21	874	14,856	23·69
1872, ...	11,817	48	502	1,450	655	14,472	21·46
1873, ...	9,961	475	865	46	905	12,252	18·29
1874, ...	12,684	4,841	908	19	804	19,276	28·83

Indigenous drugs.

The following list, obtained from a *hakím* or native physician of Etáwa, gives the drugs said to be indigenous and used in the native practice of medicine :—

Vernacular name.	Scientific name.	Parts of plants used.	Medicinal properties ascribed.
Adrak, ...	*Zingiber officinale*, ..	Rhizome, ..	Aromatic, carminative.
Ajwáin, ..	*Ptychotis ajowain*, ..	Seeds, ..	Carminative.
Ak, akora, madár, ...	*Calatropis gigantea*, ..	Root, bark, and juice,	Emetic, diaphoretic, and alterative.
Amla, aonla, ...	*Emblica officinalis*, ..	Dried seeds, ..	Diluent.
Amaltás, ...	*Cathartocarpus fistula*,	Pulp of pods, ..	Laxative.
Anár, ...	*Punica granatum*, ..	Rind, flowers, root, and bark. ..	Astringent, anthelmintic.
Arús, ...	*Justicia adhatoda*, ..	Leaves, ..	Anthelmintic.
Babái tulsi, ...	*Ocimum basilicum*, ..	Seeds, ..	Demulcent and emollient.
Bel, ...	*Ægle marmelos*, ..	Fruit, ..	Dysentery and diarrhœa.
Babúl, ...	*Acacia Arabica*, ..	Gum, ..	Emollient and astringent.
Babchí, ...	*Psoralea corylifolia*, ..	Seeds, ..	Stomachic and in skin diseases.
Gánja, ...	*Cannabis sativa*, ..	Whole plant, ..	Narcotic, anodyne, antispasmodic.
Dhák, ...	*Butea frondosa*, ..	Seeds and juice, ..	Anthelmintic and astringent.
Dhaniya, ...	*Coriandrum sativum*,..	Seeds, ..	Carminative, aromatic.
Gukhru. ...	*Asteracantha longifolia*,	Roots, ..	Diuretic and tonic.
Gurch, giloi, ...	*Tinospora cordifolia*,..	Roots, ..	Ditto.
Imli, ...	*Tamarindus Indica*,..	Pulp of fruit, ..	Mild laxative.
Indarján, ...	*Wrightea tinctoria*, ..	Roots and seeds, ..	Astringent, anthelmintic.
Indráyan, ...	*Cucumis pseudo-colocynthis.*	Seeds, ..	Cathartic.
Jamálgota, ...	*Croton tiglium*, ..	Seeds, ..	Ditto.
Khíra, ...	*Cucumis sativus*, ..	Seeds, ..	Djuretic.
Khaskhas, ...	*Anatherium muricatum.*	Root, ..	Mild stimulant,
Kuchila, ...	*Strychnos nux-vomica*,	Bark and seeds, ..	Tonic and antiperiodic.
Kathbel, ...	*Feronia elephantum*,..	Gum, ..	Demulcent.
Kanja, kath-karaunja,	*Cæsalpina bonduc*, ..	Seeds, ..	Tonic and febrifuge.
Lál mircha, ...	*Capsicum fastigiatum*,	Fruit, ..	Stimulant and in a gargle.
Methi, ..	*Trigonella fœnumgræcum.*	Seeds, ..	Tonic.
Mahua, ...	*Bassia latifolia*, ..	Ditto, ..	Demulcent.
Madhu, shahad, ...	*Mel* (honey), ..	... ..	Ditto and laxative.
Mom, ...	Wax, ..	... ..	For ointments.
Alsi, masína, ...	*Linum usitatissimum*	Seeds, ..	Demulcent.
Nágar motha, ...	*Cyperus longus*, ..	Roots, ..	Tonic, diuretic, diaphoretic.
Nirmali, ...	*Strychnos potatorum*,..	Fruit, seeds, ..	Emetic and for purifying water.
Palás pápra, ...	*Oldenlandia biflora*, ..	Whole plant, ..	Tonic, febrifuge.
Pán, ...	*Piper betel*, ..	Leaf, ..	Sialogogue, tonic.
Páníphal, ..	*Trapa bispinosa*, ..	Fruit, ..	Diet for sick.
Post, ...	*Papaver somniferum*,	Capsules of poppy, ..	Narcotic and emollient.
Sada dhatura, ...	*Datura alba*, ..	Seeds, ..	Ditto and antispasmodic.
Siyál kaner, ...	*Argemone Mexicana*,..	Ditto, ..	Laxative and stomachic.
Sonamakhi, ...	*Cassia elongata*, ..	Leaves, ..	Purgative.
Sajna, ...	*Moringa pterygo sperma*,	Root, ..	In nervous disorders.
Sarson, ...	*Brassica nigra*, ..	Seeds, ..	Rubefacient.
Tambáku, ...	*Nicotiana tabacum*, ..	Leaves, ..	Narcotic, emetic.
Til, ...	*Sesamum Indicum*, ..	Seeds, ..	Demulcent.
Turbud, nisot, ...	*Ipomœa turpethum*, ..	Roots, ..	Purgative.

The following is a supplemental list of drugs said to be procurable at any of the druggists' shops in Etáwa city :—

Vernacular name.	Effects.	Vernacular name.	Effects.
Pamár (seeds), ..	Alterative, ..	*Ghunchhchi*, ..	Nervine tonic.
Darain (seeds), ..	Ditto, ..	*Makoi* (leaf), ..	Antiperiodic, deobstruent.
Saryhon, ..	Ditto, ..	*Jáman* (fruit), ..	Refrigerant.
Jalnib (plant), ..	Ditto, tonic, ..	*Laukiya* (seed), ..	Ditto.
Kalaunji, ..	Antiperiodic, ..	*Lajyabanti*, (leaf), ..	Astringent.
Sahdei, ..	Ditto, diuretic, ..	*Jibanti* (leaf), ..	Emollient, tonic.
Bakáyan, ..	Alterative, tonic, ..	*Ajjha jhára*, ..	Alterative, tonic.
Sámas, ..	Tonic, astringent, ..	*Gulab* (flower), ..	Laxative.
Ganjeria, ..	Ditto, ..	*Piya báns*, ..	Demulcent.
Satávar, ..	Tonic, demulcent, ..	*Maulsiri*, ..	Alterative, tonic.
Tál makhána, ..	Ditto, ..	*Am* (fruit), ..	Astringent.
Kalesar (plant), ..	Alterative, ..	*Jawása* (leaf), ..	Refrigerant.
Kásni (seed), ..	Refrigerant, ..	*Unt katára*, ..	Ditto.
Mál kangni, ..	Rubefacient, stimulant, ..	*Gurisar*, ..	Nervine tonic.
Soya (seed), ..	Stimulant, ..	*Semar* (bark), ..	Tonic, demulcent.
Kulpha (seed), ..	Refrigerant, tonic, ..	*Chaurái* (leaf and root)...	Astringent, tonic.
Kdhu, ..	Ditto, ..	*Bar* (fruit), ..	Alterative, tonic.
Kachlona, ..	Aromatic, tonic, ..	*Panachúni* (leaf), ..	Antiperiodic.
Mundil (flower), ..	Alterative, tonic, ..	*Ráigondi* (leaf), ..	Astringent.
Dimánjari, ..	Antiperiodic, ..	*Samálu* (leaf), ..	Diaphoretic.
Kanghai (leaf), ..	Tonic, demulcent, ..	*Jháu* (leaf), ..	Alterative, tonic.
Ghamra (leaf), ..	Alterative, tonic, ..	*Murchri* (root), ..	Tonic, antiperiodic.
Múli (seeds), ..	Tonic, stimulant, ..	*Katnaski*, ..	Ditto.
Káshiphal (seed), ..	Refrigerant, ..	*Khatmi*, ..	Refrigerant.
Kumehra (seed), ..	Ditto, ..	*Khubbáji*, ..	Do. astringent, expectorant.
Kohar (fruit), ..	Alterative, deobstruent, ..	*Gulkhaira* (flower), ..	Refrigerant.
Dudhi, ..	Antiperiodic, ..	*Hurhura* (leaf), ..	Alterative, tonic.
Sálon (plant), ..	Stimulant, ..	*Kadam* (flower), ..	Ditto.
Pithon (plant), ..	Ditto, ..	*Phaphla* (ditto), ..	Refrigerant.
Arni, (plant), ..	Tonic, ..	*Sujariya* (seed), ..	Ditto.
Khatási, ..	Stimulant, ..	*Guhal* (flower), ..	Alterative tonic.

GAZETTEER

OF THE

ETÁWA DISTRICT.

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AHERIPUR, a flourishing market-town in parganah Bharthna of the Etáwa district, is situated 20 miles to the south-east of the civil-station and about two miles to the north of the Etáwa and Kálpi road. The population, in 1872, numbered 2,506 souls, chiefly Mahesri Brahmans, Khátís or Káthís, and Chamárs. The name Aheripur is derived from the fact of its having been settled by Ahírs. It is a place of comparatively modern date, but about half a mile to the west there are remains of an old village site or khera. The Mahesris are well-to-do, and, besides being money-lenders, trade in ghi, cotton and grain. The manufacture of native carts of all kinds is carried on here by the Khátís, who have about twenty workshops, turning out about sixty carts each per annum. A bazar is held on Tuesday and Saturday which is principally noted for cattle-dealing carried on through the agency of Chamárs, who act as *daláls* or brokers and pay the zamíndár (Raja Jaswant Ráo) a considerable amount annually for the privilege. The houses are for the most part of brick. To the south of the town is a pukka tank constructed by a Mahesri Brahman.

Act XX. of 1856 (the Chaukidári Act) is in force in Aheripur, and in 1873-74 supported a village police numbering 6 men of all grades at an annual cost of Rs. 312. The number of houses in the town during the same year was 722, and of these 262 were assessed with a house tax averaging Rs. 2-5-1 per house assessed and Re. 0-3-10 per head of the population. This with a balance of Rs. 76 from the previous year gave an income of Rs. 683, of which Rs. 591 were expended in wages and public improvements.

AIRWA,á a village in parganah Bidhúna of the Etáwa district, situated on the Usráhár and Bidhúna road, is distant 27 miles north-east from Etáwa. The population in 1872 was 2,938. There is a police-station here. Airwa was formerly the site of a tahsíli in the Farukhabad district, which was broken up in May, 1857, when a portion of that district was made over to Etáwa. The old tahsíli is now the police-station. The town may be said to consist of two portions, Airwa proper and Katra Airwa, which lies a little to the north of the former. A bazar for the sale of country produce is held in the Katra every fourth day. Airwa itself is built on and around a lofty khera, which indicates that the place is of great antiquity. On the road to Bidhúna, a little to the south-east of the town, are the remains of what appears to have been a Buddhist temple evidently of very ancient date, the foundation of which, consisting of massive blocks of kunkur, may still be traced. An annual fair is held at Dobá, about two miles to the west of Airwa, at which merchandise to the extent of ten to twelve lakhs of rupees is brought for sale.

AJÍTMAL, or Saráí Ajítmal, a village in parganah Auraiya of the Etáwa district, situated on the Etáwa and Kálpi road, is distant 24 miles from Etáwa. The population in 1872 was 1,609. There is a police-station here. Ajítmal was one of the saráis on the old imperial road between Agra and Kálpi. From an inscription over the gate of the saráí, it appears that the place takes its name from Ajít Mal, Káyath, who constructed the saráí in 1059 H. (1649 A.D.) in the fifteenth year of Shahjahán's reign. About a quarter of a mile to the west is Kasba Bábarpur, which is evidently a place of much greater antiquity than Ajítmal. Here is carried on a great manufacture of castor-oil, and the smell from the refuse left behind after the manufacture of the oil pollutes the air for a considerable distance around the place. The village was the scene of several actions during the mutiny.

AURAIYA, a town in parganah and tahsíli Auraiya of the Etáwa district, situated on the Etáwa and Kálpi road, is distant 42 miles from Etáwa. The population in 1847 was 5,645 ; in 1853 was 6,294, and in 1865 was 5,942. In 1872 there were 6,459 inhabitants, of whom 5,628 were Hindús (2,566 females) and 831 were Musalmáns (364 females). The town site during the same year covered an area of 93 acres, giving 69 souls to the square acre. The town is a steadily improving,

Site.

prosperous place, with a considerable trade with Gwaliar and Jhánsi. The site is remarkably level, so that it does not appear to be anywhere raised above the surrounding country. The metalled road from Jhánsi passes a little outside the town, and on it is built the tahsíli, a pretentious building, having gothic arches inside. Branching off opposite the tahsíli, at right angles to the Jhansi road, a wide metalled road leads down to the new market-place known as Humeganj. Each side of this road is lined by some fine shops which will soon form the principal bazar. Humeganj consists of a large well-kept square, with a central metalled roadway and good masonry shops at the sides. Trees have been planted and are well cared for, and the *ganj* forms the place where much of the business of the town is now carried on. The town proper comprises about two hundred masonry houses, around which mud huts are everywhere pretty closely packed. The houses are separated by unmetalled roadways and narrow lanes, all depressed and broken. From the *ganj*, the buildings spread in a widish circle and are surrounded on all sides by water-holes. To the north there is a large expanse of water known as the jhíl. To the south-east there is a good sarái, enclosed and well shaded by *ním* trees. The wells throughout are good and numerous: some fifty are reported to exist, and the water in them is found at a depth of from seventy to eighty feet from the surface. The town contains twenty-two muhallas or wards:—Gúrhái or sugar market; Ruhái or cotton market; Kachhwáha Tola; Mahoba Tola, peopled by shop-keepers from Mahoba in the Hamírpur district: Dehli Darwáza, so-called from a gate built by Raja Bhágmal; Prartho Galli, inhabited by Brahmans; Parhen Darwáza from Bhágmal's road; Nájhái or grain market; Belam Tola; Sukul Tola, inhabited by Brahmans; Gadhaiya from a *gadha* or excavation; Bhíka Katra, form a *gotra* of Brahmans; Parihára, from the Rajpút clan of that name; Gamati, from a domed building which once existed in it; Khirki Sáhib Rái; Bazáza or cloth market; Halwái khána or confectioners' quarter; Humeganj, built in 1863 on a site originally owned by a Banjára; Lohái or iron market; Thatherái or brass-founders' quarter; Madár Darwáza, founded by Bhágmal, and Tola Bidhichand. The town, as the head-quarters of the parganah, is the residence of a tahsíldár, who is also a Deputy Magistrate. The new combined tahsíli and police-station, as already stated, is situated on the Jhánsi road opposite to Humeganj, and forms with the latter place the nucleus of the new portion of the town. Amongst the Hindu population there are 1,334 Baniyas and 1,148 Brahmans. Act XX. of 1856 (the Chaukidári Act) is in force in Auraiya, and in 1873-74 supported a village police numbering 17 men of all grades at an annual cost of Rs. 960. The number of houses in the town during the same year was 1,954, and of these 565 were assessed with a house-tax averaging Rs. 4-2-8 per house assessed and Re. 0-5-10 per head of the population. This with a balance of Rs. 190 from the previous year gave an income of

Rs. 2,551, of which Rs. 2,243 were expended in wages and public improvements.

History.

In Sambat 1578, or 1521 A.D., one Naráyan Dás, a Síngiya Brahman and son of Roshang Deb, founded Naráyanpur close to what was then called Nagla Kabírpur. The settlements did not flourish, and a fakír, named Kamál Sháh, was asked to pray for increased prosperity. He replied that no success could be hoped for unless another name was given to the village *(nám awari rakhna)*. In course of time Awari was corrupted into Auraiya. Things were going on very well under the protecting influence of Sajhanand, a fakír, whose temple still exists, when another fakír came and took up his abode on the bank of a tank close to the town. No one appears to have paid him much attention until he stopped the rain and intimated that he required money. The inhabitants offered him one hundred rupees, which he refused. The process by which he stopped the rain was simple like many other great inventions ; whenever he saw any clouds he merely snapped his fingers, and the sky at once became clear. Sajhanand at last offered this malignant two hundred rupees, but without success, upon which Sajhanand retired to his own house and engaged in worship, previously prophesying that there would be rain that very day. He was lucky enough to be right, for, notwithstanding the finger-snapping fakír, it began to pour, and in the storm the latter vanished and has not been heard of since. No men of any great notoriety have lived here. During the mutiny the town was more than once at the mercy of the rebels; it does not appear to have been plundered, and it is stated that some of the more wealthy traders saved the town from that calamity by bribing the rebel leaders. The trade of the town is flourishing and it has a very large traffic flowing through it between Jalaun and the East-Indian railway station at Dibiapur. To meet the wants of travellers, there are two saráis, and a third is now under construction ; of the two existing, one was built by the Marhattas and the other by Katha Bhatiyára. Two tanks, one built by Bálak Rám and one by Fatehchand, besides numerous pukka wells, supply the town with water. There are traces of inscriptions on some of these wells, but they cannot be deciphered. There are two good mosques, both built by Umar Khán, the Rohilla governor of Auraiya, 150 years ago, but they do not bear any inscription. Amongst the Hindu temples the most famous are that of Bábu Balrám Dás, built 200 years ago, and Sajhanand fakír's temple, built 250 years ago ; the latter is most generally resorted to. The temple of Samádh Banársi Dás is about 250 years old. Amongst the recent buildings mention may be made of Bansidhar's temple built about 24 years ago, at a cost of Rs. 23,000, and the gates and buildings of Humeganj.

AURAIYA, a parganah and tahsíl in the Etáwa district, is bounded on the north by parganah Phaphúnd; on the south by Gwaliar and the Jalaun

district; on the east by the Cawnpore district, and on the west by parganah Bharthna. The total area, according to the records of the settlement of 1872, comprised 197,249 acres, of which 22,499 acres were barren, 282 acres were held free of revenue; 6,156 acres were under groves; 41,293 acres were ravines; 16,324 acres were culturable, and 110,695 acres were cultivated. Both naturally and for assessment purposes the parganah is divided into two parts, the cis-Jumna or Duáb portion and the trans-Jumna or Jumna-Chambal and Kuári-Sind duábs. The cis-Jumna portion comprises 267 villages, distributed amongst 319 estates, with an area of 157,091 acres. In soil and general features this portion of the parganah resembles the *ghár* of Bharthna with the same reddish loam, which, though light, is very productive. It seldom changes into absolute sand, but here and there are patches of clay with a centre of low-lying bad clay land *(jhábar)*. This clay is less fertile than sand or loam and pays a lower rent, except in the few cases where irrigation is possible. The ravines along the Jumna comprise a considerable and an increasing area. The old Mughal road to Dehli ran along the edge of the ravines, and many of the pillars marking the *kos* are still standing. The ravines have, however, now eaten into and across the road in many places. These ravines are valuable as affording wood and pasturage, and several are leased to Banjáras, or are occupied by them on paying two or three annas per head for their cattle. The Sengar ravines to the east of the parganah are deep and large and grow large quantities of *babúl* for fuel and timber. The Cawnpore road is the principal line of communication, and Auraiya itself and Sarái Bábarpur afford fair markets for the surplus produce of the parganah. [1]

Physical features.

Cis-Jumna portion.

The trans-Jumna portion of the parganah comprises twenty-nine maháls or estates, and is divisible into two parts, that between the Jumna and the Chambal and that lying beyond the Chambal. Both are full of ravines, and the proportion of good soil to the total area is very small. Along the banks of the rivers, however, there is some good alluvial land, especially on the Jumna, but elsewhere the soil is poor and gravelly. The earth of the *kachár* is of a rich reddish-brown colour and is very fertile, and, in these respects, is far superior to the white, sandy soil of the Etáwa parganah. The gravelly soil *(pákar)* is poor and worthless and grows chiefly *bejhar* and gram in the *rabi* and cotton and *bájra* in the *kharíf*. Sarái Bábarpur is the market chiefly used by the trans-Jumna villages. To get to it they all have to cross the Jumna, and many have to cross the Kuári, Chambal, and Jumna. The country is altogether impassable to carts, and everything has to be carried on bullocks or camels. It possesses some of the wildest scenery in the plains of these

Trans-Jumna tract.

[1] This notice is based upon Mr. C. Crosthwaite's parganah report.

provinces; the view from the foot of Bhareh towards the confluence of the five rivers is very fine and would well repay a visit.

Economical features.

The following statement shows the present and past areas of both tracts and of the parganah taken as a whole:—

Settlement.	Total area.	Barren.	Revenue-free.	*Jungle.*		*Culturable.*		*Cultivated.*		
				Groves.	Ravines.	Old.	New.	Wet.	Dry	Total.
Trans-Jumna.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Present, ...	40,028	5,603	...	55	16,665	2,771	126	720	14,088	14,808
Former, ...	35,641	20,489	...	109	...	902	1,974	678	11,489	12,167
Cis-Jumna.										
Present, ...	157,091	25,650	292	952	20,860	12,678	1,121	12,949	82,589	95,538
Former, ...	149,830	47,234	282	...	3,677	3,222	11,676	19,373	64,368	83,741
Total.										
Present, ...	197,119	32,253	292	1,007	37,525	40,449	1,247	13,669	96,677	110,346
Former, ...	185,471	67,723	282	109	3,677	4,124	13,650	20,051	75,857	95,908
Final report, ...	197,249	22,499	282	6,156	41,293	15,209	1,115	12,910	97,785	110,695

The last line gives the total and cultivated area of the final report, which has been followed throughout the District notice. The other figures are taken from the parganah reports, and the difference is mainly due to the more close examination the details were subjected to when preparing the tables of the final report. The figures of the parganah reports were taken from the *khasrahs* and those of the final report from the *khationis*. The increase in the total area is chiefly due to the inclusion of the river areas in the measurements of the present survey. The difference amounts to 5·8 per cent. of the total area, but excluding these river areas, the difference due to measurement simply is only 2·05 per cent. Cultivation has increased by 21·7 per cent. in the trans-Jumna tract, and there chiefly in the poor *behar* or uplands. On the Duáb side of the river the increase in cultivation amounts to 14 per cent., but the irrigated area has apparently diminished by 33·16 per cent. during the currency of the last settlement. One cause of this diminution is the scanty rain-fall between 1860 and 1870, which has caused the water to recede from the surface here as in the *ghár* of Bharthna. Another cause of the difference in the area watered is that the records of the last settlement were drawn up immediately after the great famine year of 1838-40, when every field that could get water received it. Water is only found as a rule at great depths from the surface, fully sixty to eighty feet, and irrigation is consequently costly, laborious, and difficult; the irrigated area in ordinary years is therefore not extensive. In years of

great drought, irrigation can be extended, and the excavation of the Bhognipur branch of the Lower Ganges canal will effectually protect the entire parganah.

Crops.

The following statement shows the average of the principal crops in both tracts. Besides the crops shown in the trans-Jumna tract, castor-oil is largely grown. No well-to-do Hindu will burn this oil in his house as he considers it impure, but, owing to the failure of the mustard crop, many have now taken to it, much to the benefit of the southern villages:—

	Rabi crops.									*Kharíf crops.*						
	Wheat.	*Bejhar.*	Barley.	Gram.	Tobacco.	Vegetables.	Poppy.	Other crops.	Total.	Sugar-cane.	Maize.	Cotton.	*Bájra.*	*Jodr.*	Other crops.	Total.
Trans-Jumna.																
Area in acres,	1,876	2,241	9	1,304	2	53	..	255	5,740	...	...	2,443	5,708	616	301	9,068
Cis-Jumna.																
Area in acres,	6,774	33,264	913	5,013	7	390	179	252	46,792	618	19	19,278	14,304	14,292	584	49,095
Total,																
Area in acres,	8,650	35,505	922	6,317	9	443	179	507	52,532	618	19	21,721	20,012	14,908	885	58,163

Assessment of the trans-Jumna tract.

In the trans-Jumna tract, so much of the land was held by the proprietors themselves that much difficulty was found in discovering data for rent-rates. Fortunately the villages belonging to the Raja of Bhareh were under the Court of Wards, and from their rentals, enhancement suits, and the subletting value of lands elsewhere, the following rates were deduced:—For *dúmat gauhán*, Rs. 2-8-0 to Rs. 10 per acre; for *dúmat*, Re. 1-12-0 to Rs. 4-6-0; for *bhúr*, Re. 1-12-0 to Rs. 5-4-0; for *mattiyár*, Re. 1-12-0 to Rs. 7; for *tír*, Rs. 3-8-0 to Rs. 12; for *kachhár*, Rs. 2 to 10, and for *pákar*, Re. 0-8 to Rs. 3-8-0, giving a rental assets of Rs. 51,245. The revenue at half assets would be Rs. 25,500, but owing to the poorness of the land and the large number of co-sharers, the actual assessment was made at Rs. 23,980. The cis-Jumna tract was divided into two parts for the purposes of assessment, the *batan* or upper portion and the *karkha* or the villages lying along the Jumna. The *batan* was further subdivided into three classes with regard to soil and other advantages. The rent-rates for all these classes were arrived at by inquiries from the people and the village-accountants and constant comparison of field with field and village with village. Here the recorded rentals were found untrustworthy to a degree, and the more powerful landholders were able to conceal entirely their true rents, and so falsify the village

Assessment of the cis-Jumna tract.

papers as to make them entirely worthless. Fortunately the local bígha is the same as, and in some cases a little larger than the standard bígha, and consequently the same difficulty was not met with as experienced in Phaphúnd. The recorded rentals amounted to Rs. 3,28,391 and corrected for seer, &c., they were Rs. 3,52,017. The existing revenue was Rs. 1,91,630. The rental by the proposed rent-rates came to Rs. 4,05,638, giving in round numbers a revenue of Rs. 2,03,000. The detailed assessments came to somewhat more, *viz.*, Rs. 2,06,580, or an increase of 7·7 per cent. The revenue of the preceding six settlements was as follows:—First, Rs. 2,04,523; second, Rs. 2,02,461; third, Rs. 2,08,307; fourth, Rs. 2,08,220; fifth, Rs. 2,08,695, and sixth (Mr. Gubbins'), Rs. 1,84,343, rising by yearly increments, in five years, to Rs. 1,94,253. The last assessment was a fair one, and though reductions were made, these were chiefly confined to villages with much waste land, on the reclamation of which Mr. Gubbins had too sanguinely calculated. The average demand between 1228 and 1247 *fasli* was Rs. 2,05,153, the average collections were Rs. 1,95,670 and the balances only Rs. 9,483, and these were chiefly due to the famine year 1838, when balances amounting to Rs. 1,43,568 accrued. In the famine year of 1868 the balances remitted were only Rs. 8,256. Mr. Crosthwaite thinks that "there is no reason to believe that there is any special cause at work in this parganah to counteract the general causes which are producing a rise in the value of land everywhere, and are leading to an increase in the revenue at the present settlement." The rise in the price of produce has been marked: wheat has risen from 35 sers to the rupee in 1841-50 to 21¾ sers in 1861-71; *bejhar* from 49¼ sers to 35 sers; gram from 42½ sers to 39⅞ sers, and *jowár* from 51¾ sers to 28⅝ sers. The following statement compares the new with the old assessments:—

Tract.	Revenue.	Cesses.	Total.	*Incidence of the revenue on the*			*Incidence of the revenue with cesses on the*		
				Total area.	Culturable.	Cultivated.	Total area.	Culturable.	Cultivated.
	Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Trans-Jumna.									
Former, ...	18,189	1,776	19,935	0 8 2	1 3 4	1 7 11	0 8 2	1 4 7	1 9 6
New, ...	24,980	2,362	26,342	0 9 7	1 3 5	1 9 10	0 10 5	1 7 6	1 12 1
Cis-Jumna.									
Former, ...	1,91,670	10,034	2,01,704	1 4 5	1 15 1	2 4 7	1 5 7	2 0 8	2 6 6
New, ...	2,06,580	20,658	2,27,238	1 5 4	1 14 2	2 2 7	1 7 1	2 1 3	2 6 1
Total.									
Former, ...	2,09,859	11,810	2,21,669	1 1 11	1 13 6	2 3 0	1 3 1	1 15 1	2 4 11
New, ...	2,30,560	23,020	2,53,580	1 2 8	1 8 3	2 1 5	1 4 6	1 10 8	2 4 9
1876, ...	2,30,255	23,081	2,53,336	1 2 8	1 11 7	2 1 3	1 4 6	1 14 5	2 4 7

The increase of the revenue on the whole tahsíl has been Rs. 20,701, or Rs. 8, 9 per cent. on the existing revenue, which amounted to Rs. 2,09,859.

Proprietary body.

Across the Jumna, the landowners are principally Rajpúts of the Sengar, Parihár, and Kachhwáha clans. With the exception of the villages belonging to the Bhareh Raja, a few that have been confiscated for rebellion, and the village of Birori, they are all held by cultivating communities. The prevailing tribe in the Duáb is the Síngiya sub-division of the Sanádh Brahmans, of which the most prominent members are Mánik Chand of Roshangpur and Pítam Singh of Biláwan. Next come the Sengars, with their chief, the Raja of Bhareh, who first planted the Brahmans here, and the Sengar Raja of Jagamanpur in the Jalaun district, who possesses a few villages. The following statement shows the caste of proprietors and the areas held by them in the cis-Jumna portion of the parganah:—

Caste.	No. of sharers.	No. of estates.	Area in acres.	Revenue.	Average		
					Area per head.	Revenue per head.	Revenue-rate per acre.
				Rs.		Rs. a.	Rs. a. p.
Brahman, ...	925	123	62,139	79,370	67	85 8	1 4 5
Thákur, ...	507	92	52,817	59,950	104	118 2	1 2 2
Bakál, ...	73	29	8,260	14,990	113	205 3	1 13 0
Káyath, ...	175	13	4,485	8,700	26	49 7	1 15 0
Khatri, ...	10	2	981	1,760	98	176 0	1 12 8
Different castes	565	44	23,800	34,710	42	61 4	1 7 4
Musalmáns, ...	88	16	4,609	7,100	52	80 7	1 8 8
Total, ...	2,343	319	157,091	2,06,580	67	88 1	1 5 0

Transfers.

There are no statistics available for the castes of the cultivating communities. In the trans-Jumna tract, transfers have been few during the currency of the past settlement. The only case of importance is Birori, a Parihár village on the Kuári. One-half the village community got in debt to the well-known house of the Chaubés of Andáwa, and when the debt amounted to Rs. 6,000, the Chaubés obtained a mortgage deed, on which they sued in 1861; a decree was obtained, and it was agreed to liquidate the debt by yearly instalments of Rs. 500, but it was also stipulated that any failure in the instalments would involve their forfeiture and execution of the decree for the whole amount. The Parihárs had paid off about Rs. 2,500, when, owing, they say, to the intervention of the *dasahra* holidays, they were late with one instalment. The creditors at once foreclosed and got possession of one-half the village, and the Parihárs lost not only their land, but the instalments that they had paid. The new landlords at once raised the rental of their share, which paid only Rs. 300 as revenue, to Rs. 1,233. This is fortunately the only case of money-lenders getting a footing in the villages across the Jumna, and is conspicuous

Trans-Jumna.

by its want of equity as by its rarity. In other villages the transfers have been confined to mortgages and sales from one sharer to another, and as these are often not recorded, the table of transfers given below for this tract must be considered imperfect. In the cis-Jumna tract, Baniyas have obtained possession of 31 mahals, though, as many of the landholders are in debt to the money-lenders, their acquisitions will probably be considerably increased during the currency of the present settlement. There are no materials from which I can give the castes of vendors and purchasers in this parganah, but statistics are available to show that between 1840 and 1870 as much as 5,375 acres, or 12 per cent. of the total area paying revenue passed out of the hands of the agricultural to the non-agricultural classes in this parganah. The following statement shows the acreage transferred during the currency of Mr. Gubbins' settlement:—

Statement of the transfers of landed property from 1841 *to* 1871.

Period of transfer.	Mortgage.			Private sale.			Forced sale.		
	Acres.	Price per acre.	Revenue per acre.	Acres.	Price per acre.	Revenue per acre.	Acres.	Price per acre.	Revenue per acre.
Trans-Jumna.		Rs. a. p.	Rs. a. p.		Rs. a. p.	Rs. a. p.		Rs. a. p.	Rs. a. p.
First decade, ...	884	6 12 7	2 11 5	...	...	...	...	...	...
Second decade	...	...	...	...	...	...	...	...	...
Third decade	11	unknown	0 13 0	...	...	...	379	9 7 4	1 3 7
Total, ...	895	6 12 7	0 13 10	...	...	...	379	9 7 4	1 3 7
Cis-Jumna.									
First decade, ...	172	3 3 2	1 4 9	5,481	5 12 3	1 7 8	1,987	3 6 5	1 13 5
				703	unknown	1 12 11	28	unknown	0 14 1
Second decade	702	11 0 0	1 11 1	5,241	7 8 5	1 14 10	1,739	7 6 3	1 3 11
	511	unknown	unknown	664	unknown	2 1 2	962	unknown	0 11 3
Third decade	7,441	7 6 9	1 8 8	6,071	10 11 9	1 12 5	2,212	11 13 8	1 8 6
	21	unknown	1 12 5	283	unknown	2 0 0	1,427	unknown	1 4 3
Total, ...	8,315	7 10 3	...	16,793	8 1 9	...	5,938	7 11 6	...
	532	unknown	...	1,650	unknown	...	2,417	unknown	...
Whole parganah.									
First decade, ...	1,056	6 3 3	2 7 8	5,481	5 12 3	1 7 8	1,987	3 6 5	1 13 5
				703	unknown	1 12 1	28	unknown	0 14 1
Second decade	702	11 0 0	1 11 1	5,241	7 8 5	1 14 10	1,739	7 6 3	1 3 11
	511	unknown	unknown	664	unknown	2 1 2	962	unknown	0 11 3
Third decade	7,441	7 6 9	1 8 8	6,071	10 11 9	1 12 5	2,591	11 7 6	...
	32	unknown	1 12 5	283	unknown	2 0 0	1,427	unknown	...
Total, ...	9,742	7 8 11	...	18,443	8 1 9	...	8,734	7 15 6	...

Where the price is unknown, the average in the totals is calculated on the acreage of which the price is known. The revenue per acre on the total area is given except in the *karkha* tract of the cis-Jumna portion, which excludes ravines.

Population.

According to the census of 1872, parganah Auraiya contained 481 inhabited sites, of which 305 had less than 200 inhabitants; 131 had between 200 and 500; 40 had between 500 and 1,000; three had between 1,000 and 2,000; and one had between 2,000 and 3,000. The only town containing more than 5,000 inhabitants is Auraiya

with 6,459. The settlement records show 348 maháls or estates. The total population in 1872 numbered 108,549 souls (49,010 females), giving 355 to the square mile or 627 to the cultivated square mile. Classified according to religion, there were 102,944 Hindús, of whom 46,319 were females and 5,605 Musalmáns, amongst whom 2,691 were females. Distributing the Hindu population amongst the four great classes, the census shows 18,295 Brahmans, of whom 8,116 were females; 12,075 Rajpúts, including 4,991 females; 5,168 Baniyas (2,439 females), whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 67,406 souls, of whom 30,773 are females. The principal Brahman sub-divisions found in this parganah are the Kanaujiya (11,374), Gaur, and Sanádh (1,525). The chief Rajpút clans are the Chauhán (1,226), Gaur, Sikarwár (4,324), Kachhwáha (2,026), Ráthor, Parihár (2,471), Bhádauriya, Gahlot, Chandel, Bais, Dhákra, and Raghubansi. The Baniyas belong to the Baranwál (2,353), Agarwál, Kasarwáni, and Ajudhiyabási sub-divisions. Amongst the other castes the most numerous are the Chamár (17,717), Dhának (2,170), Gadariya (4,128), Kahár (1,585), Teli (2,136), Dhobi (1,450), Kumhár (1,659), Hajjám (2,646), Kori (3,132), Lodha (5,240), Ahír (4,654), Káyath (1,557), Mallah (2,789), Lohár (1,227), Barhai (1,526), Káchhi (4,452), and Banjára (1,032). The following castes with less than one thousand numbers each also occur:—Khatík, Bharbhúnja, Sonár, Darzi, Bari, Naddáf, Bhát, Khákrob, Tamboli, Bairágí, Patwa, Kurmí, Pariya, Nuniya, Baheliya, Ját, and Máli. The Musalmáns are distributed amongst Shaikhs (1,896), Sayyids (196), Patháns (2,082), and Mughals (54).

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 326 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 3,249 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,575 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 24,631 in agricultural operations; 4,346 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 4,595 persons returned as labourers and 424 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 6,237 as landholders, 60,469 as cultivators, and 41,843 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,812 males as able to read and write out of a total male population numbering 59,539 souls. Parganah Auraiya is made up of the old Akbari parganahs of Patti Nakkat on the west, Shaiganpur or Suganpur in the middle, and Deokali or Auraiya on the east. Some time after the cession it formed a portion of the

Cawnpore district, but was annexed to Etáwa prior to the settlement under Regulation IX. of 1833. Subsequently the Bhareh portion was added to it from the Jánibrást parganah, and, in 1857, twenty villages across the Chambal, comprising the Akbari parganah of Parihára or Sandaus, were annexed, making the original revenue Rs. 2,12,356.

BABARPUR, a village in parganah Auraiya of the Etáwa district, is distant some 24 miles south-east of Etáwa, on the Kálpi road. The population in 1872 numbered 698, or with Sarái Bábarpur, 1,199. The two sites are generally known as Sarái Bábarpur. It is called after Bábar, who used it as a halting-place. The saráì stands near the village site and was built in the time of Almás Ali Khán, the Oudh governor or manager (Khwája Muntazim); and a fort was erected near it by one of his servants. The village now belongs to a Káyath family. There is a good bazar, and markets are held on Wednesdays and Sundays, when a considerable trade in salt, gram, and castor-oil, for which the place is noted, is carried on not only for the parganah itself but for the neighbouring parts of Jalaun and Gwaliar.

BAKEWAR, a village in parganah Bharthna of the Etáwa district, on the Etáwa and Kálpi road, is distant 13 miles south-east from Etáwa. The population in 1872 was 2,619. There is a first-class police-station and a village school here. From the elevation of its site Bakewar is evidently a place of considerable antiquity. The inhabitants are principally Brahmans and Muhammadans. Bakewar was the scene of several engagements with the Auraiya rebels during the mutiny, and is noticed in the district article under the head of "History."

BARHPURA, a village in the Etáwa parganah of the Etáwa district, situated on the customs line between the Jumna and the Chambal, is distant 10 miles south-west from Etáwa and two miles to the west of the Gwaliar road. The population in 1872 was 987. There is a police-station here. Barhpura was formerly the head-quarters of the Jánibrást tahsíli, which was broken up in 1843. It was to this place that the ladies of the station were sent on the first outbreak of the mutiny. The resident zamíndár is Ráo Umrao Singh, a Bhadauriya Thákur, owning the headship of the Raja of Bhadáwar, from whose ancestors his family derived the title of Ráo.

BÁRONA KALAN, a village to the north-west of the Bidhúna parganah, and the site of a Great Trigonometrical Survey station, is distant about 24 miles from Etáwa. The population in 1872 was 2,822. It was founded about 200 years ago by one Harchand Rái, a Kanaujiya Brahman, whose descendants still reside here and have founded a small bazar, at which salt and cloth are sold to the inhabitants of the neighbouring villages. The Great Trigonometrical Survey pillar is placed on a fort-crowned mound close to the village site.

BELA, a village in parganah Bidhúna of the Etáwa district, on the Etáwa and Kanauj road, close to the Pándu Nadi, is distant 42 miles east from Etáwa.

The population, in 1872, numbered 2,102 souls. Bela was formerly a tahsíli town and the head of several parganahs. Before the formation of the present district, the eastern half of it was known as the sub-collectorate of Bela and was subordinate to the Collector of Farukhabad. The sub-collector lived at Phaphúnd, whence the tahsíli was removed to the more central position of Bidhúna after the mutiny, and since then the place has fallen off greatly. The town is commanded by a fort belonging to the zamíndárs of the place, who are Kachhwáha Thákurs. It is situated on a lofty khera and was formerly a walled town; traces of the old gates still remain. The houses of the town are principally of mud and are separated by narrow lanes, a few of which are metalled. There is a good town school in the place. Act XX. of 1856 (the Chaukidári Act) is in force in Bela, and in 1873-74 supported a village police numbering five men of all grades at an annual cost of Rs. 270. The number of houses in the town during the same year was 893, and of these 307 were assessed with a house-tax averaging Re. 1-9-11 per house assessed and Re. 0-5-0 per head of the population. This with a balance of Rs. 46 from the previous year gave an income of Rs. 718, of which Rs. 611 were expended in wages and public improvements.

BHAREH, a taluka of parganah Auraiya, is situated at the confluence of the Jumna and Chambal in the south of the district. It is owned by a family of Sengar Rajpúts, some account of whom has been given in the district notice. Bhareh, the chief village of the taluka, is distant 31 miles as the crow flies from Etáwa. As early as 1803, it was found necessary to attach temporarily the Bhareh estate, but it was soon afterwards released.[1] The first settlement from 1210 to 1212 *fasli* was made with Ráo Mokat Singh at a revenue of Rs. 5,280, which was continued for the second triennial settlement, 1213 to 1215 *fasli*, and the quartennial settlement was made at Rs. 5,489 for from 1216 to 1219 *fasli*. The first quinquennial settlement from 1219 to 1224 *fasli* was also made with him at Rs. 6,501, which was confirmed to his son Partáb Singh at the same revenue for the second settlement for five years, and this sum continued to be the revenue until Mr. Gubbins' settlement in 1840. He assessed the revenue on nine villages at Rs. 6,000, giving a rate of Re. 1-6-2 per acre on the assessable area.[2] The taluka now contains ten villages, which have been settled by Mr. Crosthwaite with the following results:—

Village.	Rental.	Valuation.	Past revenue.	Present revenue.	Village.	Rental.	Valuation.	Past revenue.	Present revenue.
	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
Bhareh, ...	982	1,623	650	750	Nibi, ...	1,088	1,167	550	600
Chakarpura,	210	256	84	100	Solakhra,	1,001	1,079	397	550
Harauli, ...	5,929	5,859	2,500	2,900	Achhrauli,	517	902	275	450
Kacheri, ...	1,627	2,585	900	1,200	Imilia, ...	389	457	150	200
Mahua Sonda,	1,146	1,245	600	650	Pathara, ...	1,088	2,342	490	1,000

[1] Board's Rec., December 20, 1803, No. 25. [2] II. Set. Rep., 279. which gives the soil rates.

Besides the taluka, the estate, now under the Court of Wards, has villages in the Auraiya parganah.

BHARTHNA, a tahsíl and parganah of the Etáwa district, is bounded on the north by the Mainpuri district; on the south by Gwaliar; on the west by parganah Etáwa, and on the east by parganahs Bidhúna, Phaphúnd, and Auraiya. The total area at settlement was 266,803 acres, of which 58,863 acres were recorded as barren; 39,376 as jungle and ravines; 5,901 as groves; 11,571 acres as free of revenue; 23,686 acres as culturable waste, and 127,606 acres as cultivated, or including revenue-free cultivation, 135,858 acres (61,250 acres irrigated). The parganah comprises[1] a narrow strip of country running through the district from north to south, forming three natural divisions: (1) the north, low-lying *pachár* tract; (2) the central, high-lying *ghár* tract; and (3) the trans-Jumna tract or *pár*. Commencing from the north, the parganah is intersected from east to west by six rivers —the Puraha, Ahneya, Sengar, Jumna, Chambal, and the Gwánri, which last forms the boundary towards Gwaliar. The Ganges canal runs in the same direction almost through the centre of the parganah, and close to it is the East Indian Railway. With the exception of a sand-hill which crops up in the west, the entire northern tract lies low and is indented with hollows which in the rains form jhíls almost large enough, in some instances, to deserve the name of lakes, and which never dry up all the year round. The extent of *usar* all over this tract is very considerable, and there are numerous raised and more or less fortified village sites cropping up amid the level *usar* plains. Towards the Puraha, a gradual rise begins which dips as it passes that river, and then continues, still dotted with many jhíls, till, after giving place to the Ahneya, it reaches the Sengar. The high-lying tract begins on the southern bank of the Sengar, and here the character of the country entirely changes. Leaving all traces of *usar* behind, it rolls upwards in successive gentle undulations till it finally terminates in a high ridge honey-combed with ravines overlooking the Jumna. Beneath this ridge lies the littoral of the river, all of which is alluvial, and part of it is subject to marked fluvial action every year. Across the river comes another ridge much of the same character, which ends in the Chambal valley, and, beyond that river, ravines again occur which hardly disappear until the southernmost boundary of the parganah is reached. The soils change with the character of the country, and though the basis of all the soils is *dúmat* or loam, we have in the north, around the basins of the jhíls that are so common there, much *mattiyár* or clay, which when of an inferior quality is known as *jhábar*. South of the Sengar, sand and sandy-loam predominate varied with good plots lying in the depressions between the undulations in the alluvial tract at the foot of the Jumna ridge. Here the loam and sand shade off into each other to form a soil

General appearance.

[1] Principally from Mr. W. E. Neale's report of April, 1871.

styled *barúa*, which may be considered an inferior loam or a superior sand. In these low-placed tracts the moisture collects and remains, and though the water lies at a great depth below the surface, springs are commonly met with and render irrigation remunerative, though laborious. The bad sloping land along the Jumna and Chambal ridges is known as *karkha*, and is almost always surrounded by a soil of a reddish-yellow tinge which, though much cut up by ravines, is good. The alluvial edges of both rivers, as a rule, exhibit a fine dark soil known as *kachár*, and that known as *tír* lies on the very edge of the river, and fertilised by the annual inundations is especially productive. About one-third of the parganah from the northern boundary to the Sengar is irrigated from the canal and the remainder from wells, which vary in their irrigation capabilities with the character of the soil and the depth of the water from the surface.[1]

Crops.

There is no more certain indication of the character of a tract than its crops: thus, in the *pachár*, the *rabi* forms 41 per cent. of the total cultivation; in the *ghár* it falls to 36 per cent., and in the *pár* to 29 per cent. Again wheat, barley, and *bejhar* form 36 per cent. of the total cultivation in the *pachár* and 29 and 25 per cent. respectively in the other two tracts. Cotton covers only 9 per cent. of the total cultivation in the tract to the north of the Sengar, increasing to 19 per cent. in the dry tract between that river and the Jumna and to 20 per cent. in the tract to the south of the Jumna. A further proof of the dryness of the soil is seen in the area under *bájra*, which rises from 6 per cent. in the *pachár* to 23 per cent. in the *ghár* and 45 per cent. in the *pár*. For the whole parganah 63 per cent. of *kharíf* cultivation does not show a very thriving soil. During the thirty years preceding the present settlement the average price of grain

Prices.

in the *pachár* and *ghár* rose in the last decade 51·4 per cent. over the average price of the first decade, but in the *pár* the rise was only 1·72 per cent. Mr. Neale accounts for this striking difference by the influence of the famine of 1837-38, which lasted much longer in the bare, barren *pár* tract than in the country to the north of the Jumna. The average of the first decade in the *pár* tract is greatly reduced by this circumstance. "Another cause is the slowness with which an isolated tract begins to participate in the results of the increasing competition going on outside its boundaries. The present prices in the trans-Jumna tract are much below those of the main area of the parganah, but they are much more nearly on a par now than they were in the previous ten years. No doubt, with advancing security and means of communication, the inequality will almost entirely disappear. As it is, it is safe to conclude that in the mainland of the parganah prices have about doubled; and across the Jumna a little less than doubled."

[1] See further district notice under 'Irrigation.'

Settlements.

The earlier settlements of the tract now comprised in the parganah have been sufficiently described in the district notice. The expiring revenue of the past settlement amounted to Rs. 2,83,878, falling at Rs. 2-9-7 per cultivated acre of the old settlement area. Mr. Gubbins' assessment appears to have been heaviest in the *pachár* and progressively lighter in the *ghár* and *pár*, and the remissions subsequently made bear out this opinion: they numbered 41 cases, amounting to Rs. 7,244 in the *pachár*; 23 cases, amounting to Rs. 3,062, in the *ghár*, and none at all in the *pár*, and in the last tract there have been no alienations except by confiscation on account of rebellion. But, on the whole, setting aside the trans-Jumna tract, the assessment was a heavy one. Excepting in that tract, Mr. Gubbins carried out his anti-talukadári policy and broke up all the large estates, settling them either with the tenants, or where these could not scrape together sufficient means, selling them by public auction. At these sales the Bhuteli Brahman Kishan Baldeo and the family of Chaubé Jawála Parshád have been able to collect together their large estates in the parganah which now comprise 32 whole villages and 43 shares in villages, besides innumerable mortgages. The annual admitted net profits in the case of one of them amounts to 13 per cent. on his outlay, whilst, in reality, 20 to 23 per cent. would be nearer the mark (see further page 339).

The following statement compares the past and present areas of the parganah at settlement :—

Settlement.	*Unassessable.*				*Assessable.*				Grand total.
	Barren.	Revenue-free.	Groves and ravines.	Total.	Old waste.	New waste.	Cultivated.	Total.	
Past, ...	104,870	12	5,855	110,737	11,793	22,071	109,163	143,027	253,764
Present,	72,541	12,484	32,736	117,711	20,090	2,353	126 331	148,774	266,485
Final report.	58,663	14,571	45,277	115,511	22,297	1,389	127,606	151,292	266,803

The increase in area amounts to about five per cent., and is chiefly due to a more careful survey of the raviny ground to the south of the Jumna. In this tract, cultivation has increased 44·2 per cent., against 22·4 per cent. in the Duáb proper. The few patches of good land towards the centre of this *pár* tract had long ago been cultivated, but the pressure of population and the increased value of land have driven the people to bank up the sloping edges of the ravines, and by unceasing industry to endeavour to extract the most they can from an unfavourable soil. The percentage of irrigation to cultivation at last settlement in the *pachár*

Irrigation.

tract was 71·2, and is now 79·2, or an increase of only eight per cent. In the *ghár* tract, the old returns show 51·8 per cent., against 23·6 at present, which would give a fall of 28 per cent., and in the *pár* irrigation has risen from 3·68 to 6·23 per cent. There is every reason to believe that the statistics of irrigation, at the past settlement, were greatly exaggerated. The survey was made immediately after the great famine of 1837-38, and wherever the amíns saw "the trace of an old well, or a hollow that looked as if it might have been a well, they put down the adjoining fields as wet." To this must be added the curious fact that with the diminished rain-fall and decreased moisture, due perhaps to the demands on the Jumna on account of the great canals, the water in many places has receded from six to nine feet from its former level. "The nature of the *ghár* country," writes Mr. Neale, "could never have been favourable to wells. Except on the Jumna ridge and a few other favoured localities, there are very few springs. The high sandy tracts are all dry, and the adjacent light soils, though they admit of well sinking, still the subsoil is so treacherous that wells are both expensive and insecure. They need constant repairs and must be faced either with wood or with coils of *arhar* stalk, &c. The depth at which water is met is also great. On the immediate edge of the Sengar it is occasionally as near as 30 feet, but this is the exception. The ordinary depth is from 40 feet to 50 feet. This is within a radius of about a mile from the river. After that there is a steady increase. In the next two miles the average depth is about 65 feet, and from that to the ridge of the Jumna it goes on increasing till it reaches the high figure of between 95 and 110. Wells have there been measured in my presence where the water is 105 or 106 feet below the surface. The runs for working them are at a very steep angle, and the upper end or head over the well mouth is raised from 10 to 15 feet above the level of the ground and has to be of solid construction. The cost of making such wells is therefore large, added to which is the necessity of employing very powerful cattle. A pair of bullocks fit for such work cost about Rs. 80 or more. Then, again, the time consumed by the passage of the leathern bucket down and up so great a space diminishes the extent of land irrigable in a given time. These facts all tell against irrigation, especially when it is remembered that in the last thirty years the price of cattle has nearly doubled. Looking, therefore, at the general capability of the whole tract, it is not surprising that a quarter (or little less) of its area should be irrigated. And the crop returns confirm this view. They show 64 per cent. of *kharíf*, 23 of which is *bájra*—a sure indication of poor dry soil. And in the *rabi* only 4 per cent. is wheat." During the year of measurement, 25,933 acres were irrigated from wells, 3,032 acres from ponds, and 32,285 acres from the canal.

Rents.

The rents recorded in the village papers in this parganah are no fair indication of the full value of the soil. Concealment of the true assets seems to be universal, and the papers showed only the following assets at settlement:—*Pachár*, Rs. 2,26,294; *ghár*, Rs. 2,15,028; and *pár*, Rs. 45,366, or a total of Rs. 4,86,688. In order to ascertain the rates prevalent for each class of soil, inquiries were made as to the rents actually paid, and these were checked by the rents paid in standard villages where the maximum rates leviable had been imposed or nearly reached. The rates had further to be corrected for land cultivated on favourable terms by the proprietors themselves, for lands held free of rent, and for lands held by prescriptive occupants who either refused or could not pay the full rental. Partition cases in which the value of the seer land was adjudged by arbitration and the rentals of the estates of some of the new landlords both served as checks to the estimate in this parganah, and the outcome of the inquiry was the following ascertained rent-rates per acre on the artificial and natural soils:—

Rents-rates on artificial soils.

Tract.	Gauhán.				Manjha.			
	Irrigated.			Dry.	*Irrigated.*		*Dry.*	
	1st class.	2nd.	3rd.		1st class.	2nd.	1st class.	2nd.
	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.
Pachár, ...	10 1	8 12	7 0	5 4	6 9	...	8 8	...
Ghár, ...	8 12	7 14	7 0	5 4	6 2	5 14	4 13	4 6
Pár, ...	...	...	...	...	5 4	...	4 6	...

Rent-rates on natural soils.

Soil.	Pachár and ghár.	Pár.	Kachár.	Tír.	Soil.	Pachár and ghár.	Soil.	Pár.
	Rs. a.	Rs. a.	Rs. a.	Rs. a.		Rs. a.		Rs. a. p.
Dúmat wet 1st,	5 4	...	6 2	...	Mattiyár wet,	5 4	Bhúr wet, ...	3 15 0
Ditto 2nd,	4 6	...	5 4	...	Ditto dry,	3 8	Do. dry 1st,	3 1 0
Ditto dry 1st,	3 8	3 8	4 6	8 12	Jhábar 1st,	2 10	Do. 2nd,	1 12 0
Ditto 2nd,	2 10	1 12	3 8	6 9	Ditto 2nd,	1 5	Do. raviny,	1 2 6
Ditto 3rd,	...	0 14	1 12	...	...	...	...	...

During the twelve years after the mutiny the enhancements in the rental show in the *pachár*, 48·5 per cent. of the cultivated area enhanced 31 per cent.; in the *ghár* 35 per cent. of the cultivated area raised 71 per cent., and in the *pár* 68 per cent. of the cultivation raised 42 per cent. The following statement

shows the average rent-rate per acre on enhancement by consent, suit in court, and on change of tenant in each tract:—

Tract.	Total cultivated area.	Enhanced by				Sub-enhanced in under-tenants of	
		Consent.	Suit.	Change.	Total.	Proprietors.	Cultivators.
Pachár area, ...	57,504	27,017	458	400	27,875	908	2,010
Rate per acre, ...	3-14-5	4-1-1	4-3-8	5-1-1	4-1-5	4-2-10	4-9-2
Ghár area, ...	62,207	21,576	118	186	21,880	1,221	1,109
Rate per acre, ...	3-1-5	3-14-9	3-14-1	2-8-9	3-10-5	3-15-2	4-4-9
Pár area, ...	16,147	11,046	11	17	11,074	...	739
Rate per acre, ...	2-13-7	1-8-0	4-5-9	3-0-19	1-8-0	...	1-9-6
Total area, ...	135,858	59,639	587	603	60,829	2,129	3,858
Rate per acre, ...	3-6-5	3-8-9	4-3-7	4-3-5	3-8-10	4-0-9	3-14-9

Nearly the entire enhancement was made by consent, and the result of all these inquiries gave an assumed rental assets of Rs. 6,28,180, or Rs. 1,41,491 more than that recorded in the existing rentals of the whole parganah, including the *muáfi* villages. On this Mr. Neale proposed an assessment of Rs. 3,14,090, falling at Rs. 2-9-0½ per cultivated acre of the new measurement in the *pachár*, at Rs. 2-4-0 in the *ghár*, and at Re. 1-10-4 in the *pár*. The following table compares these statistics for the revenue-paying area only.

Settlement.	Area.		Revenue.		Incidence of revenue on		Incidence of revenue with cesses on	
	Total.	Cultivated.	Without cesses.	With cesses.	Total area.	Cultivation.	Total area.	Cultivation.
	Acres.	Acres.	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Past, ...	241,496	101,234	2,63,877	2,81,603	1 1 5	2 9 8	1 2 8	2 12 3
Present, ...	254,051	126,331	2,93,180	3,22,498	1 2 5	2 5 1	1 5 0	2 8 10
			Add muáfi.	2,09				
Final report, ...	266,803	127,606	3,00,587	3,32,780	1 2 11	2 6 11	1 4 11	2 10 2

The assumed revenue of the twelve revenue-free villages is Rs. 20,910, on which the cesses at ten per cent. amount to Rs. 2,091. The net increase on the old assessment amounts, therefore, to about 16·4 per cent.

Population.

According to the census of 1872, parganah Bharthna contained 929 inhabited sites, of which 701 had less than 200 inhabitants; 174 had between 200 and 500; 48 had between 500 and 1,000; three had between 1,000 and 2,000; and three had between 2,000 and 3,000. There are no towns containing more than 5,000 inhabitants in the parganah.

The total population numbered 148,922 souls (66,517 females), giving 358 to the square mile and 718 to the square mile of cultivation. Classified

according to religion, there were 144,496 Hindús, of whom 64,460 were females and 4,426 Musalmáns, amongst whom 2,057 were females. Distributing the Hindu population amongst the four great classes, the census shows 24,488 Brahmans, of whom 10,776 were females; 12,007 Rajpúts, including 4,885 females; 7,156 Baniyas (3,310 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 100,845 souls, of whom 45,489 were females. The principal Brahman sub-divisions found in this parganah are the Kanaujiya (9,429,) Gaur (2,225), and Sanádh (12,268). The Rajpúts belong to the Chauhán (5,862), Gaur (417), Sikarwár (556), Kachhwáha (1,485), Ráthor (372), Parihár (683), Bhadauriya (1,047), Gahlot (246), Chandel (138), Bais (336), Dhákara, Raghubans, Jádon, Tomar, Gaharwár, Tonwár, and Jaiswár clans. The Baniyas belong to the Baranwál (3,536), Agarwál, Kasarwáni, Mahesri (556), Saraugi (499), and Awadhiya sub-divisions. Amongst the other castes of the census returns the following have more than one thousand members each :—Chamár (23,160), Dhának (3,056), Gararíya (4,542), Kahár (3,283), Bharbhúnja (1,213), Sonár (1,005), Teli (2,723), Dhobi (2,140), Kumhár (2,362), Nái (3,341), Koli (5,374), Lodha (2,546), Ahír (21,614), Káyath (1,355), Lohár (1,049), Barhai (2,595) and Káchhi (10,983). The following have less than one thousand members each :—Khatík, Darzi, Bári, Malláh, Dhúna, Bhát, Khákrob, Tamoli, Bairágí, Patwa, Kúrmi, Joshi, Nunera, Baheliya, Banjára, Nat, Ját, Máli, Gújar, Dharhi, Pánda, and Miumár. Musalmáns are distributed amongst Shaikhs (922), Sayyids (256), Mughals (85), and Patháns (2,353); the remainder are entered without distinction of race. The population has increased between 1853 and 1865 by 6·75 per cent., and between 1865 and 1872 by 7·04 per cent., and the greater portion of this increase must have taken place amongst the agricultural population, for there are no new marts, nor has the trade of the parganah increased to any remarkable extent.

Proprietary body.

The proprietors comprise Brahmans of the Kanaujiya division, Rajpúts or Thákurs, Káyaths, a few Baniyas, Ahírs and Lodhas, and one Musalmán family. The cultivators are also chiefly Brahmans, then come Chamárs, Ahírs, and a good number of the industrious Káchhís. To the south of the Jumna, Thákurs, chiefly Chauháns, predominate as proprietors and cultivators. Chakarnagar formerly belonged to a Chauhán Raja, and when the taluka was broken up after the mutiny, most of the villages were conferred upon members of the same clan. The prevalence of Brahmans to the north of the Jumna is accounted for by the supposition that, during the Musalmán period, the Rajpút proprietors recorded their family priests as lessees and managers of their estates in the hope of escaping exactions, whilst to the south of the Jumna sufficient protection was given by the inaccessible nature of the country. It is certainly the case that certain Brahman

and Rajpút families were, until recently, possessed of much local influence and property, and that they always continued to keep the parganah free from Musalmán intruders. Most of the talukas were broken up in 1840, and the villages were settled with the resident proprietary communities on their paying up the amount of arrears due. In this way, most of the tenures became either zamíndári under single proprietors or pattidári under small coparcenary bodies At the settlement there were 294 zamíndári mahál, 73 pattidári, and 18 bháyachára. Most of the latter are due to the difficulty experienced by the Raja of Chakarnagar in dealing with his tenantry. He allowed sub-settlements to be made with them and received eighteen per cent. on the land-revenue as *málikána*. The bháyachára mahál on the north bank of the Jumna are, with the exception of three or four Lodha communities, large intermixed estates extending for some miles and belong to Rajpúts. Five estates—*viz.*, Lakhna Bairi Khera, Aheripur, Bakewar and Indraukhi have been given to Raja Jaswant Ráo, revenue-free in perpetuity and seven other estates—*viz.*, Biáspur, Dharmpura, Baraukh, Ujhiáni, Baseha, Puráoli, and Mahpálpur—were given revenue-free for his life.

Alienations.

The alienations during the currency of the past settlement before the mutiny, by auction sale for recovery of arrears of revenue, comprised 13 whole villages having an area of 7,608 acres and paying a revenue of Rs. 9,074. The price brought was Rs. 55,923, giving an average of Rs. 7-5-7 per acre and 6·08 years' purchase of the revenue Forced sales by order of the Civil Courts comprised two whole villages and portions of six others, having an area of 3,625 acres, and paying a land-revenue of Rs. 2,384. The price brought was Rs. 7,127, giving an average of Rs. 1-11-0½ per acre and 2·9 years' purchase of the land-revene. Besides these 39 whole villages and 13 portions were transferred by forced sale, but the prices are unknown. Private sales comprised 17 whole villages and 38 portions of villages having an area of 26,192 acres and paying a land revenue of Rs. 30,847. The price brought was Rs. 1,05,494, giving an average price of Rs. 3-15-3 per acre and 3·3 years' purchase of the land-revenue. Besides these, 30 whole villages and 26 portions of villages were transferred, of which the prices are not recorded. The entire result before the mutiny gives an average price of Rs. 4-7-2½ per acre and of 3·9 years' purchase of the land-revenue. After the mutiny the forced sales comprised only 880 acres, paying a revenue of Rs. 1,121; the price brought was Rs. 7,720, giving Rs. 8-12-4 per acre and 6·9 years' purchase of the land-revenue. The transfers between 1857 and 1869, by private sale, comprise 21,666 acres, paying a revenue of Rs. 24,674 and the price brought was Rs. 1,96,409, giving Rs. 9-1-0½ per acre and 7·9 years' purchase of the land-revenue. The prices of one whole village and 16 portions of villages are unknown. The percentage of rise on enforced sales made before the

mutiny is Rs. 56-9-4, and on private sales is Rs. 129-5-0. Contrary to the received opinion, Mr. Neale thinks that the surest guide to the true rise in price is to be found in the returns of public sale by auction for arrears. He may be right, for these sales were not caused by the pressure of the settlement then existing. They were for arrears accruing under the old settlements, and out of the 47 estates, 33 were sold in 1841-42, and the remainder between 1852 and 1854, at the termination of the farming leases for which they had been let. The general result shows like prices that land has doubled its value since the mutiny.

History.

Parganah Bharthna was formed in 1857 chiefly from parganahs Lakhna and Rawáin. The area of these two parganahs was 229,382 acres, with a revenue of Rs. 2,93,373, and of this, lands assessed at Rs. 2,29,001 were taken to form the new parganah. At the same time 25 villages, assessed at Rs. 21,142, were received from Farukhabad, talukas Chakarnagar and Sahson, assessed at Rs. 31,332, were received from the old Jánibrást parganah, and the Chakarnagar talukadár's allowance of Rs. 1,985 on 26 villages also fell in making up the revenue to Rs. 2,83,460 : thus—

	Revenue. Rs.
Lakhna and Rawáin, ...	2,29,001
Chakarnagar and Sahson, ...	31,332
Talukadári allowance on 26 villages in Chakarnagar, ...	1,985
Sakatpur Airwa in Farukhabad (25 villages), ...	21,142
Total Rs. ...	2,83,460

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 377 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 3,477 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 2,350 in commerce, in buying, selling, keeping. or lending money or goods, or the conveyance of men, animals, or goods ; 35,385 in agricultural operations ; 4,975 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 5,243 persons returned as labourers and 528 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 7,546 as landholders, 93,502 as cultivators, and 47,874 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,176 males as able to read and write out of a total male population numbering 82,405 souls. The percentage of agriculturists is very high, and there are no large townships. The villages are, as a rule, somewhat small, with a number of

outlying hamlets which are increasing every year, a sign alike of security and of growing industry in farming.

BHARTHNA, a village in the parganah and tahsíli of the same name in the Etáwa district, is distant 12 miles from Etáwa, on the East Indian Railway. The population, in 1872, was only 553. Bharthna or Bharthnán is the seat of the head-quarters of the tahsíli for which it was selected by Mr. Hume on account of its central position at the time when he re-arranged the boundaries of the different parganahs. The tahsíli along with the police-station, distillery godown, post-office, sarái, and *ganj*, lie on the north side of the line close to the railway station. The village is a quarter of a mile further to the north and derives its name from its founder, Bharat Singh. The zamíndárs are Sabarn Brahmans. It is also known by the name of Bharthnán Bíbípur. A bazar for the sale of country produce is held in the *ganj* on Saturdays and Wednesdays, but the anticipation that population would be attracted has not been fulfilled. The railway station forms an outlet for the trade of Lakhna and Aheripur.

BIDHŮNA, a parganah of the Etáwa district, is bounded on the north by the Farukhabad district; on the east by Cawnpore; on the south by parganah Phaphúnd, and on the west by Bharthna. In 1871 the total area comprised 201,256 acres, of which 65,478 acres were barren; 2,155 acres were held free of revenue; 7,056 acres were under groves and jungle; 36,126 acres were capable of cultivation, and 90,441 acres were actually under cultivation (66,962 acres irrigated). The parganah is drained by the Pándu, Rind, and Puraha, whilst the Ahneya forms the southern boundary to its junction with the Rind,

General appearance.

and thenceforward the Rind forms the boundary to the edge of the Cawnpore district.[1] The villages of the parganah are, as a rule, large, and consist generally of a rich centre of compact cultivated soil, round or to one side of which stretches a large expanse of *usar* with a small fringe of outlying fields in patches here and there. The *usar* plains so characteristic of the parganah cover thirty-seven per cent. of the total area. Few villages are without their tract of *jhábar* or bad clay land and jhíls which receive the surface drainage from the surrounding *usar*. To the east of the Rind and along its left bank is a strip of light, sandy, undulating land, beyond which is a strip of somewhat barren land deprived of its fertile soil by the rains and more or less broken up into ravines. Next comes a strip of exceedingly fertile loam which runs parallel to the river and never at any very great distance from it. This strip forms the watershed line and abounds in wells and shows the best crops. Beyond it the *usar* plains commence, and the country to the Pándu shows compact, hearts of rich soil, surrounded by barren plains with scattered cultivation, and marked here and

[1] Chiefly from Mr. C. Crosthwaite's parganah report.

by large beds of clay. To the west of the Rind much the same features are observable except that the loamy tract is not found. The Puraha breaks up a good deal of land on either bank; with the exception of three or four villages in the south-east corner of the parganah, every village has good kuchcha wells in which the water is seldom more than 20 to 25 feet from the surface. In a few villages it is as deep as 30 feet, and in a few it rises to from 10 to 12 feet from the surface. In 131 mahâls the Etáwa branch of the Ganges canal was superseding wells in 1871, and a few villages to the extreme north were watered from the Cawnpore branch. It is intended to take the lower Ganges canal between the Cawnpore and Etáwa branches through the parganah—a proposal which Mr. Crosthwaite thinks is an unmixed evil and will certainly result in the destruction of the wells, the filling up of the jhíls by percolation, and the water-logging of the country. In 1868-69, during the measurement, out of 66,926 acres irrigated, 50,057 acres were watered from wells, 14,432 acres from canals, and 2,437 acres from rivers and jhíls.

Settlement.

The following statement compares the areas of the past and present settlements:—

Settlement.	Unassessed.				Assessed.					Total.
	Barren.	Revenue-free.	Groves.	Total.	*Culturable*		*Cultivated.*		Total.	Area.
					Old.	New.	Wet.	Dry.		
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Present, ...	65,919	2,120	4,580	72,619	32,977	9,951	66,926	18,286	128,140	200,759
Past, ...	80 738	2,120	...	82,858	13,436	21,580	53,735	22,674	1,11,425	194,283
Final report,	65,478	2,155	7,056	74,689	31,711	4,415	66,962	23,479	126 567	201,256

The final report gives the total area as 201,256 acres and the cultivated area as 90,441 acres. Cultivation has increased by 11·5 per cent., irrigation by 24·5 per cent., and the assessable area by 15 per cent. The cultivated area now occupies 42 per cent. of the total area against 39·3 per cent. at the past settlement, and 66·4 of the assessable area against 68·5 per cent. at the last settlement. Irrigation per cent. has increased from 70·3 per cent on the cultivation to 78·5 per cent. The increase amounts to 13,191 acres, of which 7,511 acres are in well-irrigated villages and the remainder in villages irrigated from the canal. Barren land occupies 36 per cent. of the total area. The revenue-free land comprises the village of Dobá and 11 acres elsewhere. The *rabi* crops occupy 51 per cent. of the total area, and amongst them wheat occupies 17 per cent.; *bejhar*, 16 per cent.; barley, 8; gram, 4; opium, 3, and other crops, 3 per cent In the *kharíf*, sugar-cane occupies 11 per cent. of the area under rain-crops; *joár*, 26 per cent.; cotton, 8; rice, 2; *bájra*, 1; and indigo, 1 per cent. The recorded rentals of the parganah at the new settlement amounted to Rs. 3,78,802 and the expiring revenue of the old settlement was Rs. 2,41,214. The recorded

there rentals corrected for seer, rent-free and favoured holdings amounted to Rs. 4,24,133. The new assessment was made by Mr. C. H. Crosthwaite in 1871, who adopted the following rent-rates per acre as the basis of his assessment:—

Soil.	Area.	Rate.	Soil.	Area.	Rate.	Soil.	Area.	Rate.	Soil.	Area.	Rate.
	Acres.	Rs. a.		Acres.	Rs. a.		Acres.	Rs. a.		Acres.	Rs. a.
Gauhán wet (1)	10,580	10 8	Dúmat wet(1	7,635	6 8	Dúmat dry (1)	3,048	4 6	Jhábar,	1,583	1 12
Ditto (2)	4,116	8 12	Ditto (2)	18,456	6 0	Ditto (2)	6,281	3 8	Bhúr (1)	6	3 8
Ditto (3)	1,332	7 0	Ditto (3	12,994	5 4	Ditto (3)	4,676	2 10	Ditto (2)	1,202	2 10
Ditto dry (1)	...	7 0	Ditto (4)	6,358	4 6	Mattiyár (1)	4,069	4 6	New waste,	9,951	1 12
Ditto (2)	332	6 0	Ditto (5)	961	3 8	Ditto (2)	1,591	2 10	Total, ...	95,171	5 6

These rates gave an assumed value of Rs. 5,11,115, or 20·5 per cent. above the corrected rental, and at half assets a land revenue of Rs. 2,55,557, or an increase of Rs. 14,343, or 5·9 per cent. above the expiring revenue of the old settlement. The revenue finally assessed amounted to Rs. 2,56,771, or an increase of 6·4 per cent. The rise in rents for the last ten years of the old settlement shows that in 1,938 acres, enhanced by suit, the rise has been from Rs. 3-15-4 to Rs. 4-12-9 per acre, or 21 per cent.; in cases where the land has fallen into the landlord's hand (18·01 acres) he has raised the rent from Rs. 3-11-1 to Rs. 5-2-7, or by 39 per cent. and in 17,405 acres, enhanced by consent, the rate has risen from Rs. 4-6-2 to Rs. 4-15-9, or 13 per cent. "But that none of these enhanced rates touch the real value of the land," writes Mr. Crosthwaite, "may be argued from the fact that the rate paid by sub-tenants in tenants' land is Rs. 5-8-2 per acre, and in seer land is Rs. 6-6-7 per acre." The following statement gives the incidence of the old and proposed revenue on the total area, cultivated area, and culturable area:—

	Revenue.	*Incidence of the revenue without cesses on*			
		Total area.	Assessable area.	Cultivated area.	Cultivated area plus new waste.
	Rs.	Rs. a. p.	Rs. a. p.	Rs. a p	Rs. a. p.
Old, ...	2,41,214	1 4 4	1 15 10	2 15 11	2 10 11
Present, ...	2,55,557	1 3 1	1 14 1	2 13 3	2 8 6

Population.

According to the census of 1872, parganah Bidhúna contained 746 inhabited sites, of which 554 had less than 200 inhabitants; 154 had between 200 and 500; 28 had between 500 and 1,000; 9 had between 1,000 and 2,000 and one had between 2,000 and 3,000; there are no towns containing more than 5,000 inhabitants in this parganah. The settlement records show only 311 villages divided into 359 mahál, or estates, giving an average area of 559·2 acres (237·3 cultivated) and an average revenue of Rs. 671·8. The total population in 1872 numbered 127,237 souls (55,920 females), giving 407 to the square mile, or 952 to the cultivated square mile. Classified according to religion, there were 121,350 Hindús, of

whom 53,173 were females and 5,887 Musalmáns, amongst whom 2,747 were females. Distributing the Hindu population amongst the four great classes, the census shows 14,491 Brahmans, of whom 6,094 were females; 13,137 Rajpúts, including 5,143 females; 6,690 Baniyas (3,076 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 87,032 souls, of whom 38,860 are females. The principal Brahman sub-divisions found in this parganah are the Kanaujiya (12,510), Gaur (466), and Sanádh (1,206), the chief Rajpút clans are the Chauhán, Gaur, Sikarwar (6,639), Kachhwáha, Ráthor, Parihár, Bhadauriya, Gahlot, Chandel, Bais, Dhákara, Raghubansi, Jádon, and Tomar. The Baniyas belong to the Baranwál (1,680), Agarwál, Ajudhiyabási, and Maheswari sub-divisions. Amongst the other castes, the most numerous are the Chamár (16,979), Dhának (3,385), Gadariya (4,321), Kahár (3,651), Bharbhúnja (1,069), Teli (2,549), Dhobi (1,962), Kumhár (1,782), Hajjám (2,907), Kori (3,159), Lodha (8,137), Ahír (13,829), Káyath (1,240), Lohár (1,779), Barhai (1,830), and Káchhi (11,658). The following castes with less than one thousand members each also occur:—Khatík, Sonár, Darzi, Bári, Malláh, Bhát, Khákrob, Tamoli, Bairági, Patwa, Kúrmi, Pariya, Nunera or Nuniya, Baheliya, Banjára, Nat, Ját, and Máli. The Musalmáns are distributed amongst Shaikhs (1,896), Sayyids (533), Patháns (1,650), and Mughals (15).

Prior to the last settlement there were three great talukas—Ruru with 87 villages, Sahár with 114 villages, and Udaichand's taluka with 76 villages, whilst small proprietors held 82 villages. Some account of how these talukas were dismembered has been given in the district notice. The following table shows how the present proprietary body is constituted:—

Caste.	No. of mahals.	No. of sharers.	Total area.	Area per sharer.	Total revenue.	Revenue per sharer.	Caste.	No. of mahals.	No. of sharers.	Total area.	Area per sharer.	Total revenue.	Revenue per sharer.
			Acres.	Ac.	Rs.	Rs.				Acres.	Ac.	Rs.	Rs.
Thákur, ...	181	2,070	120,287	57	1,54,470	74·6	Baniya, ...	1	2	717	359	1,100	550·0
Brahman, ...	130	718	45,333	63	58,280	81·8	Ahír, ...	1	7	182	182	160	22·8
Káyath, ...	4	14	648	46	996	70·7	Márwári, ...	1	1	54	54	50	50·0
Mahájan, ...	3	10	2,160	216	2,330	233·0	Other castes,	35	1	28,870	53	37,300	67·9
Musalmán, ...	3	21	2,508	120	620	29·5	Total ...	359	549	200,759	59	2,55,300	75 2

In 13 villages there are more than 50 sharers, in 43 there are more than 20, in 32 there are more than 10, and in the remainder there are less than 10 sharers. The great landholders are Chaudhri Jaichand, who has 60 mahals, assessed at Rs. 18,461; Lála Láik Singh of Harchandpur, 13 mahals, paying a revenue of Rs. 11,188; Chhatar Singh of Sahár 12 mahals, with a revenue of Rs. 6,583; Chimnají and Kunwar Lok Singh, grandsons of Chandan Singh of Sahár, 21 mahals, revenue Rs. 17,787; Kunwar Zabar Singh of Partábner, 9

mahâls, received in reward for services rendered by his father during the mutiny, and assessed at Rs. 4,555; Kunwar Adhár Singh of Bela, 4 villages, revenue Rs. 3,466; and Raja Raghunáth Singh of Ruru, 4 villages, revenue Rs. 1,914.

Alienations.

The following statement shows the transfers during each decade of the expired settlement from 1840 to 1870, the price per acre and the revenue per acre:—

Year.	*Forced sales.*			*Private sales.*			*Mortgages.*		
	Area transferred.	Price per acre.	Revenue per acre.	Area transferred.	Price per acre.	Revenue per acre.	Area transferred.	Price per acre.	Revenue per acre.
	Acres.	Rs. a. p.	Rs. a. p	Acres.	Rs. a. p.	Rs. a. p	Acres.	Rs. a. p.	Rs. a. p.
1840-50, ...	1,791	3 1 3	1 10 3	4,039	2 12 6	1 5 3	1,929	1 10 8	1 0 0
1851-60, ...	3,110	2 2 11	1 1 7	9,425	5 4 1	1 5 5	8,633	2 4 0	1 5 1
1861-70, ...	2,340	3 12 6	1 2 3	10,583	7 13 10	1 5 1	6,385	4 13 1	1 8 0

Of these statistics Mr. Crosthwaite writes:—"If any conclusion can be drawn from them it is, I think, that the revenue was rather heavy at first or the transfers in the first decade would have been more numerous. But the zamíndárs of this parganah are, on the one side, chiefly Sengar Thákurs, and on the other, Brahmans of the Kanaujiya tribe, and I do not think that there is such a thing as free competition for land."

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 315 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 3,381 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,303 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 30,066 in agricultural operations; 4,308 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 5,169 persons returned as labourers and 697 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 3,880 as landholders, 75,907 as cultivators, and 47,450 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,049 males as able to read and write out of a total male population numbering 71,317 souls.

History.

Parganah Bidhúna was formed in 1857, chiefly from the old parganah of Bela, from which 141,697 acres, assessed at Rs. 1,77,170, were taken, and to these were added from Sakatpur Airwa, in the Farukhabad district, 74 villages, comprising 70 mahâls

or estates, assessed at Rs. 35,059; from Kawáin two mahâls (1,201 acres), assessed at Rs. 2,120, and from Phaphúnd 23 mahâls, comprising 18,192 acres, and assessed at Rs. 31,257, or a total of Rs. 2,45,506, which in 1870, from various causes, fell to Rs. 2,41,176. Mr. Gubbins' settlement from 1840 to 1870 was a fair one and worked well. So far as the settlement officer could ascertain, not a single estate was sold for arrears, and only six mahâls and three pattis were farmed for arrears; these, too, took place prior to the mutiny. In two of the mahâls the revenue was high, but in the remainder the balances were due to internal dissensions. A few small pattis, also, were transferred to solvent sharers on account of arrears. The only remission made was on account of expenses incurred during the mutiny, and during the drought of 1868-69 the revenue was collected without balance. The new revenue, therefore, can hardly be found oppressive, and should be collected without difficulty.

BIDHÚNA, a village situated within a mile of the Rind Nadi, in Bidhúna parganah in the Etáwa district, is distant 32 miles east from Etáwa on the Etáwa and Kanauj road. The population in 1872 was 877. There is a tahsíli and police-station here, and a market is held twice a week. The Rind is here crossed by a bridge. The village is only noted as being the head-quarters of the tahsíli establishment which were removed here after the mutiny on account of the more central position of the present site. Bidhúna is connected with the Achhalda railway station, on the East Indian line, by a raised and bridged road. To the north of the village are the ruins of an old fort, which from a distance have a somewhat picturesque appearance.

CHACHÚND or Chhachúnd, a village in parganah Phaphúnd of the Etáwa district, situated near the Phaphúnd (Dibiapur) railway station, is distant 24 miles from Etáwa. The population in 1872 was 1,373. There is a second-class police-station here built on the remains of an old fort. There is no market, and only a few Baniyás' shops in the small bazar.

CHAKARNAGAR, a village in parganah Bharthna of the Etáwa district, lies 16 miles to the south-west of Etáwa, and had a population numbering 804 souls in 1872, chiefly Ahírs. Chakarnagar is situated between the Jumna and the Chambal, on the north side of the customs line, and is the head-quarters of an assistant patrol. It was formerly the residence of a Chauhán Raja, and gave the name to his taluka, but the Raja having joined the rebels in 1857, was deprived of his estate, which was given to Kunwar Zohar Singh, one of the Partábner Chauháns, as a reward for his loyalty. The modern village is little worthy of note, but the old town, the site of which is two miles west of the present village, must have been a place of great antiquity and considerable size. There is an enormous *khera* there which can be seen from a great distance. It is now covered with brush-wood, but traces of buildings may be discovered here and there. To the west of the *khera* is a magnificent well, built of blocks of

kunkur, evidently very old. Popular tradition says that the city, in the time of the Pándavas, was so large that one gate was at Sara tál and the other gate at Bhareh, though these places are thirty miles apart. This story derives some appearance of support from the fact that bricks are found at a depth of five or six feet in the surrounding villages. There is a legend that an ogre, who was a Sonar by caste, lived here and devoured daily a man, and with him about a maund of sweetmeats as a relish. This ogre was killed by the hero Bhim Sen and thrown into the large well at Chakarnagar. The inhabitants of the place pick up in the ravines what are apparently nodules of iron ore, and believe that they are the drops of the ogre's blood. The *khera* is said to have been named Ekachakra, whence came the name of the modern place, and it is said to be mentioned, under its old name, in the Mahábhárata. The story is an interesting one and deserves reproduction.

The story not unknown.

The story as given in the Mahábhárata runs as follows:—Whilst Bhíma and his brother Pándavas were in hiding from the Kauravas in exile, they came to the city of Ekachakra and dwelt in the house of a Brahman. Every day they went out, disguised as mendicant Brahmans, to collect food as alms, and on their return one day found their host and his wife in tears. On inquiring the cause, they were told that a great Asura Raja, named Vaka, lived near the city and forced them to send him every day a quantity of provisions and a man to carry them, and that Vaka ate both the provisions and the man. On that day it had fallen to the Brahman to provide the provisions and the man, and the Brahman resolved to go himself, though he bewailed his sad destiny. Kunti, the mother of the Pándavas, touched by the misfortunes of a Brahman and her host, directed her son Bhíma to set out and destroy the monster. Bhíma gladly undertook the duty and set out with the usual quantity of provisions, consisting of a waggon-load of *khichri*, a fine buffalo, and a great jar of ghi, and he went on until he came to the banyan tree under which Vaka was accustomed to eat his meals. And a crowd of people followed him, for all were desirous of seeing the coming combat, but when they beheld the banyan tree they fled away in great terror. Bhíma then proceeded to eat up all the victuals that were in the waggon and to re-fill it with dirt; and he then drank up all the ghi and re-filled the jar with water of the vilest description. When he had finished, Vaka came forward ravenous with hunger, with two large blood-shot eyes as big as saucers and a jaw gaping open like a cave; and Vaka uncovered the waggon and found that it contained nothing but dirt, and he raised the jar, and the villainous liquor poured over his face and into his gaping mouth. Then his eye fell upon Bhíma, who was sitting on the ground with his back towards him, and in his rage he struck Bhíma with all his might with both fists, but Bhíma cared not for the blow, and arose up and laughed in his face. Then the Asura was in violent wrath, and he tore up a large tree by the roots and rushed at Bhíma to demolish him, but the mighty Pándava

in like manner tore up a large tree and struck about him lustily, and each one tore up trees by the roots and broke them to pieces against the other, until not a tree was left; and then they fought with their fists until the Asura was spent. After this Bhíma seized Vaka by the legs and rent him asunder; and the Asura expired with a bellowing cry which seemed as if it would bring the heavens about their ears. All the other Asuras, the subjects of the slain chieftain, were then in a great terror, and came forward with their hands clasped together as suppliants to the conqueror of their Raja. So Bhíma bound them over by solemn oaths never more to eat the flesh of man, nor to injure them in any way.[1]

Ara claims the honour of being Ekachakra.

Both Wheeler and Cunningham identify the modern Ara (Arrah) with the Ekachakra of the Mahábhárata, and the latter gives the local legend[2] as follows:—"The legend of Ara is very variously told by the people, but all its main points are the same. The old name of Ara was Ekachakra or Chakrapura. Close by stood the village of Bakri, where lived the powerful Asur named Baka or Bakra, whose daily food was a human being, the victim being supplied alternately by Bakri and Chakrapur. The five Pándús having arrived at Chakrapur during their wanderings were entertained by a Brahman. While they stayed in his house it came to the Brahman's turn to supply a victim for the demon Bakásur. The Brahman declared that he could not give his son; the wife, that her husband must not be sacrificed, and she would go herself. Bhím Pándu then said that he had eaten their salt, and would go himself against the Asur. He fought the demon at Bakri, and having killed him, dragged his dead body to Chakrapur to show the people; and the day on which the Asur's body was brought to Chakrapur being a Tuesday, Ara, the name of the place, was changed to Ara from that time." The legend differs only in the assignment of the locality from that related and believed in by the inhabitants of the Chambal-Jumna duáb. Similarly there are half a dozen places that claim the honour of representing the ancient Kausambhi, and Kumaon and Gorakhpur have both laid hold of the whole of Kurukshetra and localised the legends of the great war, declaring the claims of the ordinarily recognized site to the west of the Jumna to be untenable.

DALÍLNAGAR, a village in parganah Auraiya of the Etáwa district, is situated on the Kálpi and Etáwa road, 28 miles south-east of Etáwa. The population, in 1872, numbered 1,642 souls. Dalílnagar is a modern village founded by a Pathán named Dalíl Khán, whose tomb still exists in the place. It was at one time Mr. Hume's intention to make this place the head-quarters of the tahsíli; this gave rise to the parganah being called Dalílnagar, but the name has now been changed to Auraiya. Close to it lies the bazar town of Murádganj founded by a family of Panjábis. In this place there is a considerable traffic in cattle, cotton, ghi, and oil-seeds.

[1] Wheeler's History, I., 112. [2] Arch. Surv., III., 73.

ETÁWA (Intáwa), the chief town of the district, is situated amid the ravines on the left bank of the Jumna, in north lat. 26°-45′-31″ and east long. 79°-3′-18″, at a distance of seventy miles to the south-east of Agra. In 1847 there were 17,783 inhabitants, and in 1853 there were 23,300. In 1865 the population numbered 27,228 souls. The site had an area in 1873 of 461 acres, giving 66 souls to the square acre. Ac-

Population.

cording to the census of 1872, there were 30,549 inhabitants, of whom 21,241 were Hindús (9,528 females), 9,256 were Musalmáns (4,656 females), and 52 were Christians. Distributing the population amongst the rural and urban classes, the returns show 131 landholders, 1,107 cultivators, and 29,311 persons pursuing occupations unconnected with agriculture. The number of enclosures in 1872 was 2,942, of which 653 were occupied by Musalmáns. The number of houses during the same year was 3,393, of which 1,060 were built with skilled labour, and of these 427 were occupied by Musalmáns. Of the 2,333 mud huts in the town, 974 were owned by Musalmàns. Taking the male and adult population, who numbered 10,051 souls (not less than fifteen years of age), we find the following occupations pursued by more than forty males:—Almstakers, 83; barbers, 156; beggars, 148; blacksmiths, 50; bricklayers, 60; butchers, 132; carpenters, 184; confectioners, 88; contractors, 58; cotton-cleaners, 81; cultivators, 972; dyers, 99; elephant-drivers, 47; flower-sellers, 42; goldsmiths, 195; grain-dealers, 155; grain-parchers, 40; green-grocers, 134; herdsmen, 46; labourers, 1,640; landowners, 133; merchants, 163; cloth merchants, 118; cotton merchants, 61; money-changers, 66; oil-makers, 149; pandits, 1,011; pedlars, 42; potters, 99; salt-sellers, 45; servants, 1,685; shopkeepers, 475; sweepers, 113; tailors, 124; tanners, 152; tobacco-sellers, 50; turban and cap sellers and binders, 86; washermen, 109; water-carriers, 183; weavers, 660.

A short distance above the town, the Jumna makes a bend towards the north-east until it approaches within two miles of the East Indian railway near Hanumánpur, and then turn-

The site.

ing sharply to the south-west, flows for some distance almost parallel to its old course. The city site lies between this bend of the river and the line of railway. Humeganj, which may be taken as the centre of the city, is equidistant from the river and the railway. There are a few outlying muhallas close to the river, but the main portion of the town is separated from the river by a strip of raviny country about half a mile in length; whilst to the north, the houses stretch to within a quarter of a mile of the railway-station. The town is situated amongst the ravines, which, owing to their wild and irregular forms present a picturesque and pleasing appearance, especially where the broader ravines are clothed with trees. These fissures or indentations appear to have been formed by the violent torrents caused by the periodical rains washing away the softer parts of the elevated strata, leaving prominent the indurated kunkur

or calcareous conglomerate, in some instances, sixty feet above the river. The trees are so abundant as to make the city from many points of view look like one large garden, amidst which buildings appear enshrouded in green. A somewhat broader fissure than the rest, which runs from north-west to south-east, separates the new from the old quarter, which lies to the south of the ravines. Owing to the uneven nature of the ground, communication between the old and new quarters was, at one time, difficult, but now fine, broad, kunkur-made ways, taken over the ravines by embankments and bridges, render communication at all times easy and practicable. The roads from Agra and Mainpuri unite outside the city to the north-west and are continued through the new quarter, where they form the principal bazar-way and are lined on each side by substantially built and fine-looking shops. This bazar ends in the unmetalled road to Kálpi and Cawnpore. The old imperial road between Agra and Kálpi ran about one hundred yards to the north of this, and the remains of a fine *báoli* or masonry well and a bridge which belonged to it still exist in the Naurangabad muhalla. The main-road between Gwaliar and Farukhabad runs from north-east to south-west, cutting the Agra and Mainpuri road at right angles about the centre of the bazar. This road passes through Humeganj, and by means of cuttings, embankments, and bridges, has been made a fine level line of communication.

Humeganj.

Hume's square, or Humeganj as it is commonly called, forms the centre of the city. It was formerly an unsightly and uneven piece of waste ground, which was levelled and drained by Mr. A. O. Hume, and now forms the site of imposing public buildings and a handsome market-place. It is in the form of an oblong rectangle. To the east is situated the tahsíli, on either sde of which are smaller buildings in the same style of architecture, one of which is occupied by the municipal octroi office and the other by the Honorary Magistrate's office. In front of this last is a building which was once a dispensary, but is now held by the American mission. A short distance beyond is Hume's High School, a fine building erected at a cost of Rs. 41,000, which was defrayed partly by grants from Government and partly by private subscriptions. Close by the school is the kotwáli or central police-station, the munsifi or civil court, and a Hindi branch school. The new dispensary—a spacious building, which can accommodate some fifty patients—occupies, with its out-houses, the south-west corner of the square. The north and south sides of the square form the principal grain-market and cotton-bazar, and are lined with handsome shops remarkable for their fine brick-work arches. To the west of the grain-market is the sarái, which consists of rather poor huts surrounding a square tomb set in the centre of the enclosure. A remarkably fine well adjoins the tomb, and the sarái is entered by a fine gateway resembling a triumphal arch. Similar gateways form the entrances to the bazar. The roads throughout are metalled and raised in the

centre, whilst saucer-drains carry off the rain-water from each side of the roadway. The open space in front of the tahsíli is used as a daily bazar and towards evening presents a busy scene. The grounds around the tahsíli are laid out as a garden and are well planted with trees, which are attended to at the expense of the municipality. Dr. Planck, writing in 1869, says of Humeganj :—"The square itself is well kept and ornamented by grass and aloe plants, banyan, *pípal*, and *ním* trees. The buildings possess considerable architectural merits and are divided by good kunkur roadways, and there is ample space on all sides. Certainly, I have not seen anything in any town of this province which can compare with this square and its precincts as a well-planned effort at improvement successfully completed during comparatively modern times. The town owes the existence of this square, in its present form, to Mr. A. O. Hume, the former collector, whose name seems to be as well known in this district as that of Lindsay in Farukhabad."

Muhallas.

Besides the main bazar roads there are the Rámganj bazar and the Sukiyazádan bazar, both well-kept kunkur roadways, properly drained. The drinking-water is good everywhere. It is drawn from an average depth of seventy feet, and there are many good wells in the town. The best view of Etáwa and its wards or muhallas may be obtained from the top of the Jámah Masjid, around which the city seems to cluster in a wide circle. The houses present the usual flat-roofed appearance seen in eastern cities, but from their following the lines of the ravines and being interspersed with trees, the effect is much more picturesque than that usually presented. This effect is heightened by the varying colours of the houses, which show well against the dark belt of wood on the eastern and northern side. To the south, one may catch a glimpse of the Jumna as it sweeps round in a sharp curve towards the south-west. The country to the west presents the appearance of a wide and barren plain, which, as it nears the Jumna, is broken up into wildly rugged ravines. To a spectator standing on the lofty front wall of the Jámah Masjid and looking eastwards, the following are the principal features which will present themselves. A mile to the right he will see the bold eminence once crowned by the Etáwa fort. A *bárahdari* of comparatively modern date, which shows clearly against the southern sky, is now the only building on the hill that meets the view. To the east of the fort in the Karanpura muhalla, the next striking object is the lofty white spire of a new Jain temple which stands on an elevation separate from the other quarters of the city. Beyond this is a similarly isolated muhalla called Ghátiya. In the distance, to the south-east, is a curious wooded conical mound named Bholan Shahíd, the tomb of a holy man, where Hindús and Musalmáns may be seen worshipping side by side. To the north-east, and separated from the spectator by a ravine, is the Khatráni tola, the houses of which present a somewhat dilapidated appearance. Beyond

this is a dense copse of dark green foliage, in which is situated the *asthala;* the building, however, is entirely hidden by the trees. In front and to the left of this we see the lofty houses of Pansári tola, with another Jain temple, the spire of which presents the appearance of an English steeple. Then comes a continuous scene of well-preserved houses, among which two enormous blocks of building in Katra Tek-chand, one belonging to Amráo Singh Khattri and the other to a family of Gorakhpuri Baniyas, stand out conspicuous. Beyond these houses are seen the tops of the buildings in Humeganj. The new city is quite concealed from view by a continuous belt of wood. Among the trees to the north may be seen the long level line of the top of the railway station, and a little to the west of that, the spire of the Christian church. Nearer to the spectator on the north-east are the houses of the Kunj muhalla, which have more pretensions to architectural beauty than any other in the city. On his left hand are the Chhípiáti and Purabiya muhallas, and behind him is an isolated muhalla called Dunda. Amongst the ravines to the south-west may be seen the dome and upper terraces of the Mahádeo Tiksi temple. There are at present 77 muhallas in Etáwa, *i.e.*, 51 in the old city and 26 in the new city. It would be tedious to give the names of all the muhallas with their frequently extremely conjectural derivations. The principal quarters in the old city have been indicated in the above description. The muhallas in the new city seemed to have formed originally a succession of walled enclosures called Katra, which are named after their founders; the principal of these are Katra Bálsingh, Katra Sáhib Khán, Katra Shamsher Khán, Katra Fateh Mamúr Khán, and Katra Sháh Mahmúd.

Civil-station.

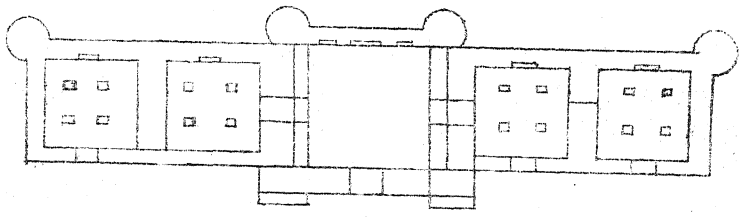
The civil-station lies about half a mile to the north of the town. The bungalows belonging to the old cantonments lay on a bare plain to the north-west of the city, and have long since disappeared. The present European quarter lies more to the east. The roads are numerous and well metalled, and the station is well stocked with plantations of shady trees. The railway-station, with the buildings connected with it, occupy the east end of the station. Next it comes the jail, which was formerly one of the largest in these provinces, but has since been much reduced in extent, and now contains seldom more than three hundred prisoners. The offices of the Collector and Magistrate lie about a quarter of a mile to the west of the jail, and beyond them, to the north-west, is the English church, the public garden, the racquet-court and billiard-room. Etáwa was formerly a military station, but the garrison, which had been reduced to a wing of a native regiment, was finally withdrawn in 1861. The station is a small one, but whatever it may have been in former times, it certainly does not deserve the character given it by Miss Roberts, who describes it as "peculiarly desolate and to exhibit in full perfection the dreary features of a jungle station." The "melancholy out-station" of

those days is now well planted with trees and opened out by roads, and possesses a railway, telegraph-station, post-office, and the head-quarters of the district authorities.

Jámah Masjid.

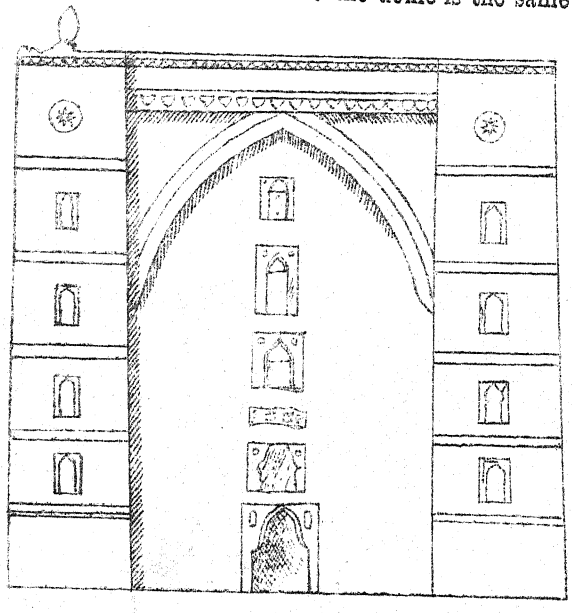
The Jámah Masjid is the principal place of Muhammadan worship in the city. It is situated on some high ground to the right of the Gwaliar road proceeding towards the Jumna, and is curious as having been originally an old Hindu or Buddhist structure. The ground plan is shown below from a survey made by the late Mr. C. Horne, Judge of Mainpuri.

JÁMAH MASJID.
ETÁWA.



PLAN
Scale one inch = 40 feet.

The style of the screen before the dome is the same as that of the Atála and Jámah Masjids at Jaunpur, whilst the round buttresses at the back and the coeval ornamentation, according to Mr. Horne, fix the period of its conversion.



ROUGH ELEVATION OF THE SCREEN
not to scale.

Mr. Horne would assign the date of the erection of the original Hindu temple to 413 H. (1037 A.D.) from the letters of the name Etáwa calculated according to the Muhammadan *abjad*, but it is clear that the dates of no pre-Musalmán erection can be thus calculated.

The main portion of the building is of block kunkur with fragments of blue stone in the walls, and portions of, at least, ten granite columns of varying lengths. The average length of them is 5·5 feet, with a thickness of eight inches; but one, at the gate, where it is used as an architrave, exceeds seven feet in length. There are also plain pillars of red and light coloured sandstone, and some have been cut in two and appropriated to various purposes. The screen is 47 feet in height and a little less in width. Within, the building is 20 feet in depth; the centre portion, bearing the dome, is a little wider. A block of granite $5' \times 1\frac{1}{4}'$ is let into the front of the screen, and from its lotus ornamentation would seem to be of Buddhist origin. Only one of the *kangura* or pinnacles remains on the building, but they doubtless extended across to the screen. The small portions of wall where the plaster has fallen show the well-known scroll denticulated pattern. Over the south chapel, right across the centre, an arched chamber, some $20' \times 20'$ and $18'$ high, has been constructed. Its roof has been moulded with pieces of nodular kunkur set in lime, which alone appear to keep it together. It would appear to have originally formed part of a cloister, and that there were four rude chapels each, with sixteen pillars, and a larger chapel in the middle, intended for the idol. The courtyard is enclosed by a mean brick wall and now contains a small chaitya, about nine feet square, covering a Musalmán tomb, where four plain pillars support a flat roof with eave-stones of red sandstone projecting some two feet out on each side.[1]

The *asthala*.

The *asthala* is the principal Hindu temple in Etáwa. It is situated within a walled enclosure in a grove to the west of the city, and is entered by a fine gateway. In the inner courtyard of the temple is a curious pillar which goes by the name of '*garúrji-ka-khamba*.' It is much smaller at the base than at the top, and is surmounted by a stone cage containing an idol. The sides of the pillar are covered with carvings, the principal feature in which is the serpent. The *asthala* was built some ninety years ago by Gopál Dás, a Kanaujiya Brahman of Etáwa, and a great favourite of the Oudh amil. The latter endowed the temple with two villages, which are still held free of revenue for its support. The idol worshipped is the Nar Sinha, or man-lion incarnation of Vishnu, and every year, in the month of November, the god is taken out and carried in procession around the temple.

Mahádeo Tiksi.

Another important Hindu temple is that of Mahádeo Tiksi, or "Shiva of the mount," which is pleasantly situated in the ravines between the Jumna and the city. It is said to have been

[1] From Mr. Horne's Account, J. A. S. Ben., XXXVI., 74.

built about 125 years ago by one Angad Rái, an Agarwála Baniya of Etáwa. Religious gatherings occur here in Phálgun and Sáwan. The bathing-ghâts along the Jumna are lined by several temples of some standing, that of Dhamaneshwar being evidently the most ancient. The finest is the *bisránth* built by Mota Mal, a Khatri of Jálaun, who settled in Etáwa some 400 years ago. The residence of the same person was one of the finest buildings in the city, but it is now in very bad repair, and most of the stone and marble used in its construction has been sold. The *bisránth* and temples are situated below the hill on which stood the Etáwa fort, the remains of which still attest its former strength. The fort, like most of the Thákur strongholds which were built during the middle ages of Indian history, appears to have been founded on an ancient *khera* or town-site, which is raised above the level of the surrounding country. The Dutch traveller de Láet describes Itay (Etáwa) as having formerly been the residence of one of the Potonensian kings, but the city was then (before 1631 A.D.) in ruins. "The fort is situated on the top of a mountain which is precipitous on all sides. It is surrounded by a double wall. On its gate a human face is sculptured which the Indians regard with a superstitious awe, and worship it by anointing it profusely with oil." The remains of the gate are still to be seen on the east side of the hill. On the south or river-side, the double wall, the inner line of which was furnished with massive bastions, may still be traced. There are also the ruins of twelve towers at intervals on the circuit of the hill, showing that the fort must originally have been of great extent. A *bárahdari* is the only building now standing on the hill, and this is of recent date. To the west of the *bárahdari* are two ranges of underground rooms *(taikhánah)* and a very deep masonry well. The top of the hill is attained by a winding road of comparatively modern construction. There is also a foot-path leading for some distance through an underground passage, by which access to the top is attained more quickly than by following the road. The site of the fort has been declared to be *nazúl*, and is now the property of Government. To the east of the new town of Etáwa is a pretty mosque erected about sixty years ago by Wiláyat Khán, a risáldár in the service of Sindhia.

The fort.

Etáwa possesses a considerable trade in ghi, gram, cotton, and oil-seeds. The traders are principally Purabiyas, who are Kúrmís by caste. The ghi comes from Gwaliar and the surrounding country, and is exported by rail to Calcutta, Bombay, and other places. Auraiya also has a great trade in ghi which finds an exit by the Phaphúnd railway-station. There is a large import of grain by rail from the Panjáb and by road from Farukhabad, a great portion of which is exported to Gwaliar. Cotton is exported principally to Cawnpore and Mirzapur; to the latter place it is sent by

Trade and manufactures.

river, and to the former by road and by rail. Some of the merchants export directly to Calcutta and one has dealings with China. There is also a large export trade of oil-seeds by rail to Bengal. There is one cotton screw in the *ganj*, and another belonging to a European firm near the railway station, but neither of the two are regularly worked. No important manufacture of any kind is carried on in Etáwa. A kind of coloured native cloth named *táptí* is made in the city, and one portion of the city, Muhalla Dabgarán, derives its name from the Dabgars, or makers of the skins called *kuppas* used for transporting ghi, but owing to the greater employment of tins and casks for this purpose the industry is declining. Muhalla Shákligarán is so called from its being the residence of the Shákligars, or workers in horn, who are engaged in the manufacture of combs. Etáwa is also noted for the manufacture of a sweetmeat called *petha*, which is much prized by natives and is exported to a considerable distance.

Municipality.

The municipality of Etáwa is composed of twenty members, of whom five are official, five are nominated by the Collector, and the remainder are elected by the tax-payers. The income is derived from an octroi tax which in 1874-75 fell at Re. 0-10-1 per head of the population. The following statement shows the income and expenditure for four years:—

Receipts.	1871-72.	1872-73.	1873-74.	1874-75.	Expenditure.	1871-72.	1872-73.	1873-74.	1874-75.
Opening balance, ...	1,414	1,611	2,319	1,861	Collections, ...	3,002	3,266	3,056	3,227
Class I.—Food and drink.	12,304	13,941	13,656	12,689	Head-office, ...	98	135	156	147
,, II.—Animals for slaughter.	655	642	691	830	Supervision, ...	240	330	368	336
,, III.—Fuel, ...	1,284	2,035	1,390	1,269	Original works...	4,565	5,597	2,924	3,853
,, IV.—Building materials.	469	526	237	568	Repairs, ...	4,025	2,560	2,848	3,125
,, V.—Drugs, ...	883	795	744	1,050	Police, ...	4,160	4,158	4,137	4,116
,, VI.—Tobacco,..	588	522	606	862	Education, ...	200	264	679	714
,, VII.—Textile fabrics.	2,869	3,058	2,620	2,913	Charitable grants.	1,022	1,060	630	720
,, VIII.—Metals, ...	181	302	234	268	Conservancy, ...	2,611	2,772	2,713	2,740
Total octroi, ...	19,233	21,821	20,178	20,449	Lighting, ...	1,307	1,243	1,093	944
Rents, ...	166	1,186	1,260	1,501	Gardens, ...	470	464	350	255
Gardens, ...	17	8	10	80	Contributions, ...	...	1,000	325	...
Fines, ...	356	128	762	869	Miscellaneous,...	199	572	4,550	1,498
Pounds, ...	...	443	364	288					
Extraordinary, ..	2,161	376	337	205					
Miscellaneous, ...	163	168	451	129					
Total, ...	23,510	25,741	25,681	25,382	Total, ...	21,899	23,421	23,829	21,675

The following statement shows the imports and the consumption per head of the population of all taxable articles for two selected years :—

Articles.	1872-73.			1874-75.		
	Net imports in quantity.	Net imports in value.	Consumption per head.	Net imports in quantity.	Net imports in value.	Consumption per head.
	Maunds.	Rs.	Md. s. c.	Maunds.	Rs.	Md. s. c.
Rice and *khárl*, ...	15,079	...	0 19 13	11,530	...	0 15 2
All other grains or pulses,	208,093	...	6 33 14	221,435	...	7 11 8
Cotton-seed,... ...	19	...	...	88	...	...
Mahua berries, ...	2,198	...	0 2 14	1,141	...	0 1 8
Sugar-cane, ...	4,665	...	0 6 2	4,880	...	0 6 6
Sugar-refined, ...	4,699	...	0 6 2	4,791	...	0 6 4
Gúr and ráb, ...	13,961	...	0 18 6	13,117	...	0 17 4
Ghí, ...	11,798	...	0 15 8	9,274	...	0 12 3
Tea and coffee, ...	1	...	...	1	...	...
			Rs. a. p.			Rs. a. p.
Vegetables, including singháras.	...	15,563	0 8 2	...	17,061	0 9 3
Fruits, both fresh and dry,	...	6,441	0 3 4	...	9,489	0 4 11
Fish, ...	...	210	0 0 1	...	293	0 0 1
Poultry and game, ...	...	203	0 0 1	...	226	0 0 1
			Md. s. c.			Md. s. c.
Charcoal, ...	1,001	...	0 1 5	1,302	...	0 1 9
Oils of every kind, ...	217	...	0 0 4	436	...	0 0 9
Oil-seeds of every kind,	31,049	...	1 0 14	8,442	...	0 11 1
Fuel, ...	29,340	...	0 38 9	...	7,516	0 3 7
Building materials, ...	...	29,823	...	...	18,167	0 9 4
Drug, spices, lac, &c., ...	...	24,771	...	...	25,677	0 13 3
Tobacco, ...	3,714	...	0 4 14	2,840	...	0 3 9
Piece goods,... ...	...	1,95,527	...	...	1,89,300	6 3 7
Metals, ...	...	20,014	...	...	17,834	0 9 4

Rain-fall.

The rain-fall for seven years as registered by the canal authorities and given in the irrigation reports is noted below :—

Year.	April.	May.	June.	July.	August.	September.	October.	November.	December.	January.	February.	March.	Total.
1866-67, ...	...	...	1·2	9·8	13·5	1·5	...	...	...	1·0	·3	·8	28·1
1867-68, ...	0·3	0·5	2·1	20·2	14·3	4·7	10·0	...	0·3	0·7	...	...	53·1
1868-69, ...	...	1·3	0·6	6·7	0·6	6·3	...	...	0·4	0·7	...	1·5	18·1
1869-70, ...	...	...	0·6	10·9	2·5	6·8	2·0	...	0·8	...	...	1·1	24·7
1870-71, ...	0·3	...	5·1	7·7	19·10	13·7	0·1	...	...	0·7	0·9	...	47·6
1871-72, ...	1·7	0·7	7·7	8·4	13·50	7·0	...	...	1·3	1·8	...	0·1	42·2
1872-73, ...	...	0·8	3·9	9·9	9·40	2·3	...	...	...	...	...	1·4	27·7

History.

The name of the town would be more correctly written Itáwa, the Itay of the translator[1] of Joannes de Láèt, the Etaya of Elphinstone, Etayah of Rennel and Etáwa of Erskine. The rendering by de Láèt, curiously enough, gives a closer approach to the current pronunciation amongst the lower classes than any other of the modes of spelling. According to Richardson (quoted by Thornton) the word is said to be connected with an Arabic word meaning tribute, but this etymology seems very doubtful. The following is the derivation received by the people themselves. The Hindi word '*áwa*,' meaning a kiln, is now confined to denoting a potter's kiln, but before the hybrid word *pazáwa* (vulgo. *pajáwa*) came into use to denote a brick-kiln, there was probably a Hindi word, *ínţáwa*, in use. Etáwa is still sometimes spoken of as the 'city of bricks,' and both tradition and the appearance of the ground indicate that the modern city was founded on an ancient *khera* or town-site, so that it is not improbable that the existence of old bricks or old brick-kilns may have given rise to the name, as Eta is also said to be Inta, and in course of time the original name has been forgotten. A curious legend relating to the founding of the city gives additional colour to this derivation. It is said that when the Chauhán leader Sumer Sáh came to bathe in the Jumna, he saw a goat and a wolf drinking water at the same place. Struck by this occurrence, he consulted his astrologers, who advised him to build a fort at the place. He took their advice and workmen were set to excavate the foundations. In the course of digging they came upon a brick made of silver and gold, and called out '*ínt áya, ínt áya*' ('a brick has been found)'. From the workmen's cry the city took its name, the word having, in course of time, been corrupted to Itáwa.

The city-site has undoubtedly been occupied from a very early time. It is said to have been plundered by Mahmúd of Ghazni on his way from Múnj to Asi, and again by Shiháb-ud-dín Ghori after the defeat of Raja Jaichandra of Kanauj at Chandwár. The fort was built by the Chauháns on their immigration, and continued their residence until their removal to Partábner. It was then occupied by a Musalmán governor, and in the sixteenth century must have been a place of considerable strength, as it is frequently mentioned by the Musalmán historians and by Bábar in his memoirs. In the seventeenth century Etáwa was a famous banking and commercial town, but in the following century the city suffered much from Rohilla, and afterwards from Marhatta raids. About the year 1750 A.D. it was plundered by Mulhar Ráo Holkar, who had been called in by Safdar Jang, vazír of Ahmad Shah, to assist him against the Rohillas. This part of the country then fell for a short time to Gobind Ráo Pandit, the Marhatta governor of Jalaun, but on his defeat by Shuja-ud-daula, the country was ceded to Oudh and remained in the

[1] Cal. Rev.

possession of the Náwabs of Lucknow until its cession to the British in 1801. The fort was, for a time, the residence of the amils of the Oudh government, but was destroyed under orders of the Nawáb Shuja-ud-daula in consequence of the representation of the Etáwa townspeople, that so long as the amils occupied such an impregnable residence, they would never do any thing but oppress the people. The appearance of the town is described by several European travellers who visited it besides de Làet. Hodges, who saw it in 1783, says it was then "a large but very wretched place, having but two tolerable houses." Tieffenthaler, writing thirty years earlier, describes it "as a very ancient and famous town, situate on the east side of the Jumna, and formerly well peopled." "At present," he continues, "many old houses have fallen down. The fort situate on a high sand-hill on the bank of the Jumna, which flows along its southern side, is of moderate size, and has a foundation of brick." Since the cession the town has steadily improved. The opening of the railway and of the metalled road connecting it with Farukhabad and Gwaliar has done much to further its commercial prosperity, and in this respect it is daily progressing.

ETÁWA, a parganah and tahsíl in the Etáwa district, is bounded on the east by parganah Bharthna; on the north by the Mainpuri district; on the south by the Gwaliar territory, and on the west by the Agra district. In 1873 the parganah had a total area of 273,592 acres, of which 62,293 acres were barren, 45,666 acres were covered with ravines, 4,271 acres with groves, 21,717 acres were culturable waste, and 139,115 acres were cultivated (65,371 acres irrigated). Parganah Etáwa comprises a strip of country stretching across the whole of the western portion of the district, and, like Bharthna, it is crossed from west to east by numerous rivers—the Puraha, Ahneya, Sengar, Sarsa, Jumna, and Chambal. The Etáwa branch of the Ganges canal, too, flows in the same direction, and the East Indian railway runs from east to west through the Sengar-Jumna duáb. The cis-Jumna portion, like the corresponding tract in Bharthna, is divided into two parts—the *pachár*, to the north of the Sengar, and the *ghár* between that river and the Jumna. To the north the country is low and is indented with hollows which, in the rains, form jhíls and are surrounded by the bad clay-soil known as *jhábar*. This tract, too, contains a large proportion of *usar* varied with patches of cultivation. Between the Puraha and the Ahneya the land begins to rise and dips when it comes to that river, and remains low until it reaches the Sengar. To the south of the river the surface rises, but in more gentle undulations than in Bharthna. To the west, too, the valley of the Sarsa intervenes, and the fertile depressions found further east do not occur. There are also several sandhills, the largest and worst of which are those towards the western boundary. Altogether, the mixture of good and bad soils is curious,

General appearance.

and gives a character of its own to the *ghár* tract of Etáwa. On the other hand, it has a better natural water-supply, more water and nearer the surface than in Bharthna, so that balancing the advantages and disadvantages of the cis-Jumna portion of both parganahs, the general capability of the soil appears in both pretty even.[1] The trans-Jumna portion of the parganah comprises the old taluka of Kamait stretching between the Chambal and the Jumna from the Agra boundary to the village of Khandesi Ghár in parganah Bharthna, and containing 56 maháls or estates. To the west, where the rivers are closest to each other, the ravines nearly unite, but eastward the rivers recede from each other, leaving a gradually widening and level plateau, containing a light but excellent loamy soil. There are a few ridges of sand, and to the east, as in Bharthna, patches of the black friable *már* soil found throughout Bundelkhand. There is little alluvial land, and the *kachchár* soil along the Jumna is not of the rich reddish-brown colour found in Bharthna, but is white and sandy in character. The arable land along the Chambal is also of inferior quality, and is usually found only in small quantities and on steep slopes between the high bank and the water, and scattered among the ravines and skirting them on either side are found fields of bad gravelly soil, called *pákar*.

Economic history.

The previous fiscal history of the parganah is sufficiently noticed in the district history. The changes effected in 1856-58 have been too great to allow of any minute comparison of present areas and statistics with those of the past settlements. The following statement compares the figures of Mr. Gubbins' settlement in 1840 with those found at the revision in 1873 :—

	Unassessed.			Assessed.					Total area.
				Culturable waste.		*Cultivated.*			
	Barren.	Free of revenue.	Groves and jungle.	Old.	New.	Wet.	Dry.	Total.	
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Cis-Jumna.									
Past, ...	79,409	360	5,158	4,895	27,252	62,623	27,967	90,590	207,664
Present, ...	77,079	466	2,054	18,795	1,510	65,464	54,401	119,865	219,769
Trans-Jumna.									
Past, ...	26,599	...	...	1,816	5,546	900	13,277	14,177	48,138
Present, ...	5,339	...	24,025	1,395	241	1,031	20,340	21,371	52,371
Total									
Past, ...	106,008	360	5,158	6,711	32,798	63,523	41,244	104,767	255,802
Present, ...	82,418	466	26,079	20,190	1,751	66,495	74,741	141,236	272,140
Final report, ...	62,293	530	49,937	18,883	2,834	65,371	73,744	139,115	273,592

[1] From Mr. Neale's report on the cis-Jumna portion, and Mr. Crosthwaite's report on the trans-Jumna portion, of parganah Eátwa. The figures of the parganah reports are those of the year of measurement taken from the *khasras*, and differ considerably, in details, from those given in the final report and taken from the *khationis*.

The increase in cultivation has amounted to 29,275 acres in the tract to the north of the Jumna, and to 7,194 acres in the Jumna-Chambal duáb, giving altogether an increase of about 35 per cent. on the cultivated area of last settlement. Much of this increase was anticipated by Mr. Gubbins, who charged a regular wet and dry rate on the culturable waste. The present wet area in the *pachár* portion of the cis-Jumna tract shows a proportion of 78 per cent. to the dry area, and in the *ghár* tract of 42 per cent., a great falling off from the figures of last settlement, which showed 84 and 61 per cent. respectively. This falling off, as has been shown elsewhere, is not real. The former figures were exaggerated and the present ones may be relied upon. "In the *pachár*, the old well capability was good, not of course uniformly good or capable of giving a uniform supply equal to the steady influx of the canal channels. In the *ghár*, as has been noted before, it is still at this moment good. The northern portion shows an average distance of water from the surface of about 20 to 25 feet. Along the southern side the water recedes to 50 and 60 feet, and by the edge of the ravines to 80 feet and more. The former and better tract gives 11 to 20 feet in depth of water, and the low or worse side from 12 down to 7 and 4. The former returns were compiled just after the great famine. Every available chance of finding water had been seized, and at the time of measurement each temporary well, or (if the zamíndár's account is to be credited) each mark of a well, whether successfully sunk or not, was credited with a stability and capacity of irrigation which longer experience would have probably proved to be far over-estimated. No doubt, too, the bad, hopelessly dry fields had been all abandoned under the pressure of the drought; what remained would therefore be the best lands, and the lands which offered a chance of irrigation. Hence, for the moment, the irrigation percentage would rise abnormally, and leave on record a very erroneous idea of the true capabilities of the tract. In Bharthna *ghár* I heard, and to a certain extent credited the theory, that the water-supply had actually receded. I rarely met with the same assertion in Etáwa, and if it is true of this tract at all, the recession has been only partial and unimportant."

Irrigation.

In the cis-Jumna portion of the parganah, the soils of the cultivated area are, *dúmat*, 105,176 acres; *mattiyár*, 4,090 acres; *jhábar*, 795 acres, and *bhúr*, 9,804 acres. In the trans-Jumna portion the soils are distributed amongst *dúmat*, 10,650 acres; *mattiyár*, 1,447; *bhúr*, 2,889; *pákar*, 4,285; *kachhár*, 1,372, and *tír*, 728 acres, or a total of 21,371 acres. *Dúmat* or loam prevails throughout and gives the character to the tract, but its value varies with its position, and here the conventional classification of soils into *gauhán* near the village site, *manjha*, the middle circle, and *uparhár* or outlying lands, comes in to modify the rent-rates of the natural divisions of soils. Each class of soil varies in value in concentric circles in

Soils and rates.

proportion to its distance from the village site, the source of manure and labour, and even with irrigation, the difference between *gauhán-dúmat* and *uparhár-dúmat* often amounts to Rs. 5 per acre. The rent-rate per acre in the cis-Jumna tract for *gauhán* lands varies from Rs. 10-1-0 per acre for first-class wet to Rs. 5-4-0 for dry; for *manjha* lands, from Rs. 6-9-0 for first class wet to Rs. 3-8-0 for dry; *dúmat* ranges from Rs. 5-4-0 per acre for wet to Re. 0-14-0 for the lowest class of dry; *mattiyár* or clay lands from Rs. 5-4-0 for wet to Re. 1-5-0 for second class *jhábar*, and *bhúr* or sand from Rs. 3-15-0 for wet to Re. 1-2-6 per acre in the ravines of the Jumna. Across the Jumna the rent-rates per acre on the six classes of *gauhán-dúmat* vary from Rs. 10-6-0 to Rs. 4-6-0, giving an average of Rs. 5-13-11. *Gauhán-bhúr* lets for Rs. 4-13-3 per acre and *pákar* for Rs. 3-1-10; average *dúmat* gives a rent-rate of Rs. 4-14-11; clay Rs. 5-2; *bhúr*, Rs. 3-1-6; *kachhár*, Rs. 5-3-6; *tír*, Rs. 5-11-3; *pákar* of the ravines, Re. 1-5-7, and of the low-land, Rs. 2-7-7. The above details sufficiently show the rental-value of the various classes of soils in the parganah, but owing to the diversity of character, almost in every village, in the more broken ground, in adjudicating on rent-rate suits, it will be necessary to consult the settlement record of each individual village.

Crops.

The main crops of the cis-Jumna portion of the parganah are *bejhar*, *joár*, and *bájra*. There is little *bájra* in the strong loamy soil of the *pachár*, but much of it in the inferior sandy soil between the Sengar and the Jumna. On the other hand, the latter tract grows thirteen per cent. of cotton against six per cent. in the *pachár*, but the *pachár* again shows double the amount of wheat, and is superior both in indigo and rice. Beyond the Jumna, the principal crops are cotton and *bájra*; the former occupies 28 per cent. of the area, and the latter 36 per cent.; next comes *bejhar*, which covers 18 per cent. In former times sugar-cane must have been extensively grown both here and in the Bundelkhand country further west, as the numerous stone sugar-mills found in many of the villages show. Various causes are assigned for the abandonment of sugar cultivation, but the most probable seem to be some radical change in the climate which has rendered it more dry, and the competition of the Duáb and Rohilkhand, which, owing to their possession of a superior soil and greater facilities for irrigation, are able to produce sugar of better quality and at a cheaper rate than Bundelkhand.

Assessment.

The recorded rentals of the parganah at the recent settlement were Rs. 4,38,150 for the cis-Jumna and Rs. 70,788 for the trans-Jumna, or a total of Rs. 5,08,938. These rentals corrected for land cultivated by proprietors, land held free of rent, and land under-rented gave Rs. 4,61,932 for the cis-Jumna and Rs. 80,136 for the trans-Jumna tract, or a total of Rs. 5,62,068. The actual assumed assets on which the assessment

was made give Rs. 5,70,620 for the cis-Jumna and Rs. 90,000 for the trans-Jumna tract, or a total of Rs. 6,60,620.

The following statement shows the new revenue and its incidence in both tracts: —

	Total area.	Old revenue.	New revenue.	New revenue with cesses.	*Incidence of new revenue*	
					On total area.	On cultivated area.
	Acres.	Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.
Cis-Jumna, ...	219,767	239,669	285,310	313,841	1 4 9	2 6 1
Trans-Jumna, ...	52,371	38,474	44,660	49,126	0 15 0	2 4 9
Total, ..	272,138	278,143	329,970	362,967	1 3 4	2 5 4

Population.

According to the census of 1872, parganah Etáwa contained 850 inhabited sites, of which 619 had less than 200 inhabitants; 168 had between 200 and 500; 53 had between 500 and 1,000; seven had between 1,000 and 2,000; and one had between 2,000 and 3,000. The only towns containing more than 5,000 inhabitans are Etáwa itself with 30,549 and Jaswantnagar with 5,310.

The total population in 1872 numbered 186,299 souls (83,511 females), giving 438 to the square mile or 859 to the cultivated square mile. Classified according to religion, there were 171,378 Hindús, of whom 76,313 were females; 14,834 Musalmáns, amongst whom 7,163 were females; and 87 were Christians. Distributing the Hindu population amongst the four great classes, the census shows 22,152 Brahmans, of whom 9,632 were females; 10,638 Rajpúts, including 4,534 females; 8,082 Baniyas (3,513 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 130,506 souls, of whom 58,634 are females. The principal Brahman sub-divisions found in this parganah are the Kanaujiya (1,702), Gaur (5,835), and Sanádh (12,521). The chief Rajpút clans are the Chauhán (2,507), Gaur, Kachhwáha, Ráthor, Parihár, Bhadauria (1,263) Gahlot, Chandel, Bais, Dhákra, Raghubansi, Jádon, and Tomar. The Baniyas belong to the Baranwál (1,328), Agarwál (1,255), Kasarwáni, Ajudhiyabási, Maheswari, and Saraugi (1,999) sub-divisions. Amongst the other castes, the most numerous are the Chamár (25,696), Dhánuk (3,669), Gadariya (5,407), Kahár (4,995),

Bharbhúnja (11,69), Sonár (1,329), Teli (3,313), Dhobi (2,553), Kumhár (2,928), Hajjám (3,635), Kori (7,703), Lodha (10,735), Ahír (23,807), Káyath (2,625), Khákrob (1,959), Lohár (1,054), Barhai (2,973), Kurmi (1,854), and Káchhi (15,333). The following castes with less than one thousand members each also occur:—Khatík, Darzi, Bári, Maliáh, Naddáf, Bhát, Tamoli, Bairági, Patwa, Pariya, Baheliya, Banjára, Nat, Ját, and Máli. The Musalmáns are distributed amongst Skaikhs (7,258), Sayyids (1,067), Patháns (3,846), and Mughals (129). There are hardly any Musalmáns amongst the agricultural classes in this parganah and very few amongst the land-holders.

Proprietary body.

In the cis-Jumna tract, the chief landed proprietors are the Chauhán chief of Partábner, the Kanaujiya Brahmans, Chakwa and Pardhán Káyaths, and Agarwála Baniyas, and in the trans-Jumna tract, Bhadauriya Thákurs. The Chauháns were lightly assessed at the last settlement and have only lost one village. The Sabaran Brahmans now hold only 13 villages of their *báoni* (52), and the Pardhán Káyaths have only one complete village and shares in about six others out of a cluster of 76 villages which they once possessed. These latter however, had only six or seven villages in 1803A.D., and their fall was accomplished long before the cession to the British. The Brahmans had forty villages at the cession and lost them through bad management and extravagance. The Saksena Káyaths of Chakwa and Parasna belong to the Kharai *al.* To the former family belonged Raja Nawal Rái, governor of Etáwa in the last century, and Rái Duniyapat of Lucknow. The Saksena Káyaths of Ekdil belong to the Dusara *al.* The Chakwa family now possess some eight or ten villages acquired in the service of the Chauháns. The Kanaujiya Brahmans are represented by Raja Jaswant Singh, C.S.I., and the Agarwála Baniyas by Bábu Giridhar Dás and his family. The so-called Raja of Malhájini owes his importance to the patronage of the Partábner Rajas, and his property is now under the Court of Wards. The Bhadauriyas hold 36 maháls in Kamait, Brahmans hold 10, and other castes 9. The Bhadauriyas are here divided into six sub-divisions:—Kalhaiya, Athwaiya, Chandarsena, Ráwat, Manu, and Tasiliya. The three first claim kindred with the Raja of Naugaon in the Agra district, and prefer starvation to any kind of labour. They have always been soldiers for generations, and Mr. Gubbins hints that they were by this means enabled to bear up against the heavy assessments of the earlier settlements. Their local chief was known as the Ráo of Barhpura, and was expelled for twice breaking out into open revolt. The greater portion of the estate was settled with the village proprietors in 1804-05, and little remained to the head of the clan, and this little has now been sold, notwithstanding that efforts were made to preserve it to the family. Shiunaráyan and Amráo Singh, of the Khatri family of Dilsukh Rai Sachcha, possess some villages in the

parganah, as also does Debí Dín Páthak, Shaikh Rahím Baksh, Chaudráin Mán Kunwar of Karhal, Mahárâj Kunwar and Baldeo Parshád, and the traders Nand Kishor and Badari Parshád of Jaswantnagar and Kunj Bihári Lál and Tára Chand Saraugi. Amongst the cultivators, Brahmans occupy 27,228 acres; Thákurs, 22,304; Ahírs, 22,084; Kúchhis, 12,782; Lodhas, 6,788, and Chamárs, 26,086 acres.

Alienations.

Taking the last settlement and dividing it for the cis-Jumna tract into the period before the mutiny and the period after the mutiny, we find that 28 whole villages and seven portions of villages (22,941 acres), paying a revenue of Rs. 33,712, were sold for Rs. 66,095 at auction sale for arrears of revenue during the first period, thus giving an average price of Rs. 2-14-1 per acre and close upon two years' purchase of the land-revenue. The sales by order of court during the same time comprised seven whole villages and 31 portions of villages (8,997 acres), assessed at Rs. 16,134, and the price brought was Rs. 16,577, falling at Re. 1-14-2 per acre and only a little over one year's purchase of the land-revenue. Private sales comprised 23 whole villages and 62 portions of villages (24,026 acres), assessed at Rs. 32,114 and sold for Rs. 77,641, falling at Rs. 3-3-8 per acre and giving 2 years and 5 months' purchase of the land-revenue. But besides these, 18 whole villages and 58 portions, comprising 15,587 acres, were transferred regarding which the particulars of price are unknown. Altogether 71,551 acres were transferred before the mutiny. The transfers subsequent to the mutiny amount to 30,539 acres, and the particulars of price regarding 11,035 acres are not ascertainable. Of the remainder, 2,344 acres, assessed at Rs. 1,047, brought Rs. 4,094, falling at Re. 1-11-11 per acre and giving 3 years and $10\frac{2}{3}$ months' purchase of the land-revenue. The sales by private arrangement during the same period amounted to 17,160 acres, assessed at Rs. 21,120, and brought Rs. 1,40,887, falling at Rs. 8-3-4 per acre and giving 6 years and 8 months' purchase of the land-revenue. In the trans-Jumna tract the changes have been very few, but are sufficient to show that there also a great rise in the value of land has taken place. In the case of mortgages the price per acre has risen from Rs. 9-6-1 in the first ten years of the expired settlement for 382 acres to Rs. 15-7-5 for 962 acres in the last ten years. Similarly in the case of private sale, the price rose from Rs. 7-2-0 per acre in the first decade on 140 acres to Rs. 18-4-6 per acre in the third decade on 313 acres. The transfers by forced sale are too small to be taken into account. Altogether 4,042 acres changed hands during the currency of the expired settlement in Kamait. Up to the mutiny nearly every enforced sale was due to the effects of the famine of 1837-38, and since the mutiny the changes that have taken place have all shown that the value of land has more than doubled. Two villages, sold in 1873, brought

the very high figure of Rs. 27-1-8 per acre, or 16 years' purchase of the land-revenue.

Causes of transfers.

Taking the transfers of proprietary right in the whole parganah, much of them must be attributed to the indifference and ignorance of the proprietors. Mr. Neale writes:—"Thirty years ago, the value of land, not only as a negotiable commodity but in money, was very different from what it is now. It had often been lightly come by, and was lightly parted with. After a severe shock, the landowners did not care to struggle longer. First came the great famine, and on the top of it the new settlement. Fate evidently had unpleasant days in store for landlords, and so perhaps it was just as well to be a landlord no longer, or at the least to be a smaller landlord than before. I cannot but think that this spirit, which the stories told of those days prove to have really then existed, explains much of that eviction of old landlords and dismemberment of talukas which is generally exclusively attributed to a hard and grasping settlement policy on the part of the then administrators. They did not reduce or remit revenue when, as it now appears, they might or ought, because there was no indication on the part of the landlords that such benefits were either honestly due to them or would be really effective for good. Now the position is just the reverse. The zamíndárs have become, at least the educated and higher class of them, so keenly alive to the value of their position, that they unite in a common clamour to press for a leniency and consideration which are often quite undeserved. And those whose families lost part of their estates at a time when they cared very little to retain them are careful to make what capital they can out of a deprivation to which their predecessors were all but consenting parties at the time. The remaining landholders in these tracts are small men, principally co-sharers in parts of different estates, to whom no history or special consideration attaches. The number of zamíndári estates held by sole owners is 90, that of zamíndári estates held in partnership is 131, and there are 110 pattidári estates and three bháyachára."

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 1,531 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 6,333 in domestic service as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 3,119 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 34,961 in agricultural operations; 10,246 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 9,078 persons returned as labourers and 1,022 as of no specified occupation. Taking the total population, irrespective of age or sex, the

same returns give 5,917 as landholders, 89,151 as cultivators, and 91,231 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 3,530 males as able to read and write out of a total male population numbering 102,788 souls.

History.

Parganah Etáwa is, in name at least, an old Akbari parganah. It formerly possessed seven tappas or sub-divisions: Haveli Khás, Sataura, Indáwa, Bakipur, Dehli, Jákhan, and Karhal. Of these Indáwa, now known as Kamait and sometimes as Barhpura, Haveli Khás, and Sataura are still within the parganah. The greater portions of Dehli and Jákhan and all Karhal were transferred to the Mainpuri district and portions of Bakipur to parganah Bharthna. In 1837, the parganah had an area of 128,544 acres and a revenue of Rs. 1,60,541; to this was added Kamait, with an area of 48,138 acres and a revenue of about Rs. 39,000. The total revenue fell to Rs. 1,93,581, paid by 304 maháls or estates. In 1857, one estate was received from Lakhna, 79 from Bibamau and Dehli-Jákhan, and 24 from Rawáin, making in all 408 maháls, with a revenue of Rs. 2,80,285, which in 1870 fell to Rs. 2,78,054.

HARCHANDPUR, a flourishing market town in parganah Phaphúnd of the Etáwa district, situated on the Bela and Bijalpur road, close to the Ahneya river, is distant 30 miles east from Etáwa. The population in 1872 was 2,280. Harchandpur is a large straggling village, which has a market twice a week. The bazar used to be much frequented, but it has fallen off much since the zamíndár changed the site of it a few years ago. To the west of the village is a large square mound of earth dedicated to the worship of a deity called Jokhai, who is represented by a stone containing what are apparently crystals of amethyst. Jokhai is said to have been an Ahír who was killed in some unknown way and was deified after his death (see MAINPURI District).

JASOHAN, a village in parganah Etáwa of the Etáwa district, is situated on the north bank of the Jumna, about 11 miles west of Etáwa. The population in 1872 numbered 2,771 souls, chiefly Kolís, Chauhán Rajpúts, and Brahmans. The village is built amongst ravines. The Kolís carry on the manufacture of the coarse cloth called *khára* or *kharuwa*, for the sale of which a market is held every Tuesday. The Jasohan cloth is well known and is exported to Lucknow and Cawnpore. The proprietors are Brahmans and Chauháns. The head of the latter clan has the title of Ráo and belongs to the Chauhán house of Partábner.

JASWANTNAGAR, a town in parganah Etáwa of the Etáwa district, situated on the East Indian Railway, is distant 10 miles to the north-west of Etáwa, in north lat. 26°-52′-50″ and east long. 78°-56′-30.″ The population in 1847 numbered 5,033 souls; in 1853 there were 5,239 inhabitants, and in 1865 there were 5,001. In 1872 the total population numbered 5,310, of whom 3,755 were Hindús (1,686 females) and 1,575 were Musalmáns (768 females). The area of the

town site covers 85 acres, giving 62 souls to the square acre. It is one of the stations of the East Indian Railway, and is separated from the railway by the Sarsa, a small tributrary of the Sengar. The town lies about a quarter of a mile to the north of the railway buildings. It is of comparatively modern origin, and occupies the site of a village which bore the name of Sarái Ahírán. This village, in 1715 A.D., came into the possession of Jaswant Rái, a Káyath belonging to the Mainpuri district, who settled in the place and called it Jaswantnagar after himself. There are sixteen muhallas or wards:—Humeganj, Pansári bazar, Muhalla Khúb Chand, Núnhái or salt-market, Saraugi bazar, Ganj Paramsukh, Katra Bilúchán, Phakkarpura, Katra Pukhta, Ahír tola, Mehlai tola, Guláb bára, Katra Buláki Dás, Bhangi tola, Khatík tola, and Stackwellganj.

The site.

The Agra and Etáwa road runs through the town and forms the principal street of the place. The only other important place is the road through Khatík tola which runs parallel to the Agra road on the south. Both these streets as well as some of the connecting roadways are metalled and drained. The houses for the most part are built of brick, and those of the wealthier merchants are very handsome buildings. At the south-east corner of the town, on the bank of the Sarsa, there is a fine pukka tank with a temple, *chhatri*, and bathing-ghâts constructed by Nand Kishor, a wealthy mahájan. The tank teems with fish. There is in the city a emple belonging to the Saraugís, of whom there are a considerable number in the place. To the west of the town, on the south side of the Agra road, is a small Hindu temple which on the 19th May, 1857, was taken possession of by a body of the 3rd cavalry mutineers. In attempting to dislodge them Mr. Clarmont Daniell, the then Joint Magistrate, was wounded in the face. A bazar s held twice a week on Wednesday and Saturday, and a considerable trade in yarn, cattle, and country produce is carried on. Jaswantnagar is noted for the manufacture of the native cloth called *kharuwa*, and a large trade in this and in English cloth is carried on. A large quantity of ghi is also exported by rail. Jaswantnagar has a first class police-station, a good town school, and a dispensary. The principal castes are Juláhas, Mahájans, Saraugís, and Kolís.

The municipality.

Jaswantnagar possesses a municipality, the affairs of which are managed by a committee of nine members, of whom three were official and six were nominated in 1873-74. The incidence of the octroi, in 1874-75, fell at Re. 0-10-5 per head of the population. The following statements show the income and expenditure for three years and the imports and local consumption per head of the population for two years. It will be seen that the town is the great cloth emporium for this and the neighbouring distı icts :—

Income and expenditure.

Receipts.	1872-73.	1873-74.	1874-75.	Expenditure.	1872-73.	1873-74.	1874-75.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
Opening balance.	...	1,292	167	Collection, ...	526	752	649
Class I. Food and drink.	1,780	1,967	1,771	Head office, ...	24	43	64
„ II. Animals for slaughter.	103	138	158	Supervision, ...	123	210	120
„ III. Fuel, &c,	140	132	136	Original works, ..	937	1,101	...
„ IV. Building materials.	22	15	11	Repairs, ...	80	790	563
„ V. Drugs, spices, &c.	87	156	240	Police, ...	560	967	987
„ VI. Tobacco,	32	113	67	Education, ...	...	75	96
„ VII. Textile-fabrics.	1.494	1,320	1,361	Charitable grants ...	...	170	259
„ VIII. Metals,	18	36	28	Conservancy, ...	244	424	418
				Miscellaneous, ...	236	731	390
Total octroi, ...	3,676	3,877	3,772				
Rents, ...	...	3	51				
Fines, ...	8	8	1				
Pounds, ...	63	125	56				
Miscellaneous,	272	128	74				
Total, ...	4,022	5,433	4,121	Total, ...	2,730	5,263	3,546

Statement showing imports of taxable articles for two years.

Articles.	*Net imports in*				*Consumption per head in*			
	1873-74.		1874-75.		1873-74.		1874-75.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	Mds. s c.	Rs. a. p.	Mds. s. c.	Rs. a. p.
Grain, ...	38,174	...	31,161	...	7 1 14	...	5 34 11	...
Sugar refined, ...	514	...	518	...	0 3 4	...	0 3 14	...
Ditto unrefined, ...	5,363	...	5,409	...	1 0 6	...	1 0 11	...
Ghi, ...	381	...	504	...	0 2 14	...	0 3 14	...
Other articles of food,	495	3,232	646	3,856	0 3 10	0 10 9	0 4 13	0 11 6
Animals for slaughter,	Contract	...	Contract	...	...	...	...	..
Oil, ...	21	...	35	...	0 0 2	...	0 0 4	...
Oil-seeds, ...	1,851	...	1,974	...	0 13 15	...	0 14 13	...
Fuel, &c., ...	68	...	15	...	0 0 8	...	0 0 2	...
Building materials,...	...	963	...	639	...	0 2 11	...	0 1 7
Drugs and spices, ...	...	4,259	...	6,826	...	0 12 10	...	1 4 3
Tobacco, ...	870	...	325	...	0 6 9	...	0 2 7	...
European cloth, ...	...	1,58,174	...	2,39,019	...	29 12 7	...	18 10 0
Native cloth, ...	...	80,008	...	98,908	...	15 1 1	...	45 0 2
Metals, ...	..	2,124	...	1,826	...	0 6 4	...	0 5 6

Owing to the heavy incidence of the tax on the cloth trade, it has been proposed to abolish the duty on cloth altogether.

KAMAIT, a taluka included in parganah Etáwa of the Etáwa district, is bounded on the north by the Jumna ; on the south by the Chambal; on the

west by parganah Báh Panáhat of the Agra district, and on the east by taluka Chakarnagar, now included in parganah Bharthna. The following statement compares the areas of this tract at the settlement under Regulation IX. of 1833 in 1840 and the present settlement which came into force in 1873-74 :—

Settlement.	Total area.	Not assessed.			Assessed.				Revenue.
		Barren.	Jungle.	Total.	*Culturable.*		*Cultivated.*		
					Old.	New.	Irrigated.	Dry.	
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.
Past, ...	48,138	26,599	...	26,599	1,816	5,546	900	13,277	38,474
Present, ...	52,371	5,339	24,025	29,364	1,395	241	1,031	20,340	44,660

The jungle of the present statistics was included in the barren of the past, and the large area recorded as new fallow at the past settlement is due to the effects of the drought of 1837-38. Other statistics relating to this tract will be found under parganah Etáwa. The taluka is still held principally by Bhadauriya Thákurs, whose chief, the Ráo of Barhpura, was expelled for revolt in 1805, when the settlement was made with the resident village communities. In 1857 the representative of the Barhpura family exerted himself to keep his clansmen from joining in the rebellion, and was, to a certain extent, successful. They are a warlike race, accustomed to arms, and were formerly largely employed in the native army. Owing to the pressure of population many are now reduced to indigence, and where men of this class "prefer starvation to any kind of manual labour," they must always be a source of anxiety in times of disturbance. The taluka is now, for all purposes, an integral part of parganah Etáwa.

KANCHAUSI, a village in parganah Phaphúnd of the Etáwa district, situated on the Phaphúnd and Kanchausi road, is distant about 46 miles east from Etáwa. The population in 1872 was 1,497. There is a second class police-station here, which is to be removed to Umren.

KUDARKOT, a village in parganah Bidhúna of the Etáwa district, on the Etáwa and Kanauj road, is distant 24 miles north-east from Etáwa. The population in 1872 numbered 2,567 souls. There is a police-station here. Kudarkot is a place of very great antiquity, as is evident from the height of its site. From the name and the configuration of the ground, it is clear that it was in old days a fortified place. The story told regarding the derivation of the name is as follows. In old times a Raja was passing through the jungle here, along with his retinue. His Ráni lost a gold ornament called *kúndal*, and it was found, after long search,

History.

where the town now stands. The Raja, out of gratitude to the local deity, erected a fort at the place and named it Kundalkot, which in time became corrupted into its present name. It must have been a well-known place in the time of the Kanauj kings. The story goes that there was an underground passage from this place to Kanauj, and the position of the entrance to the passage is still pointed out and goes by the name of Pátáldwára, or the gate of hell. From the circumstantial account given by some of the oldest inhabitants, one feels sure that there must have been some subterraneous chamber here probably resembling the Pátálpuri in the Allahabad fort. They speak of a spiral staircase, each step formed of a block of kunkur, leading down into the ground, and state that as children they used to venture down a few steps, but the mouth of this place has now been buried under the débris, and vain attempts have been made to discover it. The legend is still told of a fakír who determined to penetrate the mysteries of the Pátáldwára. He set out some two hundred years ago. Having provided himself with a torch and food and taking the end of a long string in his hand, he began the descent, and for three days and nights the string went on being paid out, then it stopped, and since then nothing more has been heard of the adventurous devotee, nor does tradition state what became of the string.

The houses of the modern town are all built of bricks dug out of the *khera*. The famous minister of Nawáb Asaf-ud-daula, Miyán Almás Ali Khán, the greatest and best man that Oudh has ever produced (Sleeman) held his court here, and built a fort with sixteen bastions on the ruins of the old *kot*, which he occupied with a force of all arms. Cannon balls of indurated clay are still found lying about the fort. It was handed over to the British Government at the time of the cession, and was allowed to go to ruin. Formerly it must have been a place of considerable strength; now one-half of it has been sold to an indigo-planter, whose vats and factory occupy the north side, while the police-station and village school are in the buildings on the south side. An inscription of the eleventh century found amongst the ruins of the fort has been given on a previous page. A considerable number of the inhabitants of Kudarkot are Muhammadans. A bazar is held every Tuesday and Saturday. To the north-west of the town are situated a number of *pán* gardens, which are worth seeing; the plants are grown under sheds on the sides of small conical hills. In Kudarkot lived in old times a famous wrestler, by name Alif Khán, of whose strength many stories are still current among the inhabitants. They tell how one day four wrestlers came from Farukhabad to measure their strength with the renowned pahlwán of Kudarkot. When they came, Alif Khán was pasturing his goats outside the village, and for that purpose was holding down with one hand the bough of an *imli* (tamarind) tree which no ordinary man could have done. Ignorant that he was the man of whom they were in search, the strangers asked the goatherd

if Alif Khán was in the village; the latter guessing what their object was, undertook to find out Alif Khán if one of the wrestlers would continue to keep down the bough for the goats during his absence. On this one of the strangers seized the branch, but was immediately swung up into the air. Struck with astonishment, the stranger asked the goatherd who he was; he replied that he was a pupil of Alif Khán's, and then wrenching asunder the trunk of the *imli* tree, he inserted a brick in the cleft, and undertook to call his master if the strangers could remove it. After trying in vain to do so, the strangers left at once without making further inquiries after a man whose pupil could perform such feats.

KYÚNTARA or Keontra, a village in parganah Auraiya of the Etáwa district, situated to the south of the Etáwa and Kálpi road, is distant about 44 miles from Etáwa and 4 miles from Auriaya. The population in 1872 was 2,705, chiefly Brahmans and Káyaths. The village has decayed much of late years, and is subject to loss by the encroachments of the Jumna.

LAKHNA or Lakhnan, an important market town in parganah Bharthna of the Etáwa district, situated on the Bharthna and Sahson road, is distant 14 miles from Etáwa. The population in 1872 was 2,857, chiefly Brahmans and Márwáris. The town lies about two miles to the south of the Etáwa and Kálpi road, and has a considerable trade in ghi and cotton. Lakhna was the head-quarters of a tahsíli until 1863, when they were removed to Bharthna. The site of the tahsíli is now occupied by a school. There is a market on Sundays and Wednesdays. Raja Jaswant Singh, C. S. I., resides here in a fine masonry house. He has built a temple to Kalikaji from the proceeds of a religious fair which he started some twenty years ago and which is held every year in Chait. The Chaukidári Act (XX. of 1856) is in force, and in 1873 supported a village police numbering 7 men of all grades at an annual cost of Rs. 360. The number of houses in the town during the same year was 827, and of these 540 were assessed with a house-tax averaging Re. 1-4-6 per house assessed and Re. 0-4-0 per head of the population. This with a balance of Rs. 79 from the previous year gave an income of Rs. 786, of which Rs. 672 were expended in wages and public improvements.

MUNJ, a village in parganah Etáwa of the Etáwa district, which, in 1872, had a population of 684 souls, lies 14 miles north-east of Etáwa and two miles east of the Farukhabad and Gwaliar road. From the size and height of its *khera* it must have been a place of great note in former days. It is identified by Mr. Hume as the Múnj which was taken by Mahmúd of Ghazni in 1017, after a desperate resistance on the part of the Rajpút garrison, but the local traditions have no record of this (see 'History'). They tell, however, of its having been the scene of a struggle in the wars of the Pándavas and Kauravas chronicled in the *Mahábhárata*, on which occasion the Raja of Múnj, Muratdhvaj by name, with his two

sons fought with Raja Yudhishthira. The position of the great gateway of Muratdhvaj's castle, with the traces of two great bastions on either side, is still pointed out. On the north side of the *khera* is a curious square well built of block kunkur. The sculptured appearance of some of the blocks would seem to show that they once formed part of some earlier building. The well is said never to have been dry since the great famine year 1894 *sambat*. The *khera* forms an apparently inexhaustible quarry for old bricks, of which the modern houses are built, and which are found of enormous size at depths of 30 and 40 feet. Of the resident castes, the Brahmans, Káyaths, and Bháts live on the *khera*, the Káchhis and members of the lower castes living below the *khera* on the eastern side.

PÁLI KHURD, a village in parganah Bharthna of the Etáwa district, is situated 14 miles east of Etáwa. The population in 1872 numbered 2,211 souls, chiefly Baniyas and Ahírs, the latter of whom are well to do. The village belongs to Chaudhri Jaichand of Binsiya, whose *garhi* or castellated fort is situated on the old *khera* commanding the modern village. There was a very virulent outbreak of cholera in this village in 1872. A bazar is held twice a week on Mondays and Thursdays. There is here an old temple of Pálak Debi, the tutelary deity of the place from which it derives its name.

PHAPHÚND, a town in the parganah and tahsíli of the same name in the Etáwa district, situated on the Bela and Bíjalpur road, is distant 36 miles east from Etáwa in north lat. 26°-35′-30″ and east long. 79°-30′-25.″ The population in 1847 was 6,063 ; in 1853 was 7,243, and in 1865 was 6,649. In 1872 there were 6,536 inhabitants, of whom 4,115 were Hindús (1,943 females) and 2,421 were Musalmáns (1,274 females). The area of the town site is 117 acres, giving 55 souls to the square acre. The site of the town is on a *khera* or old town-site and is fairly raised.

Site.

There are numbers of good brick-built houses, and the bazar is a wide, busy street lined by fair shops. Next in importance is Humeganj, a fine and open space lined with trees, and close to it is the sarái comprising a large enclosure shaded by trees. The tahsíli and police-station stand on the highest place in the town. The roads are unmetalled except in a few places, and there are numerous excavations filled with stagnant water around. There are eleven muhallas or wards, *viz.*:—Purwa Ahmad, Sayyidwára, Gobindganj, Tarín, Kasarwáni, Motipur, Chaudhri Muhalla, Zabairi, Mahájanán, Tiwári, and Bharáo. There is an Anglo-vernacular school which affords a fair education for the middle and lower classes. The railway station is about six miles off and gives communication by telegraph, while there is a post-office in the town.

History.

Two accounts are given[1] of the derivation of the word Phaphúnd. One is, that a Mahájan named Phundan Sáhu founded the town and named it after himself. In support of this story, it

[1] From notes by Mr. C. W. Moore.

is said that there are four families of Mahájans in the town who claim descent from Phundan Sáhu, and, on this account, do not pay ceremonial fees to the Brahmans. This may be because the Mahájans are older inhabitants than the Brahmans. The more probable explanation of the name Phaphúnd is that given by the Sengar Raja of Ruru, who says that one of his family, a Sengar Thákur, named Phápun Deo, founded the town and gave it his name. He was attracted to the site apparently by its elevated situation. The first inhabitants appear to have been the residents of the adjoining village of Kurhi, which had then a large bazar, but is now an insignificant hamlet. Phápun Deo was of the family of Raja Bisukh Deo, who married Deokaliya, the daughter of Jaichand, Raja of Kanauj. Bisukh Deo received, in dowry from his father-in-law, the whole of the country to the north of the Jumna, including Auraiya, Phaphúnd, and Bidhúna, and set at work to expel the Meos, who then occupied those parganahs. He met with some success, and a saying common amongst the Thákurs respecting him is—

The Sengars.

گیارہ سو اٹھاون بیساکھہ تیج بدھہ‌بار سینگر سور بسوکھہ جوماري بیسو هزار

"In 1158 *sambat* (1101 A. D.) on Wednesday, the third of Baisákh, Bisukh Jú, the hero of the Sengar tribe, killed twenty thousand (Meos)."

In 1311 *sambat* (1254 A.D.), Shiugan Deo was born in the same line, and he founded Shiuganpur, in the Auraiya parganah. Shiugan had five sons, whose descendants divided the country between them, and have been mentioned in the district notice. Shiugan Deo's family lived for three generations at Kurhi until Phápun Deo moved to and founded Phaphúnd in 1468 *sambat* (1411 A.D.) Amongst the celebrities who have lived here, mention may be made of Sajhanand Mahant, Sháh Bukhári, Paran Dás Mahant, Yasín Sháh Fakír, and Raja Bhágmal. Sajhanand and Sháh Bukhári, the one a Hindu and the other a Musalmán ascetic, were contemporaries and friends. It is said that one day when Sháh Bukhári went to visit his Hindu friend, he found him sitting on a wall, which at the Mahant's direction moved forward to meet the Sháh. Sháh Bukhári's real name was Jafar, and from a verse current amongst the Sayyids of Phaphúnd we find that he died in 956 H. (1549 A. D.)

Sajhanand and Sháh Bukhári.

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نه صد و پنجاه و شش سنه هجر بود شـــاه جعفر أولیا رحلت نمود

"956 years since the Hijri had sped when the spirit of Sháh Jafar Auliya fled."

His tomb and mosque are at Phaphúnd, and an *urs* or fair, attended by about 10,000 persons, takes place at his tomb every year. Puran Dás, also, is said to have worked miracles. One day he suffered from fever and ague, and a Raja came to see him, and to show his power he took off his cloak and told the fever to sit upon it. The fever obeyed, and the cloak immediately began to

shiver. This cloak is now in the possession of Mahant Gurudhvaj. At another time this Puran Dás fed several thousand people with a small quantity of food which nothing could diminish. Yasín Sháh, a fakír, was credited with the power of restoring the dead to life and causing those alive to die. This last quality was shared by many of his time from all accounts.

But to Raja Bhágmal Phaphúnd was indebted for those great tanks and temples the ruins of which are to be found in and around the town. Bhágmal was by caste a Ját and was sister's son to Almás Ali Khán, who was a Hindu by birth, but was subsequently made an eunuch and converted to Islám. Almás Ali was a Názim under the Nawáb of Lucknow, and made his relative Bhágmal the amil of this part of the country. Bhágmal built the old fort of Phaphúnd, on the site of which the present tahsíli has been erected. A mosque built by Bhágmal bears the following inscription :—

The Ját Musalmán Bhagmal.

بزیارت شاه جعفر اهل عرفان بموجب گفتهٔ الماس علي خان
بنا مسجد چو راجه بهاگمل کرد بخوش باش اینچنین تاریخ أو دان
سنه ۱۲۱۱ هجري

"In honour of Sháh Jafar of the family of true worshippers and by the verbal directions of Almás Ali Khán, the Raja Bhágmal laid the foundation of a mosque in the year 1211 H. (1796 A.D.)"

Near the mosque is a masonry well which has recently been repaired by a Teli or oilman, and some distance down the mouth is a stone with the inscription, "*Khádim dargáh Jaba wald Káshi*," ("curator of the shrine, Jaba, the son of Káshi.") This Jaba is said to have been a Banjára converted to Islám. There are four masonry tanks in the town:—Suraj Man Misr, Hemnáth Chaube, Bhíyan-ka-tál and Phúl tál; and eight Hindu temples, known as those of Mahant Gurudhvaj, Munu Lál, Kanhai Lál, Brindaban Katri, Lál Man, Ram Sahái, Chaudhri Bahádur Singh, and Raja Bhágmal. The Musalmán buildings are the tomb of Sháh Bukhári, tomb of Purdil Khán, the tomb of Gúrgula Pír, the mosque of Wazír-ud-dín, the mosque of Ináyat Husain, and the mosque of Bhágmal. During the mutiny of 1857, the town was twice plundered and a part of it was burned: first by the rebels headed by Lálpuri Gosháin, and subsequently by Fírúz Sháh, who, having encountered the British forces at the village of Kanmau, fled through Phaphúnd, where he destroyed the tahsíli and burned the records.

The Banjára's well.

Phaphúnd presents all the signs of a place which has once been of importance. Its trade, during the last three quarters of a century, has very rapidly declined. Before the British rule it was the capital of several parganahs, and was as such the residence of an amil or collector of the revenue, who attracted traders and merchants to the place, whereas, now, it is the head-quarters of only one small parganah.

Phaphúnd now a decaying town.

Formerly excellent *dhotís* or waist-cloths with silk edgings were made, besides *pagrís* or turbans of a superior quality, but the demand for these articles has died out with the introduction of British cloths. There were two market-places *(ganj)*, but they have declined, and the only one now much resorted to is that recently established by Mr. Hume and called Humeganj. Phaphúnd is not now a place of much resort as a place of business, and derives whatever importance it possesses from its being the seat of a tahsíli. No less than five roads converge here, two of which connect the town with the East Indian railway, but the traffic is still small, and it seems doubtful whether the prosperity of Phaphúnd will ever revive. Act XX. of 1856 (the Chaukidári Act) is in force in Phaphúnd, and in 1873-74 supported a village police numbering 17 men of all grades at an annual cost of Rs. 960. The number of houses in the town during the same year was 1,752, and of these 675 were assessed with a house-tax averaging Rs. 2-9-8 per house assessed and Re. 0-4-4 per head of the population. This with a balance of Rs. 97 from the previous year gave an income of Rs. 1,871, of which Rs. 1,715 were expended on wages and public improvements.

PHAPHÚND, a parganah and tahsíl of the Etáwa district, is bounded on the north by parganah Bidhúna, on the south by parganah Auraiya, on the west by parganah Bharthna, and on the east by the Cawnpore district. The total area, according to the settlement report of 1874, was, then, 147,979 acres, or 23 square miles, of which 36,303 acres were barren;[1] 1,104 acres were held free of revenue; 5,401 acres were under groves; 3,812 acres under ravines; 21,597 acres were culturable waste, and 79,762 acres were cultivated.

Physical features.

The parganah lies between the Arind and its tributaries, the Ahneya on the north and the Sengar on the south. The Sengar runs very deep, with high and rugged banks. The drainage generally runs southwards from a water-shed line to the south of the Arind. Thus the great jhíl of Dakhnai, which lies about two miles from the Arind and nearly ten miles from the Sengar, drains into the latter river. The canal has crossed the natural lines of drainage, so that now some of the villages are water-logged, and, in places, the spring-level has risen from ten to six feet from the surface in the cold season. Mr. Crosthwaite, however, thinks that no considerable damage has been done, and no complaints of injury to health reached him in 1871. Since then, the mortality from fever has considerably increased in this district and has been alluded to under the head of "medical history" in the district notice. *Reh* has increased in some villages from the existence of impediments to the drainage

[1] Occupied by village sites, 2,032 acres; canal, 1,037 acres; railway, 273; roads, 281, and naturally barren, 32,680 acres. This note is chiefly based on the manuscript and printed rent-rate reports of Mr. C. Crosthwaite.

but it is hoped that recent improvements in opening new drainage lines and clearing old ones will relieve the villages affected. The Ahneya has little influence on the soils near it, while southward of it, the prevailing soil is a fine loam largely intermixed with *usar*. Going still further southwards, about three miles from the Sengar, the *usar* disappears, and instead of the rich loam the earth becomes red and sandy. The water-level sinks to from thirty to forty feet from the surface and trees are more frequent and luxuriant. Although considerably mixed with sand, the soil is fertile, and when irrigated, gives as good crops as are produced in the good loam to the north. On the banks of the Sengar, the land is high and much cut up by ravines, and what little culturable soil remains is poor and of a hard, gravelly nature. The spring-level here falls to between fifty and sixty feet from the surface. The area of bad land is, however, small, and most of the Sengar villages have a patch of good fertile soil. The East Indian railway and the Ganges canal run, almost parallel to each other, through the parganah. The latter sends out numerous distributaries which have to a great extent supplanted *kuchcha* wells. One remarkable feature connected with this parganah is the large number of hamlets, sometimes containing only one or two houses. This will account for the great difference between the number of inhabited villages recorded (523) at the census of 1872 and the number (262) given at the measurement in 1871. In the latter papers, each village with its outlying hamlets obtains but one entry. Much of this change is due, no doubt, to the influence of the canal and railway, which, often, oblige a man to travel two miles to plough a field which he can see from his own door. Hence the tendency is to move the houses nearer the farms. Most of the parent villages lie sheltered under a fort-crowned hillock, and no better proof of the existence of a confidence, begotten of years of peace and security, can be afforded than this plantation of outlying unprotected hamlets far away from the village-sites.

Economical features.

The following statement shows the past and present areas of tahsíl Phaphúnd :—

Settlement.	Total area.	Barren.	Revenue-free.	*Jungle.*		*Culturable.*		*Cultivated.*[1]		
				Groves.	Ravines.	Old.	New.	Wet.	Dry.	Total.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Present,... ...	147,367	38,080	1,104	3,946	3,455	18,931	3,971	58,773	19,107	77,880
Former,... ...	146,509	53,428	421	...	...	7,481	18,303	36,488	30,183	66,671
Final report, ...	147,979	36,303	1,104	5,401	3,812	18,896	2,701	58,715	21,049	79,762

[1] The total cultivated area of the present settlement, according to the rent-rate report, is 77,880 acres plus 669 acres cultivated in revenue-free holdings, or altogether 78,549 acres. This area excludes 3,971 acres not cultivated at survey, includes 1,456 acres out 5,402 acres recorded as groves in the village papers.

The reduction of the area of barren soil is due to a more strict classification, and should include the area of groves and ravines, now separated, in order to bear comparison with the past returns. It is now confined chiefly to *usar*. The new measurement was made in the famine year 1868-69, when much land, especially the inferior clay soil known as *jhábar*, was thrown out of cultivation, but was, in many cases, again cultivated when the seasons became favourable. The increase in the revenue-free area is due to the grant of the village of Sarái Kháti to Ahmad Ali Khán, Risáldár. Cultivation has increased 16·7 per cent., and now occupies 77 per cent. of the culturable area. The increase is due to the absorption of the land thrown out of cultivation by the famine of 1837-38, as well as to the breaking up of new land. The increase is really greater than it appears, for much good land has been taken up by roads, the railway and the canal. Of the cultivated area, 75·4 per cent. is irrigated, while only 54·7 per cent. was irrigated at the last settlement, giving an increase of 62 per cent. The *rabi* cultivation has increased from 44 to 52 per cent. of the total cultivated area, and in it wheat cultivation has risen from 9 per cent. to 11 per cent. of the total cultivation, *bejhar* from 20 to 30 per cent., and other crops by one per cent., while barley has fallen from 10 to one per cent., and gram from 13 to 7 per cent. In the *kharíf*, sugar-cane has risen from 5 to 6 per cent., while cotton has fallen from 16 to 12 per cent., and *joár* from 25 to 20 per cent., and other crops remain unchanged.

Settlement.

"The condition of both (Phaphúnd and Bela) parganahs," writes Mr. Gubbins, in 1840, "with the exception of the villages of talukas Ruru and Dehgawan, the flourishing state of which reflects great credit on the zamíndár, was, when they came under settlement, highly deplorable. The people were depressed and impoverished in the extreme, the villages generally in a lamentable state of desertion, and one-fifth of the cultivated area abandoned." This state of affairs is now happily changed; there is now a teeming population, all but the poorest soils is under cultivation, the value of land has almost quadrupled, irrigation has more than doubled, communications have marvellously progressed, balances and remissions are almost unknown, and every one is comfortably off. But with the parganah in the position he found it, Mr. Gubbins' assessment cannot be considered a light one. The rate on the assessable area was left by him at Rs. 2-2-6 per acre, and on the cultivated area at Rs. 3-2-7, and with these rates he must have reached the limit of the portion of the assets then demandable, or 66 per cent. The assets must therefore have increased 32 per cent. to enable the settlement Officer to maintain the existing revenue and still come within the limit of 50 per cent., the existing standard of demand. Mr. C. Crosthwaite found the actual rentals amounted to Rs. 3,11,368, or with corrections, Rs 3,46,656, or less than double the then

existing revenue of Rs. 1,98,304. Rents are usually paid in a lump sum which are the last to rise, and many remained unchanged for the thirty years of the past settlement. "The circumstances of the zamíndárs, too, who were themselves for the most part mere cultivators, unaccustomed to the management of estates, account also for the stationary character of the rents. Looking at their sudden acquisition of the property as a godsend to themselves, they were neither disposed nor able to coerce their tenants." It was, therefore, necessary to arrive at level soil-rates and to disregard the peculiar circumstances which led to so low a rental. The difficulty of arriving at these rates was enhanced by the uncertain value of the *kuchcha* bígha, which bore no fixed relation to any known standard. It varies almost in every field, and to be told that a certain number of *kuchcha* bíghas bore a certain rent gave no information. Generally it is larger than the third of a standard bígha, and it is safer to reckon it at one-half than at one-third. This necessitated not only the record of the lump sum paid for a number of *kuchcha* bíghas, but the actual measurement of the area for which the rent was paid, to arrive at a correct rate per acre. The records of enhancement suits and the sub-letting rates formed a check on the actual rents and gave the actual potential letting value of each class of soil. The result of these inquiries may be tabulated as follows:—

Class of soil.	Rate per acre.	Area in acres.	Rental.	Class of soil.	Rate per acre.	Area in acres	Rental.
	Rs. a.		Rs.		Rs. a.		Rs.
Gauhán 1st, ...	9 8	4,215	40,043	Good *dúmat* dry, ...	3 10	11,873	43,099
„ 2nd, ...	8 12	4,861	42,534	Second class dry, ...	2 8	530	1,325
„ 3rd, ...	8 0	1,213	9,704	Common *bhúr*, ...	2 2	1,810	3,846
„ dry, ...	6 0	1,622	9,732	Bad *bhúr*, ...	1 9	289	452
Dúmat wet, ...	5 7	34,321	1,86,620	*Jhábar*, ...	2 10	8,008	21,021
Inferior wet, ...	5 0	11,010	55,050	*Mattiyár*, ...	4 0	2,574	10,296

These rates give a rental[1] of Rs. 4,21,555, excluding the revenue-free villages, or 20·9 per cent. above the corrected rentals, and a revenue at half

[1]The rental area is obtained by adding to the cultivated area the area of land newly thrown out (or 3,971 acres, less 194 acres specially excluded). The area actually on the rent-roll includes the cultivated area, uncultivated groves (3,946 acres), and land newly thrown out but included in the holdings (2,721 acres), or a total of 85,216 acres.

assets of Rs. 2,10,777. The revenue actually assessed was Rs. 2,10,340, and the statistics of both settlements may be shown as follows :—

Settlement.	Revenue.	Cesses.	Total.	*Incidence without cesses on*			*Incidence with cesses on*		
				Total area.	Culturable.	Cultivated.	Total area.	Culturable.	Cultivated.
	Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Present, ...	1,98,303	10,637	2,08,941	1 5 6	1 15 5	2 6 9	1 6 8	2 1 2	2 8 10
Former, ...	2,16,340	21,634	2,37,974	1 7 5	2 2 4	2 10 3	1 9 10	2 5 9	2 4 6

Proprietary body.

The parganah, almost up to the time of Mr. Gubbins' settlement, was divided amongst large talukadárs : Sahár with 106 maháls ; Ruru with three ; Júa with 37 ; Daulatpur, one ; Dehgáwan, 36 ; Nawáda, eight, and Gamnamau, 12, thus leaving only 141 maháls in the hands of small proprietors. With the exception of the Burhadána taluka, comprising 27 villages, and the Harchandpur taluka of seven villages, there is now no large proprietor in the parganah. Most of the missing talukas were sold for arrears accruing during the famine of 1837-38, and where any one could establish a title, he was admitted to possession on paying up his quota of the arrears. If any one were unable to pay his share, it was transferred to a solvent co-sharer, reserving to the defaulter the right of re-entry if, at any future time, he could make good the money required. In this way, 152 of the talukadári villages were disposed of. Some of the Dehgáwan villages were settled with the village occupants at the last settlement, subject to a talukadári allowance of fifteen per cent. on the revenue, to the Káyaths of Burhadána. The tenures are nearly all zamíndári. There are only five estates with more than fifty co-sharers, eighteen with more than twenty, and twenty-four with more than ten. The following statement shows the distribution of the proprietary body :—

Caste of proprietor.	Number of sharers.	Number of maháls.	Area in acres.	Caste.	Number of sharers.	Number of maháls.	Area in acres.
Brahman, ...	707	156	51,978	Marwári, ...	4	3	786
Thákur, ...	414	62	40,210	Ahír, ...	15	2	734
Káyath, ...	390	70	35,730	Lodha, ...	1	1	114
Musalmán, ...	75	12	3,086	Panjábi Ját, ...	1	1	227
Baniya, ...	5	4	938	Others, ...	189	30	12,932
Bhát, ...	59	3	682	Total, ...	1,770	344	147,367

The area held as seer, or home-farm by proprietors, excluding the Burhadána and Harchandpur talukadárs, averaged 4·1 acres to each proprietor. The average area held by each proprietor was 83 acres, and the average revenue paid by him was Rs. 122-2-0.

Transfers.

The transfers which took place during the currency of Mr. Gubbins' settlement may be shown as follows :—

Period.	Mortgages.			Private sale.			Forced sale.		
	Acres.	Price per acre.	Revenue per acre.	Acres.	Price per acre.	Revenue per acre.	Acres.	Price per acre.	Revenue per acre.
		Rs. a. p.	Rs. a. p.		Rs. a. p.	Rs. a. p.		Rs. a. p.	Rs. a. p.
1841-51,	416	2 5 6	1 3 5	8,383	2 9 3	1 8 1	15,304	1 15 9	1 6 8
	3,498	unknown	1 6 8	1,883	unknown	1 5 1	2,398	unknown	1 8 5
1852-61,	1,931	3 7 0	1 2 9	4,180	6 4 0	1 5 9	4,738	4 8 9	1 1 2
	395	unknown	0 13 9	4,076	unknown	1 0 2	1,483	unknown	1 1 4
1862-71,	1,729	7 8 11	1 3 5	5,847	9 5 10	1 9 1	2,044	7 5 8	1 7 0
	50	unknown	1 12 5	158	unknown	1 9 2	315	unknown	1 5 2
Total, ..	8,019	...	...	24,527	...	...	26,282	...	...

These figures show a gradual decrease in transfers as the settlement progressed with an increase in price. The prices of grain almost kept pace with the rise in the value of land. The average price of wheat rose from 33¼ sers for the rupee in the first decade to 21½ sers in the third decade ; similarly the price of barley rose from 51¼ sers to 32½ sers ; of gram from 45¼ sers to 29¾ sers ; of *joár* from 53¾ sers to 30¼ sers ; of *bájra* from 52¼ sers to 29½ sers, and of uncleaned cotton from 14¼ sers to 8 sers per rupee. These figures represent the average of the prices ruling in Phaphúnd and Auraiya. There are 7,635 holdings of tenants with a right of occupancy having an area of 55,485 acres, giving an average of 7·2 acres to each tenant, for which he paid Rs. 4-4-6 per acre at settlement. Tenants-at-will occupied 3,333 holdings, comprising 13,905 acres, and giving an average of 4·1 acres to each tenant, for which he paid, on an average, Rs. 4-4-6 per acre in 1868-69. The average rental of the seer land was Rs. 3-2-3 per acre on 7,119 acres. Besides this, 3,305 acres were held rent-free by proprietors, 5,063 acres were under groves,

and 339 acres under groves paying a rent of Rs. 2-12-3 per acre. That gives an average of only Rs. 3-10-5 per acre, while the average rate on 25,657 acres, enhanced during the last decade of the settlement, was Rs. 4-9-4 per acre, against an old rate of Rs. 3-10-2. Rents are apparently not influenced by caste in this parganah for Brahmans pay, on an average, Rs. 4-0-4 per acre; Rajpúts, Rs. 3-11-9; Ahírs, Rs. 3-9-5, and Chamárs, Rs. 4-5-5.

Population.

According to the census of 1872, parganah Phaphúnd contained 523 inhabited sites, of which 370 had less than 200 inhabitants; 120 had between 200 and 500; 26 had between 500 and 1,000; five had between 1,000 and 2,000; and one had between 2,000 and 3,000. The only town containing more than 5,000 inhabitants is Phaphúnd with 6,536. The settlement papers of 1871 show 262 villages, distributed amongst 344 estates, giving an average area to each estate of 428·3 acres, and to each village of 226·3 acres; 39 villages are more or less intermingled (*khetbat*). The total population in 1872 numbered 97,574 souls (43,695 females), giving 422 to the square mile or 780 to the cultivated square mile. Classified according to religion, there were 91,755 Hindús, of whom 40,860 were females and 5,819 Musalmáns, amongst whom 2,830 were females. Distributing the Hindu population amongst the four great classes, the census shows 13,656 Brahmans, of whom 5,972 were females; 5,501 Rajpúts, including 2,213 females; 5,597 Baniyas (2,411 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 67,001 souls, of whom 30,269 are females. The principal Brahman sub-divisions found in this parganah are the Kanaujiya (12,975), Gaur, and Sanádh. The chief Rajpút clans are the Chauhán, Gaur, Sikharwár (1,433), Kachhwáha, Ráthor, Parihár, Bhadauria, Gahlot, Chandel, Bais, Dhákara, Raghubansi, and Jádon. The Baniyas belong to the Baranwál (1,990), Agarwál (1,412), Kasarwáni, Ajúdhiyabási, Maheswári, and Saraugi sub-divisions. Amongst the other castes, the most numerous are the Chamár (13,381), Dhának (2,451), Gadariya (3,528), Kahár (2,368), Teli (2,027), Dhobi (1,408), Kumhár (1,410), Hajjám (2,152), Kori (1,023), Lodha (8,137), Ahír (11,131), Káyath (1,715), Lohár, (1,157), Barhai (1,239), Kurmi (2,125), and Káchhi (5,734). The following castes with less than one thousand members each also occur:—Khatík, Bharbhúnja, Sonár, Darzi, Bári, Malláh, Naddáf, Bhát, Khákrob, Tamboli, Bairágí, Patwa, Pariya, Nuniya, Nat, Ját, and Máli. The Musalmáns are distributed amongst Shaikhs (2,138), Sayyids (463), Patháns (1,924), and Mughals (76). Brahmans, Ahírs, Rajpúts, Chamárs, Lodhas, Káchhís, and Gararíyas form the mass of the actual cultivating community, and hold 64,757 out of 76,590 acres recorded under cultivation at settlement.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of

age), 269 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,727 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,195 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 21,990 in agricultural operations; 4,092 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 4,739 persons returned as labourers and 522 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,760 as landholders, 56,535 as cultivators, and 38,279 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 818 males as able to read and write out of a total male population numbering 53,879 souls.

History.

Parganah Phaphúnd is an old Akbari parganah, to which talukas Sahár and Saháil were added in 1809, and in 1856 it contained 131,691 acres. In 1857 it received 12 maháls or estates, from Rawáin, comprising 9,102 acres and assessed at Rs. 10,809, and 40 maháls from Bela, comprising 23,708 acres and assessed at Rs. 44,899, and, at the same time, 23 maháls, comprising 18,192 acres and assessed at Rs. 31,257, were transferred to the new parganah of Bidhúna, giving a net increase in area of 14,618 acres and in revenue of Rs. 24,451.

RÁHAN, a village in parganah Etáwa of the Etáwa district, is distant 11 miles from Etáwa on the Etáwa branch of the Ganges canal. The population in 1872 numbered 759 souls. There is a second-class police-station here. The village formerly belonged to Saksena Káyaths of the Kadásya *al.* One of these, by name Bálkishan, was in the service of the Lucknow Nawáb and increased his possessions considerably. His son Duniyapat was obliged to sell the family estates in Etáwa, and Ráhan is now in the possession of Gandharp Singh Tiwári. An old temple near the village, and dedicated to Devi Ratnávati, dates from the Káyath times and still attracts small assemblies of the devout in Chait and Kuár. A large jhíl near the village stretches to the extent of three or four *kos* in the rains, but dries up in Phálgun.

RURU KALAN or Ganj Ruru, a village in parganah Bidhúna, some 30 miles east of Etáwa, had with the neighbouring hamlets a population of 2,240 souls in 1872. The *ganj* was founded by Khushál Singh, Raja of Ruru, about 130 years ago, and has a market on Wednesdays and Saturdays. Grain and cloth are sold, and there are several resident mahájans. The *ganj* was not confiscated with the other property of the rebel Raja in 1857.

SAHÁIL, a village in parganah Bidhúna of the Etáwa district, on the Etáwa and Bidhúna road, is distant about 42 miles east from Etáwa. The population in 1872 numbered 2,818 souls. There is a second-class police-station here.

Sahâil was originally in the possession of a colony of Gaur Thákurs, and was founded by one of their leaders, named Nandrám Singh, now represented by Harbans Singh of Sahâil. The village is still known as Nandu-ke-Sahâil, and is said to have been the head of a *báoni* or cluster of 52 villages.

SAHSON, a village in parganah Bharthna of the Etáwa district, situated amid the rávines of the Chambal river, is distant about 22 miles south-east from Etáwa. The population in 1872 was 1,268. There is a second-class police-station here. There is no bazar nor trade. Sahson was founded some 300 years ago by a Thákur colony and belonged to the Raja of Chakarnagar up to 1857. It was then confiscated, and is now under the Court of Wards as part of the estate of Kunwar Zabar Singh of the Partábner family.

SANDAUS is a small village in parganah Auraiya of the Etáwa district, which had a population of only 995 souls in 1872. Sandaus is 29 miles south of Etáwa as the crow flies, but from the nature of the intervening country it is exceedingly difficult of access, being separated from the sudder station by the three rivers Jumna, Chambal, and Kuári or Kunwári, with their intricate network of ravines. The village lies amongst the ravines one mile to the south of the Kuári. This tract of country formerly belonged to the Raja of Rámpur, and was ceded to the British Government about the year 1809. It was the head-quarters of a tahsíli, but this was removed in 1894 *sambat*. Sandaus was formerly noted as one of the principal haunts of the Phansigár thags, who have now however been entirely expelled. Gubbins, in his report on the settlement of Etáwa, states that the resources of the zamíndárs about Sandaus had been greatly straitened by the expulsion of the thags. It was in a village named Marnai in the Gwaliar territory, about two miles west of Sandaus, that Lieutenant Maunsell was killed in 1811, when in pursuit of the thags in pany with the Collector, Mr. Halhed. The assassins were caught and punished, and a fine *pukka* well was built in Sandaus with the money given as a reward for the information which led to their apprehension. The village now belongs to a brotherhood of Kachhwáha Thákurs. It gave its name to a parganah in Akbar's reign which was sometimes known as Parihára: some account of its early fiscal and general history is given under the district notice.

SANDAUS or Parihára, a former taluka of the Etáwa district, now included in parganah Auraiya, comprises the tract to the south of the Chambal, and between it and the Sind, which is bounded on the west by taluka Sahson and is traversed by the Kuári river. The Kuári unites with the Sind between Bithauli and Churaila. Sandaus and Bhareh, at the confluence of the Jumna and the Chambal (see BHAREH), were assessed together in 1873 as trans-Jumna Auraiya.

SARÁI EKDIL, a village formerly giving its name to a mahál, is situated in parganah Etáwa of the Etáwa district, at a distance of about six miles to the

east of the civil-station. The population, in 1872, numbered 2,731 souls, chiefly Káyaths, Brahmans, and Mahájans. The site lies on the Kálpi and Etáwa road and is said to have been first settled by Saksena Káyaths, and to have formerly borne the name of Sarái Rúpa, after a Káyath named Rúpa. In 1042H. (1632A.D.), a eunuch named Ekdil Khán built a new sarái and mosque, and the place was thenceforth called after his name. A market for the sale of cattle and country produce is held on Tuesdays and Saturdays. The Etáwa and Kálpi road forms the principal bazar, which is drained and metalled throughout and has two fine stone gateways through which the road runs. The inhabitants of the place bear a bad character for thieving and turbulence, and extra police were at one time imposed on them. About a mile to the east of the town, on the south of the road, is a very fine *báoli* or masonry well, said to have been constructed in former times by a Banjára, a caste to which, curiously enough, the construction of many works of public utility is attributed by popular humour.

SARÁI MAHÁJANÁN, a village in parganah Bidhúna, is situated about 26 miles east from Etáwa. The population, in 1872, numbered only 803 souls. It is a mere hamlet of Ruru Khurd, one of the villages belonging to the Ruru Raja, which was confiscated for his rebellion in 1857 and was given in reward to Lála Láik Singh of Harchandpur. The Sarái was founded by Mahájans some 150 years ago, and Mahájans still form the more important portion of the inhabitants.

SARÁI SHÍSHGARÁN, a village in the extreme west of parganah Bidhúna, is distant about 20 miles north-east from Etáwa. The population in 1872 numbered 1,349 souls. Tradition assigns its origin to Raja Jaichandra of Kanauj, who used it as a halting-place between Kanauj and Etáwa. It was afterwards occupied by a Musalmán colony of workers in glass *(shíshgarán)*, who manufacture *churís*, or glass bangles, which are exported to a considerable extent. There is a market on Mondays and Fridays, at which grain, cloth, and bangles are sold. The proprietary right to the village formerly belonged to the Sabaran Brahmans of Mánikpur Bísa, but it has lately been purchased from them by a Chaube of Niwárí, in parganah Derapur of the Cawnpore district.

UMREN, a village in parganah Bidhúna of the Etáwa district is distant, 26 miles from the civil-station. The population in 1872 numbered 2,107 souls, chiefly Márwáris, Mahájans, and Baniyas. The Márwáris are well to do, and carry on a great business in money-lending in all the surrounding country. The place is said to derive its name from Amráo Singh, a Dhákara Thákur, who drove out the Meos, the original inhabitants. The houses are for the most part of brick. There is a shrine of Burhadána, a deity to whom, within the memory of people now living, a buffalo used to be sacrificed whenever the rains failed, with, it is said, an invariably satisfactory result.

USRÁHÁR, a village in parganah Bharthna of the Etáwa district, is situated on the Bharthna road, about 22 miles north-east of Etáwa. The population of Nagla Usráhár in 1872 was 38, and of the village of Mohri, with which it is connected, was 705. There is a second-class police-station here. The name is said to be derived from '*usar*' and '*hár*,' or the *hár* or outlying fields in the plain. There is a bazar on Mondays and Fridays, at which some trade in cattle and grain is carried on. The market is held in an enclosed space, and both it and the police-station are in Mohri, to which Nagla Usráhár formerly belonged. The bazar founded by one Chaudhri Udhár Singh some 150 years ago.

MAINPURI DISTRICT.

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MAINPURI, a district[1] of the Agra division, is bounded on the north by the Eta district; on the east by the Farukhabad district; on the south by the Etáwa district, and on the west by the districts of Agra and Muttra. The district lies between north latitude 26°-52′-30″ to 27°-30′-0″ and east longitude 78°-27′-45″ to 79°-28′-30″, with an area, in 1874, of 1,086,253 acres, or 1,697·27 square miles[2] and a population, in 1872, numbering 765,783 souls, of

[1] The materials for this notice are chiefly Mr. McConaghey's parganah reports; Mr. D. M. Smeaton's report on parganah Bhongaon; the joint report of those officers on the settlement of the district; reports by Mr. A. O. Hume, C.S.; notes by Mr. J. L. Denniston, C.S.; reports by Messrs. Gubbins, Edmonstone, Dick, Robinson, Unwin, and Raikes of the Civil Service, and generally the records of the Board of Revenue. [2] The area in 1848, excluding the Eta parganahs (302,899 acres), comprised 982,846 acres or 135·7 square miles; in 1853 there were, excluding the same parganahs (311,935 acres), 981,011 acres, or 1,532·8 squares miles; in 1865 there were 1,066,534 acres, or 1,666·45 square miles, and the census of 1872 gives 1,691 square miles. The figures of the recent revision of settlement have been followed all through the present notice where not otherwise specified.

whom 724,663 were Hindús, 40,965 were Musalmáns, and 155 were Christians,[1] giving 452 persons to the square mile. The average length of the district is about 56 miles and the breadth ranges from about 42 miles to 18 miles, the average being about 33 miles. Of the total area, 608,526 acres, or 56 per cent., are cultivated and 128,691 acres (including 18,818 acres under groves), 11·9 or per cent., are culturable.

Administrative divisions.

The district is divided into eleven parganahs, grouped under five tahsíls, for the purposes of the revenue administration. The following statement gives the statistics of area, population, revenue and police jurisdiction of each fiscal sub-division :—

Administrative sub-divisions.

Present tahsíl.	Includes: Parganah.	Entered in the *Aín-i-Akbari* in	Number of villages in 1874.	Land revenue in 1874-75.	Area in acres in 1874.	Population in 1872.	In the police jurisdiction of station.
				Rs.			
I. Mainpuri.	1. Mainpuri,...	Bhongaon, Sauj.	85	93,070	108,010	83,413	Mainpuri Ratbhánpur.
	2. Ghiror, ...	Rápri, ...	81	91,840	96,840	59,461	Aunchha, Ghiror, Dannáhar.
	3. Kuráoli, ...	Kuráoli, ...	91	41,770	48,947	33,961	Kuráoli, Sharífpur.
II. Bhongaon.	4. Bhongaon,..	Bhongaon, ...	237	1,79,730	177,027	118,920	Bhongaon, Sultánganj, Kusmara.
	5. Bewar, ...	Bírwar, ...	65	24,863	28,029	18,040	Bewar.
	6. Kishni Nabiganj.	Bhongaon, ...	87	77,730	72,870	48,557	Kishni, Nabiganj.
III. Karhal.	7. Alipur Patti,	Patti Alipur,	26	21,890	19,558	15,236	
	8. Karhal, ...	Etáwa, ...	86	84,710	82,633	46,257	Karhal, Karra.
	9. Barnáhal,...	Etáwa, ...	107	99,310	59,310	42,593	Barnáhal.
IV. Shikohabad.	10. Shikohabad,	Rápri, ...	296	2,78,300	187,588	143,869	Shikohabad, Sarsaganj, Aráon, Harha, Ukhrend, Ponchha.
V. Mustafabad.	11. Mustafabad,	Rápri, ...	272	2,92,980	205,441	155,476	Jasrána, Pharha, Eka.
	Total, ...	...	1,433	12,76,193	10,86,253	765,783	

Administrative changes.

As will be shown hereafter, in the pre-Musalmán period Mainpuri formed a portion of the kingdom of Kanauj, and from the conquest until the reign of Akbar was divided between Rápri and Bhúigánw, or Bhongaon. From the *Aín-i-Akbari* we learn that the

[1] The details show 129 Europeans, 7 Americans, 3 Eurasians, and 85 Native Christians, or 224 in all, giving a difference of 69 unaccount d for ; the error is apparently in the excessive number of Europeans.

district lay in sirkárs Kanauj and Agra, belonging to súbah Agra. Ráprí with the wild tracts of Chandwár and Hatkánt in the Agra district belonged to dastúr Biána and Etáwa to dastúr Etáwa, both of which belonged to sirkár Agra. Alipur Patti, Bírwar or Bewar Sonj or Sauj, and Bhongaon formed portions of dastúr Bhongaon, and Kuráoli formed part of dastúr Sakít in the Kanauj sirkár. In 1801, Mainpuri became the head-quarters of the great district of Etáwa and continued to remain the seat of the chief revenue authority until Eta and Etáwa were completely separated from it. Parganahs Bewar and Kuráoli came by cession from the Farukhabad Nawáb and the remainder of the district from the Oudh Nawáb. A military station was established at Shikohabad and a Joint Magistrate was stationed at Etáwa. Some account of the changes that then took place has been given under the Etáwa district. The revenue jurisdiction of the entire district in 1803 was entrusted to a Collector residing at Mainpuri, who had ten tahsíls under him :—Shikohabad or Ráprí, including parganahs Shikohabad, Mustafabad, and Ghiror; Hazúr tahsíl, including Bhongaon, Sauj, Kishni, and taluka Manchhana; Sakít, including Sonhár, Sakít, Sirhpura, Saháwar, Karsána, and Amánpur; Kásganj, including Soron and Kásganj; Etáwa, comprising Bíbamau, Auraiya, Sandaus, Barhpura, and Tálgrám. Sauj was subsequently transferred to Farukhabad. Gradually lesser areas were divided off and placed under separate sub-collectors. Early in 1810, Sauj was transferred to Etáwa from Farukhabad. In 1815, Mr. Valpy received charge of Shikohabad tahsíl, including Muhammadpur-Labhaua and Dehli-Jákhan, and in 1817 Kuráoli was received from Farukhabad. In 1837, the Mainpuri jurisdiction was restricted to Saháwar-Karsána, Eta-Sakít, Sirhpura, Kuráoli, Shikohabad, Mustafabad, Ghiror, Sauj, Karhal, Kishni-Nabíganj, Bhongaon, Alipur-Patti, and Manchhana. In 1824, the old parganah of Ráprí was dismembered and divided into "*kismat awwal*," subsequently known as parganah Shikohabad; "*kismat duam*," afterwards called parganah Mustafabad and parganah Ghiror. From the earliest times, Ráprí has been intimately connected with the neighbouring parganah of Chandwár. The physical features of both tracts are the same, the people were the same and were equally noted for their turbulence and their bravery, and with the aid of the Bhadauriya colony of Hatkánt were able to bid defiance to the most powerful governors, being always sure of a safe retreat amid the rugged raviny country along the Jumna and the Chambal. Indeed, it may fairly be said that now, for the first time in the world's history, has the long arm of the law been able to penetrate these fastnesses. For these reasons the boundaries between Ráprí and Chandwár were always uncertain and depended much on the wishes of the individual for the time being in possession. Parganah Ráprí, at the cession, included much of Chandwár, and it would be almost impossible to state distinctly what portions of the parganah then belonged

to Chandwár and what portions should be included in Rápri proper. Mainpuri belonged to Manchhana, which itself was formed out of Bhongaon. Kishni-Nabíganj also formed a part of the same parganah. Bewar was received from Farukhabad in 1840. To the south of Rápri was parganah Haveli Etáwa, from which a great part of parganah Bíbamau, made up of tappas Dehli and Jákhan, was formed. Bíbamau was again broken up and distributed between Barnáhal, Etáwa, and Shikohabad, and Karhal, also a tappa of Etáwa, was constituted a separate parganah. In 1850-51 parganah Bhongaon and taluka Manchhana were united under the name Bhongaon-Manchhana. In 1861, parganah Sauj was broken up and divided between Karhal and Mainpuri, which for a time were known as Mainpuri Mai Sauj Shimáli and Karhal Mai Sauj Janúbi. Since then the changes that have occurred have been chiefly internal between parganah and parganah within the district. The Judge of Mainpuri has civil and criminal appellate jurisdiction all over the district. The Subordinate Judge and the Munsif of Mainpuri and the Munsif of Shikohabad divide the original civil jurisdiction between them. There were nine magisterial courts in 1860-61 and 12 in 1870-71, exclusive of the courts of the canal officers. In 1860-61, there were 13 civil and revenue courts, including those of tahsíldárs empowered to hear rent suits, and in 1870-71 there were 12. There were five covenanted civil officers at work in 1860-61 and four in 1870-71. In 1875, the district staff comprised a covenanted Civil Judge, a Native Subordinate-Judge, and two Munsifs; a covenanted Magistrate-Collector, Joint-Magistrate, and two Assistant-Collectors; a Native Deputy-Collector; five tahsíldárs invested with judicial powers: a District Superintendent of Police; a Civil Surgeon; an Assistant Opium Agent, and a Deputy Inspector of Schools. There was one Honorary Magistrate, Raja Lachhman Singh.

Physical features.

The country throughout presents an almost level appearance without any considerable elevations and with very few inequalities. Indeed, the only exceptions to the general level are the sand-ridges to the west of the district, the sandy undulations in the neighbourhood of the Káli and the Isan, and the ravines along the Jumna to the south-west. The sand-ridges run in a long, low line, about a quarter of a mile in breadth, through parganahs Shikohabad and Mustafabad. The Jumna ravines are about two miles in breadth and are almost completely unculturable. This plain is skirted on the north-east by the Káli Nadi and on the south-west by the Jumna. Both these rivers have a course to the south-east, and between them and in almost parallel courses run the four lesser streams—the Isan, the Arind, the Sengar, and the Sarsa. The course of these streams is also to the south-east, and shows that there is a gradual slope from north-west to south-east. Taking the district from north to south, the average fall of the rivers, excluding the Jumna, is 1·5 feet per mile, and the average slope of the surface

of the country is 1·2 feet per mile. A line of levels taken across the district from the Jumna to the Káli shows that the water-sheds of the streams running through it at the point of intersection are almost exactly the same height above the level of the sea. The highest point in the district is only 139 feet above the lowest. The following statement, compiled from the records of the Great Trigonometrical Survey, shows the ascertained levels above the sea at Karáchi

Heights.

of the survey line in this district. The top of the 30th milestone from Agra on the Agra and Cawnpore road shows 537·06 feet; of the 31st, shows 535·38 feet, and of the 32nd, shows 534·08 feet. The level of the rails of the down line opposite the railway chainage 50·0 is 538·35 feet, and the platform crossing above is 542·06 feet above the level of the sea. The Great Trigonometrical Survey bench-mark is imbedded two paces east of steps leading to the east end of the railway platform, close to the water-tank, and two paces inward from the ash-pit and shows 538·78 feet. The level of the rails opposite the junction of the Aligarh and Etáwa railway divisions is 538·84 feet. The following heights are taken along the Grand Trunk road to Cawnpore :—

Top of mile-stone	40th	...	528·02
Ditto	42nd	..	526·58
Ditto	43rd	...	525·23
Ditto	46th	...	526·24
Ditto	47th	...	535·64
Ditto	48th	...	522·24
Ditto	49th	...	525·24
Ditto	51st	...	522 15
Ditto	52nd	...	525·75
Top of centre of north-west parapet wall at Ghiror over canal, ...			534·23
Bench-mark at south-east corner of Ghiror canal chauki, ..			527·29
Top of canal milestone, 57th from Nánu, ...			528·52
Ditto	56th	ditto,	5 9·27
Ditto	55th	ditto,	530·55
Ditto	54th	ditto,	531·92
Ditto	53rd	ditto,	534·11
Plinth of milestone, G. T. Road from Agra,	52nd	ditto,	534·42
stone, ...	54th	top of	525·48
Ditto	55th	ditto,	524·82
Ditto	58th	ditto,	521·85
Top of centre of west parapet wall of bridge over canal at Dannáhar, ...			531·71
Top of centre of west parapet wall of bridge at 80-81st mile, ...			507·41
Plinth of milestone on Cawnpore branch canal on the 58th mile from Nánu,...			525·55
Ditto	60th	ditto,	522·27
Ditto	63rd	ditto,	520 55
Top of centre of west parapet of Singhpur bridge, ...			523·29
Bench-mark opposite entrance to Mainpuri jail, ...			511·00
Stone bench-mark imbedded four feet from south-east corner of the canal chauki at Singhpur,... ...			517·83
Plinth of milestone 66th from Nánu, ...			516·93
Ditto	68th	ditto,	515·71
Top of mile-stone	70th	ditto,	513·37
Ditto	72nd	ditto,	511·67
Plinth of mile-stone	74th	ditto,	508·09
Ditto	75th	ditto,	505·37
Ditto	79th	ditto,	501·59
Ditto	80th	ditto,	500·82
Ditto	81st	ditto,	501·72
Ditto	83rd	ditto,	498·56
Ditto	84th	ditto,	496·83
Top of milestone	85th	ditto,	496·78
Plinth of milestone	87th	ditto,	494 75
Top of centre of west parapet wall of bridge at Kasrúda, ...			510·46
Ditto of bridge at Rámnagar, ...			500·53
Mark two paces from south-east corner of Rámnagar chauki, ...			494·31

Hydrography. Jumna.

The Jumna flows along the south-western boundary of the district and separates parganah Shikohabad from parganah Báh Panáhat of the Agra district. The course is south-east and is very winding. The banks, in places, rise abruptly from the water's edge to a

heigh tof eighty to one hundred feet, and leave, at their base, barely room for a narrow broken footway; and, again, in other places, they rise gradually upwards and leave room for fertile expanses of alluvial land to the extent of half a mile or more, known as *kachár*, and occasional beds of sand. From the top of the bank, the ravines or *behar* stretch inland from a quarter of a mile to two miles in breadth. They are almost entirely devoid of cultivation, but afford good pasturage to cattle, which are kept in great numbers by the lawless and turbulent tribe of Phátak Ahírs, who settled here some centuries ago. In addition to the *kachár* there is a belt of fertile alluvial land, known as *bhagna*, which winds through the ravines bordering on Ponchha, Oráwar, and Oráwar Mandua. It formed a portion of the old bed of the Jumna and joins the existing bed at both ends. It is about the same breadth as the new bed with its *kachár*, and is similarly bounded by precipitous ravines. Some years ago a boat, in fair preservation, was found imbedded in this *bhagna*, at a considerable depth below the surface. There is little loss from diluvion or gain from alluvion along the Jumna in this district. There is no irrigation from the Jumna, nor is any needed for the *kachár* land subject to yearly inundation. Here, as soon as the water recedes and the proper season has arrived, the plough is run through the land and the seed is sown without the labour of irrigation or preliminary cultivation so needed elsewhere. The crops produced are equal in quantity, quality, and weight to the best grown elsewhere. The river is nowhere fordable even in the cold and dry seasons. There are ferries at Nárangi Báh, Oráwar Mandua, Kaurári, Kachhpura, Bárabágh, and Harha. The navigation is impeded somewhat in the rains by the existence of eddies near Nárangi Báh, Oráwar, Muhammadpur, and Badaura. Kunkur reefs appear in the bed of the river near Kurári, and though partially cleared, it requires some skill and caution to avoid them. Sand-banks, too, in the dry season, form hindrances to the boats passing, which, however, can easily be surmounted. There is little navigation connected with this district on the Jumna, and there are no marts or depôts for trade on its bank here.

Káli Nadi.

The Káli Nadi flows along the north-eastern boundary of the district, separating parganahs Kuráoli, Mainpuri, and Alipur Patti from parganahs Barna and Azamnagar of the Eta district and parganahs Bhongaon, Bewar, and a part of Kishni Nabiganj from parganah Shamsabad of the Farukhabad district. It is a narrow stream, and though fordable only at certain places during the spring and summer months, it is not navigable, but might easily be rendered so for boats of light burden. There is a bridge at Madanpur, on the Farukhabad road, just beyond the boundary of the district, and elsewhere the Káli is crossed by ferries or bridges-of-boats, which latter are removed during the rains. Even in the rains the current is not strong and flows through a belt of low alluvial soil

of varying breadth, confined on both sides by high sand bluffs which rise abruptly out of it. The bed sometimes shifts, and though it often preserves a middle course between these sand-ridges, it usually keeps close to one of them, throwing the whole of the *khádir* land to the other side. This alluvial land often extends to half a mile, and, owing to the height of the banks, was not, formerly, subject to annual inundations except near Jamlapur, to the north of parganah Kuráoli. Of late years, however, considerable flooding has taken place from the use of the river as a canal escape. The *khádir* of the Káli is fairly good and is only occasionally broken in upon by a projection from the sandy slopes which form the banks. Above the *khádir*, the high land continues for a mile or two marked by inequalities of the surface and forming a physical feature easily recognizable. It then merges in the level uplands intervening between the Káli and the Isan. The steep character of the banks in many places precludes the possibility of any benefit being derived from the river, either as a depositor of alluvial soil or as a source of irrigation, during its course through Kuráoli. Further south the *khádir* becomes more uniform, and here, from its inherent moisture, requires little irrigation. In Bewar, water is only needed for sugar-cane, and in seasons of unusual drought for wheat and the like. It is in these dry seasons that the *khádir* is most productive; when the rain-fall is excessive, the soil becomes water-logged, *reh* appears on the surface, and the seed germinates badly. In 1868-69, a year of drought and famine, the *rabi* crops in the *khádir* were most luxuriant, and in 1870, a year of unusual rain, they were blighted and poor. Water is found close to the surface, often at a depth of only a few inches, and where wells are needed, they can easily be dug in a good firm soil. In the portion of the *khádir* immediately bordering on the river irrigation is not needed at all, so that in no case is there any necessity for using the water of the river itself.

Isan Nadi.

Next to the Káli comes the Isan, which is here a considerable stream, nowhere fordable in the rains. During the hot and cold seasons the stream is small, and in years of unusual drought it dries up altogether. It is bridged on the Ghiror and Kuráoli road at Madhan, on the Etáwa and Farukhabad road at Kusmara, and twice near the civil-station. The Isan rises in the Aligarh district,[1] and during its course through this district to its junction with the Káknadiya near Gopálpur, about three miles north-west of Mainpuri, it runs through loam and *usar* soil. Here it has a comparatively shallow bed and often overflows the neighbouring lands in time of flood, and has a considerable expanse of low-lying alluvial land of tolerably good character along its banks. The water in the river here is too shallow during the dry season and too uncertain in its character to admit of its being used for irrigation. Beyond Gopálpur, the character of

[1] Gazetteer, II, 356.

the river itself and the aspect of the country bordering on it change completely. The bed is deeper, the banks are more steep, the current is stronger, and the area of inundation is considerably confined. Instead of *usar*, high banks of white and undulating sand appear, and the soil for a long distance on either side is light and mixed with sand. Not only is the area of alluvial land very much smaller, but the deposit left by the river is more mixed with sand and is less valuable; except near Mainpuri and some large villages, where it is made use of for growing melons and other hot-weather vegetables. There are a few places where the Isan spreads out for several hundred yards, and a few where deep pools exist all the year round. In the rains, in favourable seasons, fords exist; but, as a rule, bambu rafts, supported on earthen vessels, are used for crossing passengers. From Mainpuri downwards a good deal of irrigation takes place on both sides, although the sandy ridges along its banks, in many cases, prove an insurmountable obstacle.

Rind or Arind.

The Rind or Arind also rises[1] in the Aligarh district and enters this district to the north of parganah Mustafabad, between the Etáwa and Cawnpore branches of the Ganges Canal. It flows in a very sinuous course through the centre of the district from the extreme north-west corner to the extreme south-east corner. In seasons of ordinary rain-fall it dries up after the rains, and, very often, throughout the first half of its course in this district, its bed is cultivated with rabi crops. Of late years, its use, as a canal escape, has compelled the cultivators to abandon this practice, in a great measure, but the benefit which the adjoining lands derive from the water more than compensates for the small area thus rendered unfit for cultivation. The Rind is said to be fordable everywhere in the rains, but in times of very high flood it can only be crossed at certain places. The Rind differs in many respects from the Káli and the Isan. Its course is singularly winding and follows every slight depression in the surface of the country, so that it frequently flows in a direction opposite to its general course. In the Ghiror parganah, for instance, it was found by actual measurement that its course was very close upon three times as long as a straight line between the two extreme points. The consequence of this is, that the stream is a sluggish one, the bed also is shallow and little below the level of the adjoining country, so that in time of flood the Rind overflows and forms a broad sheet of slowly moving water which, on subsiding, fertilises the country over which it has passed with a rich deposit of loam. In this respect it differs considerably from the Isan. Moreover, the country traversed by the Rind is singularly free from the presence of sand in the soil, which consists chiefly of *usar*, loam, and clay. Close to the boundary of the district, in parganah

[1] Gazetteer, II., 355.

Kishni-Nabiganj, the bed of the Rind becomes deeper and straighter, its current more rapid, its deposit less fertile, and the area inundated during the rains is more confined, thus preparing for the development of the sand-hills and ravines which are found further on in the Etáwa district.

Sengar Nadi.

The Sengar, too, rises in the Aligarh district[1] and enters this district on its north-western frontier, in parganah Mustafabad. It drains the whole of the extensive water-shed lying between the Rind and the Sarsa, and is never dry except in seasons of deficient rain-fall. Its volume, of late years, has been considerably increased by its use as a canal escape. In the upper portion of its course it comprises two branches, the Sengar proper and the Senhar or 'second Sengar.' These unite at Kheriya on the confines of parganah Mustafabad and up to their point of junction resemble the Rind, in the goodness of the alluvial land lying in their bed and in the character of the soils through which they pass: but beyond their confluence poor soil and sand-ridges begin to appear along the banks, the stream increases in rapidity, its bed becomes deeper, and small ravines shoot out at right angles to it, which, further on, in the Etáwa district, almost rival those of the Jumna in depth and grandeur. Both branches, in several places, stretch out into wide expanses, such as those of Pilakhtar Fath and Dundi on the Sengar proper and Deohli on the Senhar: Kheriya Masáhar and Tákha in parganah Shikohabad, and Bhainsi, Dálúpur, and Maramai in parganah Barnáhal. In the rains there are numerous fords, the principal of which are Pilakhtar, Rudrpur, Mustafabad, Dundi, Khudadádpur, Dárapur, Milauli, Jasrána, and Bajhera on the Sengar proper, and at Deohli, Nizámpur, Biláspur, and Atarra on the second Sengar, all of which are in parganah Mustafabad. Further down are Kanakpur, Khizrpur, and Halpura. As a source of irrigation, the Sengar is more unimportant still than the other rivers in the lower part of its course. In the upper portion, too, the smallness of the supply practically precludes its use for irrigation purposes.

Sarsa Nadi.

The Sarsa separates from the Sengar near Umargarh, in parganah Jalesar of the Agra district, and flowing through parganahs Jalesar and Firozabad, enters the Mainpuri district at the south-west corner of parganah Shikohabad, close to its chief town. The drainage area in this district is restricted, and it runs through an almost continuously cultivated tract characterised by a light soil of sand and loam. There is little *usar* along its banks, and sandy ridges are only met with near Shikohabad. The stream is almost perennial, though, in the dry season, water barely sufficient for the low-lying lands along its banks is found. The banks are well-defined and the alluvial land is more extensive and more fertile than that along the Sengar. The soil is naturally excellent and moist and hardly requires any

[1] Gazetteer, II., 355. Its former name was Besind or Biyáh.

irrigation in ordinary years, when it produces luxuriant *rabi* crops. There are bridges on each of the roads leading to the railway-stations of Bhadán and Shikohabad, and, even in the rains, it is fordable at Sakhni, Bauáin, Banipura, Baltígarh, Bajhera Khurd, &c. The water is seldom or never used to irrigate the uplands, partly on account of the scanty and uncertain supply and partly from the considerable difference in level which generally exists. Its influence in this direction is therefore almost altogether confined to the alluvial land along its banks.

Minor streams.

Amongst the minor streams, the Aganga is a small and unimportant drainage line, which takes its rise in a tank near the town of Shikohabad, runs through parganahs Shikohabad and Barnáhal, and falls into the Sengar a few hundred yards within the Etáwa district. For the first half of its length it is merely the connecting link between a line of marshes, and it is often difficult to trace its course; but, towards its junction with the Sengar, its bed is deep and well defined and sand-ridges and even ravines are partially developed along its banks. It contains no water in the dry season, but its bed has a fair proportion of alluvial land except towards the Sengar, where the *tarái* gives place to sand and bare, barren soil. A large portion of the bed is under cultivation during the rainy season. The Káknya or Káknadiya, a tributary of the Isan, which it strongly resembles in every respect, rises in parganah Sakít of the Eta district, and, after a somewhat winding course, through parganahs Kuráoli and Mainpuri, joins the Isan near Gopálpur, a short distance north-west of the town of Mainpuri. The Rásemar Nála conveys the drainage from the Rásemar jhíl on the Mainpuri and Kuráoli road into the Káknadiya. The Nadiya forms the largest and most important of the channels which convey the excessive rain-fall into the Jumna. It rises rapidly during the rains and as suddenly ceases with the rain-fall that caused it. The Puraha and Ahneya, tributaries of the Rind, rise in the marshes of parganah Karhal. The length of the Ahneya, from its head to its junction with the Rind, is fifty miles. It rises in an extensive series of depressions to the east of the Etáwa branch of the Ganges canal and receives the drainage from the Bansak, Sárh, Bhanti, and Rurua jhíls. The Puraha or Phúra rises in the vicinity of Sauj, to the south-east of parganah Kishni, and is fed by the jhíls of Sauj, Kondar, Deokali, Timrakh, and Haher. The superficial area of land included between the two rivers is estimated at 450 square miles. Neither of these streams have, in this district, well-defined beds, but further on, in Etáwa, they attain to the dignity of rivers with the *khádirs* and ravines so characteristic of the Duáb rivers. The Ujhiáni nála, in the same parganah, becomes a tributary of the Sengar and carries off the superfluous moisture from the marshes to the south-west. All these streams and drainage lines are devoid of water during the dry season, and during the rains they

offer no impediments to communication. As already noted, the only navigable river is the Jumna, and with the exception of a small quantity of cotton for Kálpi and Mirzapur, there is no river-trade carried on in this district. About two hundred men, chiefly Kahárs, practise fishing as an addition to their means of livelihood. It is said, with what reason I do not know, that the Káli could be utilised as a water-power for corn-mills, but with the rail and the canal so near, the works necessary could hardly prove remunerative.

Character of the rivers.

The following statement shows the character of each river where it is crossed by the principal roads. All the minor rivers are bridged except the Sengar, on the Mainpuri and Sarsaganj unmetalled road, and the Sarsa, on the Sarsaganj and Batesar unmetalled road.[1]

Road.	River.	Mile where road crosses river.	Measurement of river in time of					
			Flood.		*Rains generally.*		*Dry season.*	
			Width (feet.)	Depth (feet.)	Width (feet.)	Depth (feet.)	Width (feet.)	Depth (feet.)
Fatehgarh to Gwaliar, ...	Isan ...	31	500	12	140	8	25	2
Ditto, ...	Rind, ..	33	500	12	150	10	25	2
Ghiror to Kuráoli, ...	Isan, ...	12	350	9	100	6	...	...
Agra to Bhongaon, ...	Sarsa, ...	36	1,600	9	200	4	24	3
Ditto, ...	Sengar,	48	700	7	200	4	30	2
Ditto, ...	Rind, ...	57	760	9	150	4	40	2·5
Ditto, ...	Isan, ...	70	1,300	14	400	6	45	2·5
Eta to Shikohabad, ...	Sengar,	10	1,200	6	200	3	15	1·5
Ditto, ...	Rind, ...	17	1,000	9	200	4	50	3
Railway Station to Shikohabad,	Sarsa, ...	1	300	9	100	5	24	2
Mainpuri to Sarsaganj, ...	Sengar,	...	1,000	5	300	3	30	2
Sarsaganj to Batesar, ...	Sarsa, ...	...	300	7	150	5	25	2

Soils.

The great natural soil-divisions, here as elsewhere in the middle duáb, are *mattiyár* or clay, *bhúr* or sand, *dúmat* or loam, and *píliya* or light loam. The principal constituents of these soils are silica and alumina. Carbonate of lime, magnesia, oxide of iron and various salts also occur, but the silica and alumina are the most important, and according to the proportion in which they are found is the class of soil determined. Thus *mattiyár* contains much alumina and little silica while *bhúr* contains much silica and little alumina. *Mattiyár* is a stiff, hard, unyielding, and often sour, clay and of a dark colour. The surface shrinks and cracks in dry weather into a net-work of fissures, but as soon as rain falls the inner side of these fissures swell out and close up, the surface thus becoming a mass of sticky clay. This soil is usually found near jhils and wherever water collects. The settlement Officers explain the

Natural soils.

[1] From the District Engineer.

localization of *mattiyár* as "due to the fact that the alumina of the surrounding slopes, being soluble, had been gradually transported by the action of water and deposited in and around the beds of the jhíls and the shallow alluvial basins of the streams. Consequently, the slopes themselves, thus deprived of the greater part of their alumina, are always lighter in soil than the uplands beyond, and are sometimes altogether barren; while the *mattiyár* below becomes stiffer as it approaches the centre of the basin of deposit. The chief qualities of *mattiyár* are:—

Mattiyár.

(1.) The extreme minuteness and powerful adhesiveness of its particles giving it compactness and tenacity.

(2.) Its strong chemical affinity to, and its great capacity for, the absorbtion of water enabling it to hold more than twice its own weight of moisture.

(3.) The slowness with which it absorbs, the tenacity with which it retains and its tardiness in imparting moisture; inasmuch as when dew has fallen it is evaporated by the sun before it can affect even the surface, and in seasons of drought, so far as the soil itself is concerned, plants derive less moisture than if they were growing in pure sand.

(4.) Its power of retarding the decomposition of animal and vegetable matter.

It will thus be perceived that the successful ploughing of *mattiyár* land must depend on the luck of a favourable season—not too wet and not too dry. For if it be too wet, the soil will clog the plough, which only traces furrows in it without turning up fresh soil; the extremely plastic character of the clay causing it simply to roll back to where it had been. If, again, it be too dry, it resists the plough with the obstinacy of brick, and its tillage becomes scarcely possible, and at any rate very costly. Owing to the density and obduracy of *mattiyár*, those plants thrive best which have the smallest and most fibrous roots, such as rice, wheat, gram, and peas; whilst plants with bulbous roots do not flourish on it. When it is covered with an uniform shallow sheet of water, during the rains, rice is usually grown. When it is irregular in surface, or is not always under water, or where the water lies too deep for rice, no *kharíf* crops can be grown; but the land, if available in time, may be cropped with *rabi*." The worst description of *mattiyár* is known as *maiyár* or *kábar*. It is a hard, inferior clay, mixed with *usar* and occurs always lower than the surrounding land, occupying often the natural drainage beds. It produces only the poorest rice and a scanty crop of barley. If the rains are too light, rice cannot be planted, and if they are too heavy the ground gets swamped. In the *rabi*, barley can only be sown when much water is not required. Mr. McConaghey conjectures that this "soil is a gradual formation from *usar*,

improved by clay, carried off from the high fields." In many respects it corresponds to the *jhábar* of Etáwa.

Bhúr.

Where the alumina has been carried away by the action of the water, the silica left behind gives the *bhúr* soil, which is characterized (1) by the size and hardness of its particles and their want of affinity which renders the soil friable and porous; (2) its slender capacity for absorption, being able to retain only one-fourth its weight of water; (3) the rapidity with which it absorbs and gives off moisture; (4) its power of self-supply by capillary attraction of moisture from below, and (5) its facility for accelerating the decomposition of organic matter. *Bhúr* can be ploughed in all seasons with little labour and at a small cost, and it rapidly absorbs the rain-fall, allowing it to drain to the subsoil beneath. *Puth* is the name given to *bhúr* where it runs along in uneven ridges above the level of the surrounding country. In the sandy circles of parganah Kuráoli there is a peculiar soil resembling, but easily distinguished from *bhúr*, and which is known as *tikuriya*. It is harder than *bhúr* and of a redder colour. It occurs oftenest in *bhúr* tracts, but is also found in *dúmat*. Its characteristic qualities are its power of absorbing a great quantity of moisture without any injury to its productive power and the quickness with which it dries up. It has, on the other hand, the disadvantage of requiring more water, and where two waterings will suffice for *bhúr*, three will be required for *dúmat* and four for *tikuriya*. Although *bhúr* requires more water at the time it manages to retain it longer. The broad distinctions between *bhúr* and *mattiyár* are the facility with which the *mattiyár* retains and confines large supplies of moisture, while *bhúr* can only absorb a small portion of water and gives it off again readily. The former, on becoming saturated, prevents the downward passage of the water, while the latter allows it to descend too freely. Neither of them possesses the characteristics of really good soils. "Both are extremes—the one is compact and hard, the other loose and yielding; the one hoards its moisture and manure miserly, the other spends it thriftlessly." Consequently, the loamy soils, which form a mixture of both, are the more productive.

Dúmat.

Dúmat, as its name implies, comprises sand and clay in almost equal proportions, while in *píliya* the sand somewhat predominates. Both insensibly merge the one into the other, but the best *dúmat* can always be readily distinguished from the worst *píliya*. The former is generally "of a rich brownish colour, adhesive without tenacity, friable without looseness, slippery and greasy when wet and with a soapy feeling when dry, and cutting like a cheese when ploughed wet." The *píliya*, as its name shows, is of a yellowish colour. A mixture of *dúmat* and sand, found in Kuráoli, is called there *milona*, and the red sand underlying the loam of the water-shed between the Isan and the Káli is known as *kabsa*.

Artificial classification of soils.

The artificial classification of soils, according to their position, is primarily into uplands *(bángar)* and the lowlying alluvial strips along the river valleys known as *tarái*. The latter includes the *kachár*, *bhagna*, and *tír* of the Jumna basin. The cultivated area is again divided into wet and dry. In addition to these broad divisions, the division into *gauhán* or *bára*, or lands lying close to the village site, which are well manured and highly cultivated; *manjha*, those more removed and partially manured; and *barha*, or outlying lands, is generally recognized in this district. The settlement Officers write:—"In marking off the *gauhán* lands it has been our practice generally to sink their purely natural differences, because, from the constant application of manure to them, their producing powers were nearly equalized. For assessment purposes it was necessary to subdivide the *gauhán* into two, three, and even sometimes four classes, in view of their varying fertility, dependent on more or less abundant supplies of manure, greater or less facilities for irrigation, higher or lower standards of cultivation, and to some extent on their differing natural qualities of soil. For the same reasons a like system of classification was sometimes adopted in the *manjha*, where it seemed called for. The two main points upon which the classification of the *barha* lands turned were (1) the natural soil differences; (2) the presence or absence of irrigation. In the eastern half of the district we amalgamated the *gauhán* and *manjha* and classified them as one under the name of 'home circle.' In the western half they have been retained distinct."

The great soil tracts.

The character and quality of the local drainage exercise a considerable influence upon the quality and distribution of these soils.[1] The Isan, up to its junction with the Káknadiya, flows slowly in a shallow bed, but, after that, the bed deepens, the current gets stronger, and the volume increases. Similarly, the Sengar, up to its junction with the Senhar, is a sluggish stream, but after receiving its tributary, it becomes a rapid river, flowing through a deep and well-defined bed. The Rind is always slow, shallow and winding, and the Sarsa varies very little in its course. Parallel to these rivers and with the same direction are the three great soil tracts: the northern sand tract between the Isan and the Káli, the central loam tract between the Isan and Káknadiya on the north, and the Sarsa on the south and the southern mixed tract between the Sarsa and the Jumna. From the thin strips of alluvial land which forms the bed of the Káli, on the east of the district, the surface of the country rises rapidly to a line of barren sandy mounds and hollows. A portion of level country then intervenes for a short distance before the descent to the Isan is reached. The slope is gradual here, for the bed of the Isan at a distance of from four to six miles from the water-shed between

The sandy tract.

[1] From the report of Messrs. McConaghey and D. M. Smeaton.

the rivers is at a higher level than the bed of the Káli nadi, at a distance of two to three miles. The characteristics of this Káli-Isan duáb are the preponderance of sand in the soil, the scantiness of irrigation, and the consequent difficulties in seasons of drought. But it is not uniform in appearance or quality and contains much loam in the northern part. If a line be drawn from Bhongaon to the edge of the district beyond Akbarpur Auncha and another line from Kuráoli to the same point, these lines, with the Grand Trunk road as their base, enclose a triangular tract in which loam with jhíls and *dhák (Butea frondosa)* jungle continually appear. There is land of a similar quality to the north-west side of this triangle and to the south of Bhongaon, but the triangle covers the greater portion of such land to the west of the Grand Trunk road. To the east of the road and between Kuráoli and Bhongaon there is a distinct band of loam, about two miles in breadth. The drifting sand runs in two ridges along the banks of the Káli and the Isan, and continues along the Káknadiya from the point of bifurcation at Gopálpur. These ridges gradually intermingle with the plain between the river valleys, and as the distance between the rivers increase so the character of the soil improves. Thus, in the centre and western portions of the small parganah of Bewar and the portion of Bhongaon immediately to the south, where the Káli and the Isan approach each other more nearly than elsewhere, the sand ridges are extensive and the level plain between them is restricted in area and light in soil. On the other hand, between Kuráoli and Bhongaon, where the distance between the two rivers is doubled, the intervening level plain spreads out, and, as noted above, contains considerable patches of loam.

The loam tract.

The second or loam tract comprises the entire country between the Isan and the Sengar, and in many places across the Sengar to the Sarsa. The country intersected by the Rind is of the same character. In the south-east, the transition from sand to loam is somewhat gradual, a little mixed soil comprising the land where the sandy belt along the Isan mingles with the loam and further west intervenes, as is natural, in passing away from a stream with such defined banks as the Isan possesses in the lower part of its course. With this exception and the appearance of the mixed features of the southern tract along the upper course of the Sengar, there is little else beside loam and clay in this loamy tract, which comprises the southern halves of parganahs Kishni-Nabiganj and Bhongaon, the whole of Karhal, the northern corner of Barnáhal, the whole of Ghiror, the greater part of Mainpuri, the southern corner of Kuráoli, the whole of Mustafabad, and a great slice of the northern portion of Shikohabad. This central region is the garden of the district, and stretches out, from east to west, in one unbroken plain of high cultivation; luxuriant crops and copious irrigation culminate in the Mustafabad parganah, in which every advantage, natural and artifical, are found combined in a remarkable manner. From the junction of the Sengar

with the Senhar, the firm loam, however, yields to a light soil, which here and there breaks out into sand-ridges, cats into the surrounding country and widening as it goes on until, on nearing the Etáwa frontier, the gradually narrowing tongue of loam and *usar* disappears, and merges into the third or southern tract. The central and northern portions of the loamy tract are covered with jhíls, and there is a considerable amount of jungle in the extreme south-west. Parganah Ghiror has great stretches of *usar* which, in the rains, become sheets of water. The water deepens in parganah Karhal, forming jhíls and marshes, and further in the south-east of Bhongaon, Kishni-Nabiganj, and the extreme south-east of Karhal, there are groups of jhíls many of which are always filled with water. It is here that the large *dhák* jungles are found.[1] The entire tract is singularly free from sand. In Mustafabad, however, one line of sand runs almost due north and south and can easily be traced from the borders of the Firozabad parganah through Mustafabad and Shikohabad until it merges in the Jumna ravines. It is considerably above the level of the surrounding country, rises rather abruptly from it, and the line of demarcation between its soil and the loam on either side is clearly marked. It appears to have no connection with the country through which it passes, differing in this respect from the sand-ridges on the Káli and Isan which gradually merge into the adjoining loam. A similar, though smaller, ridge adjoins it on the east. The soil to the north of Shikohabad resembles that of Mustafabad, and stiff loam and large *usar* plains abound. High *bhúr* tracts occur especially in belts running parallel to the Sengar and near its banks, and there the soil is poor and the surface is often uneven and raviny. The prevailing characteristic soil is, however, a light but rich yellow loam forming a kind of mean between pure loam and sand. It is much superior to sand and very little inferior to natural loam.

The mixed tract.

We next come to the tract of mixed soils lying between the Sarsa and the Jumna which comprises a mixture of sand and loam in a proportion not found elsewhere. The southern portion of this tract is distinguished from the northern by a firmer and more fertile soil, and a greater uniformity in the surface. It is again distinguished from the central tract by a greater admixture of sand, a smaller proportion of well-irrigation, a less high class of cultivation, and the absence of *usar* and marsh. As the Sarsa is approached from the north, *usar* almost entirely disappears and a uniform plain of high cultivation is reached. About two miles to the south of the Sarsa, the land becomes less fertile, *usar* is unknown, and there are few jhíls of any size. Close to the town of Shikohabad the soil is the finest loam of a light colour (*pira*), more friable and easily worked than the

[1] See further the parganah notices under the alphabetical arrangement in the Gazetteer portion of this article.

loam proper and very fertile. Water is found at from 25 to 45 feet from the surface, but the substratum is firm and the spring is habitually reached. To the south of the Sarsa, the *pira* tract is still lighter, irrigation grows scanty, the water-level sinks rapidly until the Jumna or ravine division is met, where it is found at from 80 to 100 feet below the surface. Here, owing to the depth at which water is found, the broken nature of the surface and the gritty character of the soil, cultivation is sparse and irrigation is almost impossible. To the south of the ravines, on the banks of the river, is found the valuable alluvial soil known as *kachár*, and a similarly fertile strip running through the ravines of Oráwar is known as *bhagna*. On the whole, therefore, the soil of the district is good with a predominance of loam. With the loam there is intermixed, as usual, a great proportion of *usar*, but not so much as in many other districts. The sandy tracts which stretch from the Ganges westward over the neighbouring districts of Eta and Farukhabad only run a short way into this district, and, on the other hand, it is separated, for the most part, from the broad belt of sand which runs along the Jumna. Moreover, throughout the district, irrigation from wells or canals is easily obtainable and is tolerably certain.

Waste land.

The only trace of the ten *kos* belt of jungle which once ran up through this district from Etáwa is to be found principally in the loam tract. At Uresar, in the extreme north of parganah Mustafabad, there is a jungle of *dhák* covering some 300 pukka bíghas; at Eka, a little further south, one with 450 bíghas, and at Akbarpur Auncha, a long strip, more or less cut into by cultivation, and covering some thousands of bíghas. In the neighbourhood of Rásemar, there is another large patch. Towards the south-east of the district, in the neighbourhood of Sáman and Sauj, a considerable area still exists under *dhák* and extensive tracts are covered by the coarse grass known here as *gánra* or *sínkh*. About Pandri, due north of Sáman, there is much similar land, and again through the centre of the district remains of *dhák* jungles are frequent. The growth of these jungles was discouraged during the early period of our rule, as they offered a safe retreat to the bands of dakaits who then swarmed in the Duáb, and often, as a matter of administration, the Magistrate was compelled to cut these jungles down. Those that still remain are yearly encroached upon by the plough, except where some local superstition interferes. Mainpuri is, however, a well-wooded district and extensive groves of mango and *shísham* abound. The mango is particularly luxuriant and productive, and the *shísham* grows to perfection and supplies some valuable timber. The *babúl* grows in large clumps all over the *usar* plains, and is, indeed, the only tree which flourishes on them. Its cultivation has been encouraged of late years by the increase of moisture due to the canals and the great demand for wood both for fuel and carpentry purposes. The timber afforded by the *babúl* is hard and close-grained, and is in much demand for

indigo-chests, building purposes, fuel and charcoal. Its bark is used in tanning, and its gum in dyeing and in medicine, so that now it is not uncommon to see plantations wherever the surface of the *usar* receives more than its average share of moisture.

Drainage lines.

The streams already described form the drainage lines of the district, and only where their drainage areas have been obstructed by the canal has it been found necessary to excavate artificial channels. Those constructed in connection with the canals are described hereafter. The general slope of the country is from north-west to south-east, but there are numerous inequalities caused by the greater or less elevation of the river beds. The slope of the central tract through which the Cawnpore branch of the Ganges canal runs, from the extreme northern boundary to a point opposite Mainpuri city (35 miles), is 43·48 feet, or an average of 1·24 feet per mile, and the slope of the canal bed in this portion of its course is 15 inches per mile. Thence to the neighbourhood of Dingri and Rausa (35 miles), also on the canal, the fall is 39·15 feet, or an average of 1·11 foot per mile, and the slope of the canal bed is reduced from the 71st mile (6 miles below Mainpuri) to 12 inches per mile. A cross section taken from the Isan at the 41st mile of the Cawnpore branch of the canal from Nánu shows the bed of the Isan to be 4·7 feet below that of the Rind; at the 49th mile it is 7·65 feet; at the 57th mile, opposite Nuner, it is 9·7 feet, and at the 65th mile, opposite Mainpuri, it is 15·46 feet. At the 57th mile, the bed of the East Káli Nadi is 24·5 feet below that of the Rind. The comparatively greater depression of the bed of the Isan continues as it advances in its course, so that at Tarya in parganah Kishni Nabiganj, near where it leaves the district, it is 16·68 feet below the Rind. Here, too, the character of the two rivers is shown by a section of their beds. That of the Rind is well defined, about seventy feet wide and with a bed depressed about ten feet below the level of the surrounding country, while the Isan runs in a wide, sandy depression, with its banks dotted over with sand-hills and a fair amount of alluvial soil in its *khádir*. These two rivers, taken together, form the main drainage arteries of the central tract and run together through the highest portion of the district. To the east of the Cawnpore branch of the canal, the drainage naturally falls into the Isan or is led into it by artificial channals. Between Mainpuri and Dhandaus, where the Farukhabad road crosses the Canal, this tendency is very distinctly indicated, and has, where the canal distributaries intervened, been provided for by the construction of syphons. Close to Dhandaus, the series of hollow depressions around the old fort of Hatpaon drained into the Rind and near Dhandaus, a well-defined crest of two nálas appears, one of which drains by Hasanpur into the Isan and the other runs south to the Rind. The canal now runs right through this tract, and the Hasanpur nála has been deepened to lead

Lines connected with the Cawnpore branch canal.

off all the drainage to the east of the canal, while artificial cuts have been provided for the drainage on the west.

Drainage lines connected with the Etáwa branch canal.

Turning now to the drainage lines connected with the Etáwa branch, the slope of the country from where this line enters the district to its 65th mile at Gangsi, in parganah Ghiror, is equal to 38·18 feet, or an average of 1·09 feet per mile, and from Gangsi to Bilanda, close to where the canal leaves the district, to an average of 0·998 feet per mile. During the first portion of its course the canal forms the western water-shed of the Rind, but from Gangsi southwards there is an important change in the level of the country leading to the development of a new series of drainage lines. As remarked by Colonel Cautley:—"In a general aspect, the country lying between the Ganges and the Jumna has a surface with varied slopes, diminishing as it approaches the junction of the two rivers at Allahabad. It is separated into series of well-defined and sudden changes of level, giving the profile the appearance of steppes, each of which is marked by its own peculiar drainage, and each of which defines, in a manner most unmistakeable, the position of the water-shed." At the 49th mile, as the canal approaches Baragaon, the surface of the country, which has been continuing on a steady slope of about one foot per mile, abruptly takes up a level four feet lower and proceeds in advance on a slope similar to that it had when approaching this drop. From the 39th to the 49th mile of the Etáwa branch of the canal, or to within a mile of Baragaon, the fall is 9·02 feet, or 0·902 per mile. Between the 49th and 50th mile, where the Sháhjahánpur cut commences to the Rind, there is an abrupt fall of 4·06 feet, and between the 50th and 60th mile the fall is 12·84 feet, or 1·28 foot per mile. The latter slope is continued and has necessitated a reduction of the slope of the canal bed at the 54th mile from 15 to 12 inches per mile, which is carried on to the Jumna. The following table, compiled from cross-sections taken by Mr. Dodsworth, shows the high course maintained by the Rind over all rivers to the west of its course:—

Mile of Etáwa canal.	Below the Rind.		
	Sengar.	Sarsa.	Jumna.
35th mile, Aima, ...	5·35	...	76·75
40th „	3·66	7·57	77·62
45th „ Firozabad, ...	2·14	3·00	79·68
50th „ Jasrána, ...	4·01	1·66	83·75
55th „ Nagla Daya, ...	7·33	2·16	83·40
60th „ Kalhor, ...	7·96	3·25	92·84
65th „ Gangsi, ...	12·63	4·45	94·56
70th „	14·7	0·30	...

At the 72·5 mile of the canal, a second drop of two feet occurs in the general slope of the country, but this does not affect the canal bed. At the 75th mile, a section shows the bed of the Sengar to be 10·45 feet below that of the Rind, the bed of the Sarsa to be 1·5 feet, and the ravine heads near the Jumna to be 8·5 below it. At the 80th mile, on the border of the district, the bed of the Sengar rises to 9·68 below that of the Rind, the bed of the Sarsa falls to 3 feet, and the ravine heads near the Jumna rise to 9·82 feet.

Other drainage lines.

On the extreme east of the district the embankments of the new Lower Ganges canal will form the water-shed between the Isan and the Káli Nadi. The water-shed approaches so near the Káli here that all the important drainage is towards the Isan. Thus, to the north, the jhíls of Panwa, Rasemar, and Karímganj all drain towards the Káknadiya or the Isan ; and to the south, the jhíls of Airwa, Kináwar, Jot, Chiráwar, and Bhanwat also drain into the Isan. To the south of the central tract the drainage of parganah Karhal has been much affected by the canal. The Ahneya has now to carry off a portion of the water which formerly belonged to the Sengar, and a project for widening it is under preparation. The Kankan and Ratbhánpur drainage which formerly joined it is now impeded by the Gangsi and Bansak rajbahas and has to find its way, as best it can, to the east and then south into the Etáwa district. The drainage area of the Puraha, though not obstructed by the canal, is so uniformly even and has such a slight slope that the slight depression containing the stream itself hardly deserves the name of river. It really consists of a chain of more or less still pools in this district and only runs as a stream in the rains. Lines of levels have recently been taken to discover whether the drainage of this tract can be effected and thus bring several thousand acres of good land under cultivation, but it is feared that the slope is too slight to admit of any improvement in this direction. The town of Sauj is only 12·24 above the bed of the Rind on the same parallel and 21·68 feet above that of the Sarsa. About two miles south-east of Sáj Hájipur, in parganah Barnáhal, and to the west of the Etáwa branch, and between it and the right main rajbaha, is a line of drainage known as the Urthán system, from the village of that name in parganah Karhal. The jhíls here drain naturally either direct into the Sengar or, flowing to the east, the drainage passes by the Ujhiáni nála into the Sengar. Both these lines are crossed by the right main rajbaha, and the country around suffers severely from floods in years of excessive rain-fall. Schemes, however, are under consideration for the relief of this tract. To the west of the Sengar, the drainage is sufficiently provided for by the Sarsa and the slopes towards the ravines of the Jumna. With the exception of Saurikh, there is no jhíl here of any size and no marshes of any extent. The Káli and the Isan and their catchment basins all belong to the Ganges system and all other rivers to the Jumna. With the completion of the drainage cuts

contemplated, and a full provision for the natural lines intercepted by the new canal, there will be little left to be desired in this respect for the district.

Canals.

Both the Cawnpore and Etáwa branches of the Ganges canal flow through the district from north-west to south-east, and the lower Ganges canal will also pass through it. The Cawnpore branch[1] enters the district from Eta at Sawant Khera, in parganah Mustafabad, in the thirtieth mile of its course from Nánu, in the Aligarh district. At the point of entrance it is five miles from the Isan and comes into direct contact with the depressions of the Rind, which here flows from west to east, directly at right angles to its general course. From the bridge at Gadanpur, over which the Eta and Agra road passes, to the bridge at Singhpur, opposite the city of Mainpuri, or from the thirtieth to the sixty-fifth mile, the alignment of the canal continues on the same course, making a slight curve to the left on approaching Singhpur, to accommodate itself to the general alignment of the Rind, between which and the Isan it runs very centrically. The intersection of the canal with the Rind occurs in two places, the canal forming a chord, four miles in length, to an arc represented by that portion of the river's course which is cut off. A cut from a point near Sawant Khera by Uresar to the Rind carries off the water of the Rind to the west of the canal without crossing it, while the hollows to the east of the canal are connected by a cut with the Isan. This last cut is 4·07 miles in length, with a slope of bed equal to 1·38 foot per mile. From the Dháru bridge, where the canal a second time intersects the Rind, the line goes on without any obstruction to the drainage until it reaches the 41st mile. Both here and at the 44th mile, a portion of the drainage area of the Isan is intercepted and is led by a cut into the Rind. At the 49th mile, an outlet leads into the Isan from which the canal is distant 9,000 feet, and the slope from the sill of the escape to the bed of the river is 5·42 feet, or on an average 3·18 feet per mile. This escape has a waterway of thirty feet in five sluices of six feet each, and the channel has been excavated to a width of thirty feet, to allow it to drain off the superfluous moisture of the adjacent country. At Dhani-ka-nagla some further portions of the drainage area of the Isan, intercepted by the canal embankments, are provided for by a cut about a mile long into the Rind, and again, where the Rind drainage, near Nuner, has been obstructed by the canal, a cut has been made into the Isan. The width of the rectangular water-bearing channel which at Nánu was 80 feet was diminished by a gradual reduction of 4·12 inches per mile to 69 feet, at Sawant Khera, and between that point and Singhpur bridge, by a gradual reduction of 1·28 foot in every three miles to 54 feet. The berm, or towing-

Cawnpore branch.

[1] Cautley's Ganges Canal, I., 259.

path, has been retained at an uniform height above the bed of the canal of eight feet and above the water-level of two feet. This section of the canal possesses bridges well built of kunkur blocks at Gopálpur, Nanauli or Dháru, Kailai, Kharít, Mohkampur, Nagariya, Pachawar, Kuráoli, Dannáhar, Rustampur, and Singhpur.

In the next section of the line, comprising the canal from the Singhpur bridge to its departure from the district at Dhakroi, the course bends a few degrees southward in order to avoid the sinuous windings of the Rind, to which on the whole line it runs closely. In the neighbourhood of Tarya, the canal takes a slight bend to the west and proceeds in that direction out of the district. The courses of the Isan and Rind throughout this section are very tortuous, although in a general way they maintain their parallelism towards each other. The drainage area of the Isan in some cases stretches nearly up to the Rind and has given its direction to the canal. The country hence to the border of the district is full of jhíls, hollows, and natural drainage lines. At Dharaus, the Hasanpur nála has been cleared out to allow of the waters collecting there to flow into the Isan. A cut has also been made at Tarya, in length about a mile and a half and with a fall to the bed of the Isan of 20·94 feet, to form a canal escape. The width of the rectangular bed of the canal has on this section been reduced from 54 feet to 40 feet by a gradual decrement of 0·4 foot per mile. There are bridges at Patarhar, Bhanwat, Basáwanpur, Kasárh, Ranhar, Dhandaus, Tarya, and Fatehpur on the portion lying within this district. The Cawnpore branch throws off one large rajbaha to the left near Salehi, known as the Nagariya rajbaha, and another lower down at Ranhar, which passes through Binsarmau and joins another rajbaha given off near Tarya, in parganah Kishni. Other smaller channels are the Pachawar, on the right of the canal, and the Tarya on the left. Those proposed in connection with the new canal are the Dháru, Súrajpur, Dannáhar, and Mirzapur channels to the left, and the Hájiganj, Nagla Bári, Haveliya, Pargaon, Saugaon, and Mehgaon to the right of the canal.

Etáwa branch.

The Etáwa branch of the Ganges canal runs parallel to the Cawnpore branch from Nánu to its 65th mile. During this course the greatest distance of these two branches from each other is 5½ miles and their least distance is 4 miles. At the point of divergence, at Gangsi in parganah Ghiror, they are 4¾ miles apart. From Gangsi, the Etáwa branch changes its direction to the west. It runs between the Rind and the Sengar, and their duáb gradually diminishes in breadth from ten miles to the north of the district to five miles opposite Gangsi. The water-shed of the Sengar here, too, approaches close to the left bank of the Rind, and, as noted above, the eastern water-shed of the Rind is nearly coincident with the line taken by the Cawnpore branch, so that the two canals may be

taken to represent the natural, as they are now in fact the real, boundaries of the drainage area of that river. Between the 30th mile of the canal and the 41st mile at Pendhat, it crosses the natural drainage lines in two places only. The first near the village of Katána, where a hollow of little importance connected with the Rind is crossed, and the second at Dewa, from which onwards as far as Pendhat, the canal line fringes a succession of shallow depressions which are connected with a large jhíl to the south of that village, and which is on the Sengar water-shed. A cross section from the Rind to the Sengar under the town of Mustafabad shows that the former river is 2·01 feet below the Mustafabad depression, 6·86 feet below the Pendhat hollow, and 10·83 feet below the surface of the ground over which the canal passes at the 55th mile. A line of drainage connected with the Sengar and which unites with a second line in the 56th mile, is crossed by the canal and is now led by a cut past Sháhjahánpur into the Rind. This cut drains the area of Baragaon, Kusiyári, Fateh Khán-ka-nagla, Sháhjahánpur, Faizpur, and Kalhor. Two miles lower down another line is crossed, and on the 61st mile again; both of these drainage lines are now connected with the Rind. At the 61st mile, the line of canal by sweeping round to the left escapes three considerable depressions near Bidhúna, which drain into the Sengar by a cut passing below the right main rajbaha. From Ghiror an outlet, consisting of a waterway of thirty feet, divided into five bays of six feet each and having a length of 4·2 miles, with an average fall of 2·9 feet per mile, leads to the Sengar at Khizrpur. The breadth of the rectangular bed of the canal at Gangsi is 50 feet, and the height to the berm, or towing-path, is eight feet or two feet above high-water level. There are bridges on this section at Sunari, Fatehpur, Katána, Nagla, Tiwari, Pendhat, Kána Kaua, Patikhra, Baragaon, Kusiyári, Fateh Khán-ka-nagla, Ghiror, Jarári, and Jawapur, within the district.

From Gangsi to the southern boundary of the district the canal turns to the right, to avoid the heads of the Puraha or Phúra and the Ahneya streams which join the Rind in the Etáwa district. The Rind and the Sengar now gradually separate, the former taking an eastern and the latter a southern course, until a section at Airwa places the two rivers at a distance of 23 miles apart, when they again gradually approach, and at Phaphúnd, in the Etáwa district, are only 12 miles apart. The Ahneya and Puraha run between the Sengar and the Rind, and the canal runs between the Ahneya and the Sengar. From the 65th to the 68th mile, the canal proceeds on a curve having a radius equal to 3·787 miles, and continues on this course until it reaches the 68th mile. At the 80th mile, near Bilanda, on the borders of the district, a line of hollows connecting the head-waters of the Ahneya with those of the Sengar is crossed. The head of this drainage reaches the line of canal after having passed over two miles of country running parallel to the canal. At this point, therefore, the

canal embankments cut off at least two square miles of catchment which belong to the Barauli jhíls in the Etáwa district. This difficulty has been got over by leading the drainage by Ráhin into the Ahneya, as described under the Etáwa district. There are no further difficulties to notice under this district in the matter of drainage lines. The bridges on this section of the line are those at Gangsi, Nátauli, Bojhiya, Nagla Bassa, Takhrau, and Bilanda. The right main rajbaha runs parallel to the Etáwa branch and throws out numerous distributaries and connecting branches with its main canal. To the left are thrown off the Gangsi, Bansak, and Takhrau rajbahas, which run on into the Etáwa district.[1] The first has a total length of 50 miles, the second of 40 miles, and the third of 10½ miles. To the right are the Kána-kaua, Patikra, Kusyári, Ghiror, Jawapur, Bojhiya, Takhrau, and Bilanda feeders of the right main rajbaha. As a whole, the Etáwa branch runs through this district from the 30th to the 80th mile of its course from Nánu, and irrigates from the main channel, or its distributaries, portions of parganahs Mustafabad, Ghiror, Shikohabad, Barnáhal Karhal, Mainpuri, and Kishni. The Cawnpore branch runs from its 31st to its 91st mile from Nánu through this district, and irrigates portions of Mustafabad, Ghiror, Kuráoli, Mainpuri, Bhongaon, and Kishni-Nabiganj.

The Lower Ganges canal.

The excavations for the Lower Ganges canal, in this district, were commenced in 1873 on the 64th to the 111th mile of its course from Narora, which falls within this district. It will provide water for portions of parganahs Kuráoli, Bhongaon, Bewar, and probably Alipur Patti, but as the details of the distributaries have not yet been decided upon, and the soil of Alipur Patti is different from that of the sandy parganahs adjoining it, there may be no necessity for extending irrigation to it. Otherwise the tract through which the canal will flow is the sandiest in the district, with the exception of one large stretch of loam, extending from the town of Kuráoli to the town of Bhongaon. Here well capabilities are good, and it is suggested that no arrangements should be made for the distribution of canal water in this tract. For the same reason, it is probable that a scheme for a distributary from Sakít in the Eta district, to water the country between the Isan and the Káknadiya, will be abandoned. The Grand Trunk road, as far as Bewar, and the road thence to Kishni, may be taken as a rough guide to the intended course of the Lower Ganges canal. From a point in the Eta district, a supply branch will be given off to the Cawnpore branch at Gopálpur, in parganah Mustafabad, and thence on to the Etáwa branch. This supply branch will then form the main source of irrigation for the Etáwa line, the portion of which lying between the entrance of the supply branch and Nánu will either be abandoned or used only as a distributary channel. A still-water

[1] See, further, Gazetteer, II, 13, for the history of the canal as a whole.

branch will connect the canal with Farukhabad, and from the same point, near Nabiganj, a branch will be given off to Kanauj. The main canal will cross the Cawnpore branch at Tarya, in parganah Kishni-Nabiganj, about four miles from the boundary of the Cawnpore district, and arrangements will be made, by means of locks and regulators, both at Gopálpur and Tarya, to allow the whole supply at Gopálpur to be diverted into the Etáwa branch, and the supply at Tarya to be directed either into the Cawnpore branch or along the Lower Ganges line, as may be found desirable. The soils of the tracts through which the canals flow have already been described. *Usar* along the old canals and sand along the line taken by the new canal render the manufacture of bricks difficult, but the presence of block kunkur of excellent quality has amply compensated for this defect. The canals are not used as sources of water-power, and navigation takes place only along the Cawnpore branch, and is noted hereafter. With the completion of the new canal, water will have reached every parganah in the district, and the only tract where the existing canals supply no water is portions of Shikohabad, and there the well capabilities are excellent right up to the Jumna ravines.

Jhíls and marshes.

The district throughout, especially in its central portion, is thickly studded with jhíls and marshes, but none of them are of any very great extent.[1] In the following list, only those containing a surface of water comprising more than one hundred pukka bíghas after the *rabi* sowings have closed, and which are, therefore, so far unfit for cultivation will be noticed. The Káknadiya drains the marshes of Kuráoli and of a portion of Mainpuri. In parganah Kuráoli there are two fair-sized jhíls at Panwa, both narrow and long and connected with each other. They cover 316 pukka bíghas in the cold weather with a depth of a few feet, and gradually lose much of their water during the hot weather. The connecting drain was made by the Rája of Kuráoli, and the southern jhíl discharges itself by a cut into the Káknadiya. The jhíl of Rásemar, in the same parganah, has an area of 372 bíghas. It is about one to two miles in length and about 400 yards in breadth, but dries up to a great extent after the rains. It is connected by the nála of the same name with the Káknadiya. Other jhíls, in this parganah, are Isai, Barkhera, Sarsa, and Basora. In parganah Mainpuri, the Karímganj jhíl is nearly a mile long by 300 yards in breadth. It covers an area of 137 bíghas, but dries up very much in the hot weather. Other jhíls occur at Konkan, Manona, Thorwa, Kichauli, Dharmangadpur, and Barauli. The Airwa jhíl in parganah Bhongaon lies close to the Agra road with an area of about 100 bíghas, and drains into the Isan. The Kináwar jhíl, to the east of the Grand Trunk road, has a surface amounting to 114 bíghas covered with water until a late period in the hot season. Besides these two, there are jhíls

[1] From notes by Mr. J. L. Denniston, C. S.

at Bhanwat, Asauli, Rui, Manchhana, Chitáin, Dalipur-Naráyani, Paundri, and Patna Tilua in this parganah. These lakes lie in the loam tract. To the south, in Kishni-Nabiganj, the jhíl of Jot lies in a sandy tract, and has an area of 363 bíghas with a depth of twelve feet. Close to it and connected with it is the Chiráwar jhíl, with an area of 203 bíghas, and in the same parganah other natural reservoirs of water exist at Sáman, a little to the east of Sauj with an area of 407 bíghas, and a depth of 25 feet, at Pharenji, to the south-east of Sáman, and draining towards Basehat, and at Basehat, two or three miles east of Pharenji, and draining towards the Rind. The jhíl at Maholi Shamsherganj, in this parganah, is of less importance. In parganah Bewar there is a small jhíl at Paraunkha, and on the left bank of the Cawnpore branch of the Ganges canal, south-west of Mainpuri city, is a large, long, and narrow jhíl, covering some hundreds of bíghas, and retaining its water all the year round. It drains by two cuts towards the Isan. In parganah Ghiror there are jhils at Pachawar, Nagla Punna, Faizpur, Bidona, Bigrai, Kairauli, and Gangsi, and in parganah Mustafabad, at Kusyári, Hatwant, Atrára, Kánakaua, Pendhat, Dewa, Surel, Uresar, and Kailai. On the right bank of the Etáwa branch of the Ganges canal, in the extreme north-east of parganah Barnáhal, there is a jhíl at Sáj-Hájipur, covering 125 bíghas, and connected with the Urthán system of drainage. Other jhíls in this parganah are those at Chandrika, Keshopur, Pairar, and Nátauli. In parganah Karhal there are numerous lakes and marshes, the sources of the Ahneya, Puraha, and Ujhiáni streams. Amongst them, that at Deokali has an area of 109 bíghas, and is very deep. One at Nagla Kondar, close by, is about the same size, but dries up very early in the cold weather. The Ona jhíl has an area of about 130 bíghas and is connected with the Kondar jhíl, and both form a portion of the headlets of the Puraha. At Sauj, in the same parganah, there is a large jhíl covering some 260 bíghas. It drains hence into the great Sáman jhíl in parganah Kishni. A few miles from Sauj is the Harer jhíl, connected with the Sauj one. This Harer reservoir is long and narrow, like most of the jhíls, but is also deep. Close to it is the Timrakh jhíl, which covers about 160 bíghas, and always contains a good supply of water. Other jhíls, in this parganah, are those at Bhanti, Sárh, Rurua, Bansak, Harwai, Kirthna, Gambhíra, Aimanpur, and Karra. In the remainder of the district, there is a fair-sized jhíl covering some 100 bíghas, and having a depth of eighteen feet of water in the rains at Saurikh, in parganah Shikohabad, and other smaller ones at Baijna, Rudeni, and Ukhrend, in the same parganah. All these jhíls enlarge their area very considerably in the rains, and few of them dry up altogether except in seasons of intense drought. Then they become mere ponds, and as they seldom possess springs, they are of little use when most needed. The areas given above are estimates of the superficial area of the water remaining at the end of the cold

weather, and are as fairly correct as the varying nature of the lakes will admit of.

Communications. Railway.

The district is thoroughly well supplied with communications. The East Indian railway runs through the south-western corner: the navigable branch of the Ganges canal runs through the centre to Cawnpore: the Jumna, also navigable, touches the south-western frontier, and good metalled roads connect Mainpuri with all the neighbouring districts. The railway runs for about 23 miles through the district and has stations at Shikohabad and Bhadán, respectively 33 miles and 28 miles from Mainpuri city. The former station is the more important and is connected by metalled roads with Mainpuri, Eta, and Agra, and by partially metalled and raised and bridged roads with Etáwa, Mustafabad, and Batesar on the Jumna in the Agra district. The traffic returns are given hereafter under "trade."

Roads.

The most important metalled road in the district is the Grand Trunk road which divides at Bhongaon into the Agra and Dehli lines, the former of which passes through Mainpuri city. The Farukhabad and Etáwa road, which crosses the Grand Trunk road at Bewar and runs south through Kishni, is the principal line of traffic in the eastern portion of the district. A metalled road, branching off from the Grand Trunk road at Kuráoli, passes close to Mainpuri city and completes direct communication with Etáwa. Of the unmetalled roads, the most important is that running from Kishni through Sauj, Karhal, and the important cattle-mart of Sarsaganj, to Shikohabad, and from both of the latter places direct communication is had with Agra, Mustafabad, Padham, Ghiror, Mainpuri, Etáwa, and the Jumna ghâts. The road from Sarsaganj to Etáwa passes close to the Bhadán railway station, and that from the same place to Mainpuri accomodates much local traffic. The roads from Shikohabad and Sarsaganj to Batesar are of much use during the great horse-fair at the last place. Pharha, which sends much cotton by road to Cawnpore, is brought into the great net-work of roads by a short line to Mustafabad, and thence by the thriving little towns of Jasrána and Ghiror to Mainpuri and the Grand Trunk road. The character of the remaining roads may be gathered from the list given below and their position from the district map. During 1872-73, the cost of maintenance and repairs of roads and bridges was as follows :—Grand Trunk road, Rs. 12,000; Agra branch, Rs. 10,000; Farukhabad and Gwaliar Road, Rs. 5,100; other metalled roads, Rs. 8,000; unmetalled roads, Rs. 900, and bridges, Rs. 1,000, or a total of Rs. 37,000. A sum of Rs. 3,440 was also spent on buildings and in planting out trees. The income is met from an allotment from the one per cent. road cess and the ferry fund, which latter yielded Rs. 2,600 during the same year. The following statement shows the class and length within the district of the principal roads divided into first-class or raised, metalled, and bridged; second-class or

raised and bridged but unmetalled; third-class country unmade roads; and fourth-class mere village tracks: bridges having more than two arches are noted:—

First-class roads.

Road.	Total length of road in the district.	Mile on which bridges occur.	Number of arches.	Width of each opening.	Buildings, &c., on road-side and mile in which they occur.
	M. Ft.			Ft.	
Eta to Shikohabad,	21 4,448	2	3	5	
		9	3	11, 12, 11	
		11	3	17, 19, 17	Near Jasrána police-station.
		14	3	26	Canal chauki.
		18	5	7½	12th mile, encamping-ground.
		20	3	4	
		21	3	28	
Shikohabad to Rail,	2 2,820	1	2	17	Munsifi police-station.
Ditto to Sarsaganj,	8 595	7	2	7	
Agra to Bhongaon,	45 4,687	37 stone.	4	16	38th stone, encamping ground.
		49 ,,	5	38	Sengar, encamping-ground.
		...	4	16	
		52 ,,	3	8	
		55 ,,	2	32	Canal chauki, Ghiror.
		58 ,,	3	40	Encamping-ground, Bagrai.
		61 ,,	3	25	Canal chauki, police-station.
		71 ,,	2	30	Mainpuri post-office.
		72 ,,	1	4	Encamping ground.
Mainpuri to Karhal,	18 4,085	4 ,,	3	25	Arind bridge, canal chauki.
Ditto to Kuráoli,	12 2,770	4 ,,	3	3, 6, 3	
Grand Trunk road,	35 1,880	218 stone	3	6	
Ditto, ...	...	219 ,,	3	6	
Ditto, ...	...	225 ,,	3	4	
Ditto, ...	...	226 ,,	3	6	
Ditto, ...	...	227 ,,	3	6	Stone 221, encamping-ground and dák bungalow.
Ditto, ...	...	233 ,,	3	6	
Ditto, ...	...	243 ,,	...	...	
Fatehgarh to Gwaliar, ...	20 1,221	32 ,,	3	46	Encamping-ground.
Ditto ...	...	36 ,,	3	25	Ditto.
Mainpuri station,	15 1,313	...	...	...	

Second-class roads.

	Miles.		Miles.
Eta to Muttra, ...	... 1	Shikohabad and Batesar, ...	... 14
Mustafabad and Pharha, ...	... 7	Railway and Bhadán, ...	... 2½
Jasrána and Baragaon, ...	... 2½	Sarsaganj and Etáwa, ...	... 13
Mustafabad and Ghiror, ...	... 18	Sarsaganj and Kishni, ...	... 37
Ghiror and Kuráoli, ...	... 18	Mainpuri and Bhanwat, ...	... 7
Sarsaganj and Aráon, ...	... 6½		
		Total, ...	126½

Third-class roads.

	Miles.		Miles.
Mustafabad and Pendhat, ...	3	Mainpuri and Sarsaganj, ...	24
Sarsaganj and Batesar, ...	11	Karhal and Ghiror, ...	14

Fourth-class roads.

Pendhat and Kalai, ...	5	Ghiror, Pachâwar, ...	6
Mustafabad, Kánakaua, ...	3	Jarara, Agra, ...	2
Shikohabad, Mustafabad, ...	14	Jawapur, Dannáhar, ...	5
Kusiyári, Pachâwar, ...	5	Total, ...	40

These last are mere cart-tracts unraised and unmetalled.

Climate and meteorology.

There is nothing peculiar in the climate of Mainpuri; there are no large expanses of sand and barren soil to render it excessively hot, and no large forests and swamps to give rise to malaria. Rain begins to fall in June, but the regular rains seldom set in until towards the close of that month and last until late in September. Only in very exceptional years, like 1867 and 1870, have they een known to continue on into October. The *mahâwat*, or cold-weather rains, occur in December and January, and during this time the sky is dull and cloudy and fogs are of frequent occurrence, the weather is chilly and damp, and frost often injures the young crops. During March and April severe hailstorms often occur, levelling and destroying the crops through a wide belt of country and causing very great damage generally.

The average total rain-fall[1] for the ten years, 1860-61 to 1870-71, is given below :—

Period.	1860-61.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.
1st June to 30th September.	16·7	40·3	36·2	30·4	28·1	23·1	31·4	33·4	8·8	22·3	39·2
1st October to 31st January.	0·1	...	0·9	0·3	0·4	0·8	1·0	9·1	1·1	6·8	0·6
1st February to 31st May.	1·1	1·0	...	0·1	1·7	...	0·8	1·4	0·9	2·4	2·8
Total, ...	17·9	41·3	37·1	30·8	30·2	23·9	33·2	43·9	10·9	31·5	42·6

[1] The average rain-fall for the years 1860-61 to 1872-73 has been 32·1 inches.

The following table gives the total rain-fall at the principal stations of the district for the years 1844-45 to 1849-50, from returns existing among the records of the Board of Revenue :—

Name of stations.	1844-45.	1845-46.	1846-47.	1847-48.	1848-49.	1849-50.	Average.
Mainpuri, ...	20·77	17·30	18·35	14·83	27·41	25·56	20·70
Shikohabad,...	16·34	16·39	10·22	22·23	18·60	20·37	17·36
Sarsaganj, ...	15·41	27·75	20·57	21·24	23·09	28·68	22·79
Pharha, ...	22·13	30·50	20·73	22·77	15·79	27·13	23·18
Ghiror, ...	15·02	18·31	15·46	14·54	20·19	33·36	19·65
Karhal, ...	13·58	17·94	21·26	22·18	24·64	...	19·92
Kuráoli, ...	17·87	15·79	13·88	21·63	19·34	23·61	19·19
Sáman, ...	19·25	18·92	26·19	24·42	16·55	25·15	21·75
Kusmara, ...	32·37	20·42	27·10	23·54	20·10	24·39	24·65
Bhongaon, ...	20·82	20·66	29·42	18·34	19·09	27·17	22·58
Mustafabad,	18·48	19·47	16·35	20·97	8·41	28·66	18·72

These figures give a lower average than those for the years following the introduction of the canal, and, though imperfect, show that the annual rain-fall has not decreased in quantity.

PART II.

Productions of the District.

Animal kingdom.

There are few wild animals in the district and none in any way remarkable. Black buck occur in some numbers and nílgái *(Portax pictus)* in the *dhák* jungles. Leopards and hyenas are found in the Jumna ravines, and wolves *(bheriya, charkh)* all through the district. Rewards are given for the destruction of female wolves, three rupees; male wolves, two rupees; female cubs, twelve annas; and male cubs, eight annas. The deaths recorded from snake-bites,[1] and the attacks of wild-animals have been as follows :—

Sex.	1869.	1871.	1872.	1873.	1874.	Average.
Male, ...	4	20	23	15	16	18·5
Female, ...	5	17	32	22	26	24·2
Total, ...	9	37	55	37	42	42·7

Pigeons *(parewa)*, water-fowl *(patári)*, and quail *(bater)* are occasionally snared by Baheliyas for sale, but the demand for these birds as food is

[1] I omit the returns of 1869 from the average as imperfect.

very small and is confined chiefly to the European inhabitants. Pea-fowls are numerous, but they are treated as sacred and are not injured by the people.

Domestic cattle.

There are no peculiar breeds of domestic cattle in the district. Bullocks fit for ordinary agricultural work cost from Rs. 12 to Rs. 20 each. Good buffaloes from the Jumna ravines fetch from forty to sixty rupees, and the ordinary class from Rs. 20 to Rs. 40. In 1870, three stud bulls were imported from Hissár; two of them were a cross between a Nagor bull and a Mysore cow, and one was a cross between a Nagor bull and a Hariána cow. The bulls were of a small size, suited to the cattle of the country, and the experiment has hitherto been successful. Some efforts, too, have been made to improve the breed of horses. There are about six private stallions and four Government stallions in the district, but the better class of horses is not bred here, as the climate appears to be too dry and there is little pasture ground. Common country ponies of a small size sell at from Rs. 10 to Rs. 15 each and the larger ones at from Rs. 50 to Rs. 60. Sheep are numerous and are chiefly kept for their wool, but there is also a great and increasing demand for sheep for slaughter. Two Southdown and one Leicester ram were imported in 1870, but died soon after their arrival, and since then this important subject of sheep-farming has received little attention. Common sheep, at present, sell at from twelve annas to one rupee each, while those bred especially for the European market fetch two rupees each. The goats known both here and in the Etáwa district as the Jumnapári breed are much prized and fetch high prices; the ordinary goat costs from one rupee to three rupees per head. Camels are seldom bred in this district, the fair of Batesar across the Jumna in the Agra district being the great source of supply. The average price of an ordinary camel is about Rs. 80. Sarsaganj is the great cattle-market within this district and supplies all animals for agricultural purposes, bullocks, buffaloes, and cows to this and the neighbouring districts. From an estimate made in 1849-50 by Mr. Raikes, it would appear that there were then 619,000 head of cattle in the district, and in 1850-51 he calculated there were 9 elephants, 612 camels, 10,216 ponies and horses, 195,959 bullocks and buffaloes for plough purposes, 35,714 draught animals, 128,777 cows, 110,911 she-buffaloes, 12,160 asses, 93,566 sheep, 45,764 goats, and 10,000 swine. The returns of the years 1868-70 show 167,256 plough-cattle (22,224 buffaloes and 145,032 bullocks) and 236,349 head of other cattle, including sheep and goats. A table showing the number of ploughs and plough-cattle, and the average area cultivated by each plough in each parganah, is given hereafter.

Fish.

The fish commonly found in the district are the *rohu*, *parhín*, *dighár*, *narain*, *sauli*, *bhadua*, *lánchi*, *síng*, *moya*, *chalwa*, *chál*, *jhínga*, *bhúr*, *palwa*, *kataya*, *anwári*, and the *bám* or *genr*.

Of these, the *rohu*, *parhin*, *sauli*, and *sing* are most commonly caught for food, and are sold at rates varying from one to two annas per ser. The best fishing is in the Káli, next comes the Isan and other streams. The rivers and tanks are often leased to Kahárs, who sometimes pay high prices for the privilege; thus, a portion of the Isan near Mainpuri city lets for as much as forty rupees. The mode of fishing and the appliances used differ in no way from those described under other districts. The sweep-net, hand-net, funnel-net *(hilka)*, basket *(khoncha)*, and dam *(band)* are all used, according to circumstances and locality. In the cold weather, rod-fishing for *parhin* and mullet is possible in the Isan and Káli, and fish weighing from half a pound to three pounds each are commonly caught. Natives care nothing for fish-preserving, and destroy the young fry in large numbers at the beginning of the hot weather by embanking the streams and placing a funnel-shaped net *(khaur)* opposite the place of exit into which the young fry fall. In the pools thus formed fish, too, are often caught by covering them with a basket, so that they can be taken out with the hand. All castes and religions, with the exception of Brahmans, Jainas, and certain sections of the Baniya class, eat fish. During the rains, however, fish are held to be impure by most classes and are then seldom found in the native markets.

Vegetable kingdom. Crops.

The following statement shows the area under each crop in each parganah, as ascertained at settlement and distributed according to season:—

Kharif.

Parganah.	Cotton.	Maize.	Rice.	*Jowár.*	*Bájra.*	Indigo.	Hemp.	Moth.	Others.	Total *kharif.*
Kuráoli, ...	863	915	1,029	3,836	4,485	216	488	643	434	12,909
Mainpuri, ...	1,240	1,180	3,701	9,098	4,166	109	594	295	254	20,637
Ghiror, ...	3,181	313	2,892	9,362	921	286	62	17	120	17,154
Bewar, ...	464	1,020	91	1,742	5,566	109	101	1,898	545	11,536
Alipur Patti, ...	560	374	238	1,964	2,945	261	77	262	98	6,779
Karhal, ...	1,056	998	2,488	4,773	472	379	59	8	299	10,532
Barnáhal, ...	3,011	1,629	619	8,223	3,795	192	210	54	491	18,224
Kishni-Nabiganj, ...	1,641	2,289	552	7,059	2,992	723	30	916	591	16,793
Mustafabad, ...	16,672	2,024	2,681	32,068	5,071	1,811	91	260	721	61,399
Shikohabad, ...	16,789	1,003	1,406	27,238	26,373	528	113	1,016	559	75,030
Bhongaon, ...	3,424	4,306	2,764	15,134	17,242	755	463	3,392	1,377	48,857
Total, ...	48,901	16,056	18,461	120,497	74,028	5,369	2,288	8,76[1]	5,489	2,99,850
Percentage, ...	8·05	2·64	3·03	19·81	12·17	0·88	0·38	1·44	0·91	49·31
Corrected percentage,	8·00	2·50	3·00	20·00	12·00	1·00	0·50	1 50	1·00	49·50

Rabi.

Parganah.	Wheat.	Barley.	Gram.	*Gojai.*	Opium.	*Bejhar.*	Others.	Total *rabi.*	Sugar-cane.	Vegetables.	Grand total.
Kuráoli, ...	5,614	4,494	403	2,264	27	1,739	340	14,881	579	493	28,862
Mainpuri, ...	10,338	7,173	669	3,595	178	3,136	1,097	26,168	2,135	1,361	50,301
Ghiror, ...	9,161	4,295	2,056	791	456	5,623	594	22,976	2,150	1,065	43,345
Bewar, ...	2,724	3,497	242	1,090	37	868	499	8,957	347	220	21,060
Alipur Patti,	2,142	1,872	272	820	15	545	495	6,161	427	177	13,544
Karhal, ...	7,525	4,209	789	806	272	6,287	1,095	20,983	1,856	371	33,742
Barnáhal, ...	6,238	2,414	815	747	383	6,041	500	17,138	1,441	549	37,352
Kishni-Nabiganj	6,024	4,461	624	1,880	563	2,667	1,784	18,003	1,461	481	36,738
Mustafabad,...	23,525	7,568	1,388	2,968	37	14,692	1,594	51,772	1,995	1,359	1,16,525
Shikohabad,...	18,575	6,329	2,088	1,461	132	21,574	643	50,802	1,591	841	1,28,264
Bhongaon, ...	16,622	14,131	1,082	5,308	373	3,316	3,703	44,535	3,541	1,325	98,258
Total, ...	108,488	60,443	10,428	21,730	2,473	66,488	12,326	2,82,376	17,523	8,242	6,07,991
Percentage,...	17 84	9·94	1·72	3·58	0·41	10·93	2·03	46·45	2·88	1·36	1·00
Corrected percentage.	19·50	11·00	2·00	4·00	0·50	13·00	2·00	52·00	3·00	1 50	1·06

In addition to the figures of the statement given above, the *dofasli* or two-crop area is returned at 7·39 per cent.: from this, however, the area under vegetables, or 1·36 per cent., must be deducted, leaving 6·03 per cent. to be shown under both *rabi* and *kharíf* as two-cropped land, in order to get at the corrected percentage as shown in the second line and which represents the actual crop distribution.[1] The figures are fairly correct except in the case of indigo and maize, which were replaced by *rabi* crops before the field operations of the survey commenced. The percentage of *bájra* and *joár* are sure indications of the character of each parganah for *bájra* loves sand and *joár* flourishes in loam, so in this district we have these crops distributed thus :—

Loamy tract.	*Percentage.*		Sandy tract.	*Percentage.*	
	Joár.	*Bájra.*		*Joár.*	*Bájra.*
Mustafabad, ...	27	4	Bewar, ...	8	26
Ghiror, ...	21	2	Alipur Patti,... ...	14	22
Karhal, ...	14	1	Kuráoli, ...	13	15

[1] The total cultivated area differs from that given in the next table by 535 acres, due to the increase or decrease of cultivation between the time of survey and the date when the table giving the statistics of area was compiled. The difference is thus distributed :—

Parganah.	Increase.	Parganah.	Increase.	Parganah.	Increase.	Parganah.	Decrease
	Acres.		Acres.		Acres.		Acres.
Kuráoli, ...	79	Karhal, ...	25	Bewar, ...	39	Mustafabad,	60
Mainpuri, ..	194	Barnáhal, ...	16	Kishni, ...	39	Shikohabad,	92
Ghiror, ...	188	Alipur Patti,	15	Bhongaon,	92	Net increase,	535

Similarly, the proportion of the *kharíf* to the *rabi* cultivation is governed by the facilities for irrigation. In Karhal, which is almost completely supplied by the canal, *rabi* cultivation rises to 69 per cent. of the whole area under the plough, whilst in Bewar, where there is no canal and a thirsty soil, the *rabi* sinks to 44 per cent. Similarly, the *dofasli* land, excluding vegetables, is 9 per cent. of the total cultivation in Karhal, while in Bewar it is only 4 per cent. The crop returns of the past settlement were collected during a year of great climatic disturbance and any comparison with them would be unprofitable.

Comparison of past and present areas.

The following statement compares the area of the parganahs as they now stand compiled from the village records of the past settlement with the area and its classification of the present records (F., former settlement and P. present settlement):—

Statistics of area.

Parganah.		Total area in acres.	Unassessable.		Assessable.					
			Revenue-free.	Barren waste.	Old waste.	Recently thrown out of cultivation.	Groves.	Irrigated.	Dry.	Total cultivated.
Kuráoli, ...	F.,	48,467	231	17,290	4,002	9,144	...	11,474	6,326	17,800
	P.,	48,947	...	15,268	3,858	423	457	15,549	13,392	28,941
Mainpuri, ...	F.,	104,368	265	53,769	2,531	8,357	...	27,904	11,542	39,446
	P.,	108,010	...	43,199	11,944	1,141	1,231	37,460	13,035	50,495
Ghiror, ...	F.,	94,845	294	49,343	2,431	5,939	...	32,302	4,536	36,838
	P.,	96,840	...	40,215	11,472	943	677	36,834	6,699	43,533
Karhal, ...	F.,	75,808	289	38,249	2,299	6,760	...	24,075	4,136	28,211
	P.,	82,633	148	33,243	13,210	1,121	1,144	30,451	3,316	33,767
Barnáhal, ...	F.,	58,831	1,021	20,515	701	3,637	916	26,820	5,221	32,041
	P.,	59,310	...	15,470	4,749	359	1,364	31,042	6,326	37,368
Alipur Patti,	F.,	19,499	102	4,821	1,442	3,700	...	4,866	4,568	9,434
	P.,	19,558	...	3,115	2,136	181	567	8,012	5,547	13,559
Bewar, ...	F.,	27,702	357	4,628	3,014	2,412	...	5,291	12,000	17,291
	P.,	28 029	...	2,361	2,266	1,255	1,048	9,775	11,324	21,099
Kishni, ...	F.,	72,854	217	33,286	2,918	6,412	1,159	19,193	9,669	28,862
	P.,	72,870	...	24,361	8,365	1,257	2,110	26,927	9,850	36,777
Shikohabad, ..	F.,	188,767	2,692	55,513	4,050	8,208	1,225	87,674	29,405	117,079
	P.,	187,588	1,288	49,288	5,074	1,142	2,629	81,757	46,415	128,172
Mustafabad, ...	F.,	196,549	1,321	74,991	4,319	6,377	...	95,870	14,571	110,441
	P.,	205,441	...	68,800	15,515	1,874	2,787	101,591	14,874	116,465
Bhongaon, ...	F.	181,102	802	75,128	10,076	18,759	...	44,456	31,881	76,337
	P.,	177,027	...	52,285	18,316	3,272	4,804	63,978	34,372	98,850
Total, ...	F.,	1,068,792	7,591	426,623	37,782	79,705	3,300	379,925	133,855	513,780
	P.,	1,086,253	1,436	347,660	96,905	12,968	18,818	443,376	165,150	608,526

The revenue-free area is now confined to the villages of Bhartar and Kalyánpur, opposite Batesar in the Shikohabad parganah, held by the chief of Bhadáwar and Dankarpur, in parganah Karhal held by Bádsháh Begam, widow of Altáf Husain, *alais* Naranji.[1] The barren area amounts to 32 per cent. of the

[1] It was originally released in perpetuity to Hakím Nawáziah Ali Khán, who was succeeded by his daughter, and through her came to Altáf Husain.

whole, a singularly large proportion, due chiefly to the large tracts of *usar* and the extensive ravines along the Jumna. The barren includes the no inconsiderable area occupied by village sites, canals, jhíls, roads, rivers, and the railway. The area under groves is very large and bears out the character that the district has for being well wooded. The great difference in the area recorded as old waste is due to the more accurate classification of soils at the recent settlement. The greater portion of it is of the poorest quality, but as its soil is capable of some cultivation it was found necessary to separate it from the waste utterly incapable of cultivation.

Increase in cultivation.

The increase in cultivation since last settlement has been 18·44 per cent., but a great portion of this is due to the reclamation of land which was entered as lately thrown out of cultivation at last settlement. The area under this latter head has fallen from 83,005 to 12,968 acres, but groves seem to have been included in the culturable waste at last settlement, so that the grove area must be taken from it before showing the progress made in bringing the recently abandoned fields under the plough. This great proportion of recent fallow was almost entirely due to the effects of the great famine of 1837-38, and it would seem to be improbable that cultivation has increased so little since then. Mr. Raikes estimated the cultivated area, in 1836-37, as 618,418 acres, and Mr. Edmonstone, in 1840, gave the cultivated area as 613,358 acres, showing only a loss of 5,060 acres as due to the famine. There is no doubt that he included much fallow land in the cultivated area and assessed it as such, and the opinion of the officers who revised the assessment, that the cultivation recorded by Mr. Edmonstone was exaggerated, gives good ground for the belief that the increase in cultivation since last settlement cannot be less than 20 per cent. Mr. Raikes, in his valuable memorandum on the state of the district in 1850-51, says that then the effects of the famine had entirely vanished, that the revised assessments had been accepted and worked well, the people had settled down quietly, and there had been several seasons of plenty. Taking the areas alone, common to his returns and the returns of the present settlement, or about nine-tenths of the present area, the district in 1850-51 had 497,100 acres of cultivation, against 553,056 acres in the same area in 1870, showing an increase of 11·8 per cent. in twenty years. 379,925 acres were irrigated at the past settlement, against 443,376 acres irrigated in 1870, the actual increase showing 16·7 per cent., but the proportion of irrigation to the total cultivation has apparently fallen from 73·95 to 72·86 per cent. It would, however, be safe to assume that irrigation has kept pace with cultivation especially as the canals have been introduced since 1860, and cannot in every case have merely supplanted irrigation from wells. Population has increased by between 25 and 30 per cent. and prices have risen considerably.

Irrigation.

Irrigation takes place from jhíls, tanks, rivers, wells, and canals. The amount of irrigation from the first three sources is limited and was sufficient for only 37,143 acres, or 8·5 per cent. of the irrigated area, during the year of measurement. The area irrigable from wells at any time and actually irrigated when necessary amounts to 303,573 acres, of which rather more than one-half is watered every year. From a number of measurements taken by Mr. McConaghey, it appears that the average area irrigated by each kind of well, in parganah Kuráoli, during the dry year 1868-69, was as follows :—

	Acres.
Pukka well, taking all kinds of soil, per *lúo* or run, ...	4·925
Kuchcha well with spring in *dúmat* soil, per run, ...	3·843
Kuchcha well fed by percolation in *bhúr* soil, per run, ...	2·676
Kuchcha wells taken all round, ditto, ...	3·132
Dhenkli or lever wells, per *dhenkli*, ...	1·138

It should be noted, however, that the soil in this parganah is sandy and dry, and the season, too, was one of drought. As a rule, pukka wells have three or four runs, and kuchcha wells have only one, and, in rare instances, two runs. The statistics of the last settlement show that over the district, as it then stood,[1] there were 11,186 pukka wells in use, with 27,471 runs. In 1848-49, over the same area there were only 9,170 wells with, 23,590 runs. The following statement shows the well statistics as recorded at the present measurement over an area of 1,086,253 acres :—

Statement of Wells at Settlement.

Parganah.	PUKKA. NUMBER.					KUCHCHA. NUMBER.				
	For irrigation.		*Used for drinking purposes.*		Number of runs.	*Used for irrigation.*		*Used for drinking purposes.*		Number of runs.
	In work.	Abandoned.	In work.	Abandoned.		In work.	Abandoned.	In work.	Abandoned.	
Ghiror, ...	1,159	29	48	2	2,673	921	34	28	...	1,134
Mainpuri, ...	1,006	167	425	...	2,252	2,831	...	...	...	3,281
Kuráoli, ...	264	78	91	...	690	2,371	...	...	...	2,901
Karhal, ...	243	35	102	2	596	412	30	31	3	474
Barnáhal, ...	140	3	15	1	238	4 715	72	66	...	5,281
Alipur Patti, ...	60	3	3	1	125	1,295	11	8	...	1,511
Bhongaon, ...	908	63	105	...	1,881	8,127	501	60	...	8,877
Bewar, ...	58	6	8	...	99	1,999	445	12	...	2,053
Kishni Nabiganj,	227	4	28	...	458	3,723	47	31	...	4,267
Mustafabad, ...	1,986	160	123	5	5,381	9,172	221	54	4	11,206
Shikohabad, ...	412	271	84	39	810	19,329	5,004	145	27	21,186
Tetal, ...	6,463	819	1,032	50	15,203	54,895	6,365	435	34	62,171

[1] Comprising 280,923 acres.

The figures given above show only 7,282 pukka wells in good repair. Irrigation has not decreased, yet the number of wells has evidently decreased and the tendency to replace masonry wells by earthen wells or by canal irrigation is manifest. The settlement Officers attribute this result to the new landholders not caring to invest their money in improvements and to the want of interest in the land on the part of the cultivators. "Before revenue and judical sales were permitted, the hereditary tillers of the soil were seldom compelled to relinquish their paternal acres. Their general circumstances were undoubtedly worse than they are now. In seasons of drought and famine they suffered frightfully, but in seasons of plenty they had every inducement to invest their savings in improving their land and laying up a provision to meet future calamity. A masonry well was then, next to their land, the most valuable possession they had. It gave its return in increased produce and could not be touched by the rapacity of the underlings of Government." The water-level varies vary much at different seasons. During the drought of 1868-69 very many wells were measured, and on testing the measurements some two or three years afterwards, the difference in level was found to be as much as ten to twelve feet. The depth throughout the uplands of the northern sand tract varies from 12 to 25 feet; in the central loam tract it lies from 10 to 30 feet from the surface, whilst in the southern mixed tract it varies from 30 feet to 100 feet in the raviny land bordering on the Jumna. In the alluvial soil along the Jumna and the Káli water is found at a depth of a few inches in some places and is seldom lower than eight feet from the surface.

Canals.

The canals themselves have been described on a previous page. The area habitually watered by them covered some 102,060 acres in the year of drought, 1868-69. But about 5,000 acres of this total is derived from escape water which finds its way into the streams. Excluding the year 1868-69, the average area irrigated between 1866-67 and 1871-72 was 54,016 acres, 41,436 acres being *rabi* and 12,580 acres being *kharif*. The following statement compiled from the records of the Irrigation Department shows the annual irrigation in each parganah in the district:—

Year.	Mustafabad.	Kuráoli.	Mainpuri.	Ghiror.	Manchhana.	Bhongaon.	Kishni.	Karhal.	Shikohabad.	Barnáhal.
1866-67.										
Kharif, ...	1,760	...	600	1,061	865	294	700	1,817	40	318
Rabi, ...	8,056	423	5,393	5,818	5,693	2,630	4,082	10,770	243	1,045
Total, ...	9,816	423	5,993	6,879	6,558	2,924	4,782	12,587	283	1,363

Year.	Mustafabad.	Kuráoli.	Mainpuri.	Ghiror.	Manchhana.	Bhongaon.	Kishni.	Karhal.	Shikohabad.	Barnáhal.
1867-68										
Kharíf, ...	2,138	166	822	989	120	1,923	311	2,164	73	336
Rabi, ...	10,647	974	4,763	6,037	3,930	2,647	1,520	11,876	1,335	1,455
Total,...	12,785	1,140	5,585	7,026	4,050	4,570	1,831	14.040	1,408	1,791
1868-69.										
Kharíf, ...	6,450	191	3,900	4,263	3,502	1,705	1,152	9,430	484	...
Rabi, ...	11,421	709	7,898	10,739	10,410	3,903	3,580	15,080	1,582	...
Total,...	17,871	900	11,798	15,002	13,912	5,608	4,732	24,510	2,066	...
1869-70.										
Kharíf, ...	4,246	333	99	1,864	2,081	947	975	5 418	480	480
Rabi, ...	8,514	1,156	143	4,981	4,097	1, 892	1,762	11,196	848	1,115
Total,...	12,760	1,489	242	6,845	6,178	2,839	2,737	16,614	1,328	1,595
1870-71.										
Kharíf, ...	3,335	401	892	1,488	1,990	570	877	4,577	379	490
Rabi, ...	10,318	859	4,450	5,443	4,463	1,995	1,852	12,645	1,379	1,696
Total,...	13,653	1,260	5,342	6,931	6,453	2,565	2,729	17,222	1,758	2,186
1871-72.										
Kharíf, ...	3,592	602	781	1,002	...	2,467	535	3,483	612	522
Rabi, ...	8,786	467	3,617	3,191	...	5,660	1,488	8,067	1,156	1,070
Total,...	12,378	1,069	4,398	4,193	...	8,127	2,023	11,550	1,768	1,592
1872-73.										
Kharíf, ...	4,348	...	1,121	1,260	2 306	867	755	4,093	826	492
Rabi, ...	9,322	...	7,914	5,511	6,244	3,098	2,233	13,219	1,658	1,657
Total,...	13,670	...	9,035	6,771	8,550	3,965	2,988	17,312	2,484	2,149

December is the great month for *rabi* irrigation and May for the *kharíf*. Mainpuri shows about the mean amount of canal irrigation for its area of all the districts watered by the Ganges canal and its branches. Over the central portion of the district the canal has raised the water-level considerably, and has affected the durability of kuchcha wells most materially. It is now impossible to excavate earthen wells, owing to the over-saturation of the upper strata, in many places where formerly there was no difficulty. In some parts of the district where the canal had not penetrated, the people here, like those in Etáwa, complained that the spring-level had receded, but inquiry and a comparison with the records of the past settlement showed that the complaint was ill-founded.

The proportion of flow to lift irrigation in this district is very small.

Lift and flow irrigation.

In Saháranpur and Muzaffarnagar the amount of lift irrigation is nominal; in Meerut, Bulandshahr, and Aligarh it falls to an extreme degree below flow irrigation; in Eta, Muttra, and Etáwa it is much below flow; in Cawnpore it is still below flow; in Farukhabad it slightly exceeds flow irrigation, and in Mainpuri lift exceeds flow by 34 per cent.[1] The district has the mean amount of irrigation, but it is still considered to be healthy, although fever is prevalent in the rains and, of late years, more common than usual. The rivers here certainly afford better means for drainage and carrying off the escape water than in the districts to the north, and there is less water-logging of the soil. As to the influence of the canal in causing the production of *reh*, Mr. Willcocks writes as follows:—"Canals are also indirectly the cause of a great increase in the *reh* in this district. Cultivators take water across *reh* plains in shallow channels, where the irrigation is flush, and do not remove the saline efflorescence. This is very soluble and is carried by the water into the fields and deposited chiefly at the point of entering the field. In a few years' time *reh* begins to appear everywhere in the field, but especially where the channel enters. Well water would have done the same if it had been similarly treated, but wells are everywhere near the fields they are intended to irrigate, and hence their channel is always very short, while those taken from rajbahas may be over a quarter of a mile to a mile in length. There is a general belief among the people that canal water causes *usar*, and this is a fact when water is too lavishly spent. This can be remedied, and is being remedied whenever possible by decreasing and making pukka the heads of the irrigation channels. In parts where the soil is *usar* and does not effloresce, land is being reclaimed by water lying on it on the same principle that the parts flooded by all runs in this district are culturable even when the river or nadi is passing through an *usar* plain. The left bank of the canal at Takhrao is a fair example of this. In many cases canal irrigation is gradually making the soil less productive, as it induces the villagers to take two strong crops off the same field each year instead of one strong and one weak one." On the other hand, there seems to be no doubt of the inherent superiority of many wells close to old village sites and *kheras* on account of the quantity of ammonia held in solution. Mr. McConaghey has found "fields at the foot of large *kheras* or villages paying higher rates and producing more luxuriant crops than ordinary *hár* land. This he attributes to the quantities of ammonia and various salts washed on to those fields during the rains from the *kheras*. '*Nona*' clay, which is found on them abundantly, is well known to be a great fertilizer, and cultivators

[1] Some attribute this to the existence of cheap labour, others to the difficulty found in constructing flush channels in the loose, crumbly soil of the *usar* plains.

gather it from old village walls and *kheras*, and use it extensively mixed with manure. It is thrown in large quantities on tobacco and opium fields, and is considered better than ordinary manure for these products. For this reason, the water of wells near village sites and *kherás* is more sought after for tobacco and opium than canal water or water from ordinary wells. On the other hand, the natural soils or strata sometimes, on the contrary, impart properties the reverse of valuable to well water, *e.g.*, the large *kharua* or bitter tract in Mustafabad, where the cultivators eagerly embrace any opportunity offered of availing themselves of canal irrigation, although the subsoil is good and firm, and wells are constructed at little expense, and last for years. For indigo alone, canal water is absolutely more beneficial than well water, as the cultivators can get so much more of it, and indigo is a very thirsty plant. It is only, however, in the case of pukka wells, or of wells by a village site, a good way from the canal or distributary, that there is any choice when once canal irrigation comes near the lands of a village. Of the popularity of the canal, however, on the whole there can be little question, even where the land is already completely irrigated from wells. There is no doubt that in any case the use of canal water saves labour and releases cattle for other work, and the supply is nearly always certain. The tendency to waste water in this district has frequently been remarked, and it would appear that the cultivators in Mainpuri are more reckless in this respect than those further north, and less careful in conducting the water across their fields so as to avoid over-saturation and waste."

The following statement is given as showing the class of crops for which water is taken from the canal :—

Crops.	1869-70.	1870-71.	1871-72.	1872-73.	Crops.	1869-70.	1870-71.	1871-72.	1872-73.
Gardens, ...	1,217	1,054	870	952	Other pulses, ..	71	102	11	66
Sugar-cane, ...	3,772	3,899	3,086	4,198	Fodder, ...	...	4	...	...
Wheat, ...	23,250	30,219	18,887	24,800	Cotton, ...	1,552	592	250	290
Barley, ...	12,898	12,604	12,839	21,760	Other fibres, ...	526	169	153	246
Rice, ...	1,185	559	418	669	Indigo, ...	5,948	7,170	8,207	8,955
Maize, ...	1,379	213	21	181	Other dyes, ...	21	...	...	...
Other cereals, ...	2,925	1,498	986	1,602	Drugs, ...	561	545	817	1,100
Gram, ...	585	1,194	526	672	Oil-seeds, ...	..	...	...	...

The following statement shows the distribution of the irrigated area during the year of measurement :—

Parganah.	*Irrigated from*			Total.	Parganah.	*Irrigated from*			Total.
	Canals.	Wells.	Other sources.			Canals.	Wells.	Other sources.	
Kuráoli, ...	1,493	7,607	6,449	15,549	Bewar, ...	...	7,377	2,398	9,775
Mainpuri, ...	11,662	15,722	10,076	37,460	Kishni, ...	8,230	16,315	2,382	26,927
Ghiror, ...	12,454	21,685	2,695	36,834	Shikohabad,	2,600	78,045	1,112	81,757
Karhal, ...	23,399	3,196	3,856	30 451	Mustafabad,	22,000	77,821	1,770	1,01,591
Barnáhal, ...	3,773	26,452	817	31,042	Bhongaon, ...	16,449	42,590	4,939	63,978
Alipur Patti, ...	...	6,763	1,249	8,012	Total, ...	1,02,060	3,03,573	37,743	4,43,376

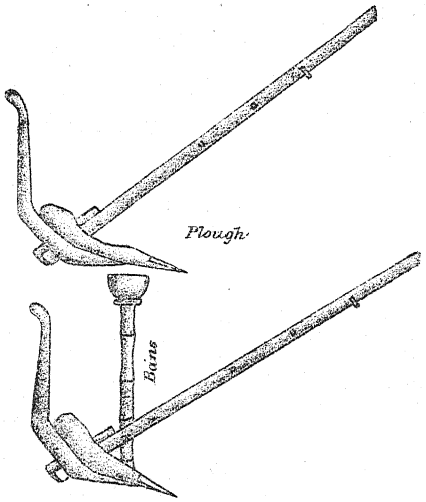
Implements.

Continuing the agricultural vocabulary of the middle Duáb commenced in the Eta district, I shall here note the names given to the different implements used in husbandry. The *hal* or plough is made up of the following parts, which for comparison are given in the language of the Duáb and the North-West generally, Meerut, Mainpuri, and Benares and the eastern districts :—

Duáb and North-West generally.	Meerut.	Mainpuri.	Benares and eastern districts.	Remarks.
Haras, ...	Haras, ...	Halas, ...	Haras, ..	Beam.
Hathíli, hatha, chiriya or muthiya.	...	...	Chandauli,	Handle or stilt.
Panhári or parautha,	...	Parihári, ...	Parári,...	Sole.
Phála, cháu kúsa, ...	...	Phára, ...	...	Iron share.
Hal, hángal, nagra, ..	Hal, ...	Kúr, ...	Har, ...	Body of the plough into which the *haras* and *panhári* are fixed, and often used for the plough itself.
Og, ...	Banel,...	Ghánghro, ...	Páth, ...	Peg or wedge which fixes the *haras* to the *hal*.
Gandheli, ...	Do. ...	Parel, kilri, kili.	...	Second wedge fixed behind the *hal* in the *halas* above the *og*.
Pachela, pachhíla, phanna.	...	Pachhmánsa, pachhra.	Nareli ...	Wedge which fixes the *panhári* to the *hal*.
Khúra, barnel, narhel.	Karhe,...	Banel, ...	...	An indented part at the end of the beam to which the *júa* is attached.
Nádah, ...	Nári ...	Nara, jogra,	...	Leathern thongs by which the yoke is attached to the beam.
Júa, ...	Júa, ...	Júa, ...	Júa, ...	Upper piece of yoke or yoke itself.
Tarmáchi, ...	Do., ...	Taroncha, tarmáchi, macheri.	...	Lower piece of yoke.
Sail, ...	Sail, ...	Sail, ...	...	Outer pin joining *júa* to *tarmáchi*, inner pin of the same.
Gáta, ...	Unknown,	Gáta.		

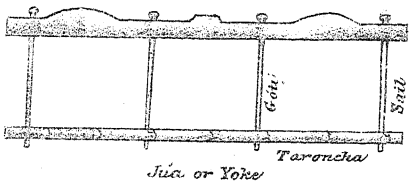
Jota is the rope tied round the necks of oxen when yoked.

The following illustration shows the plough in ordinary use and one with the drill *(bánsi)* attached :—

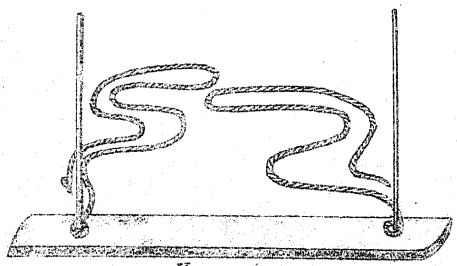


Plough with drill attached.

I also give the *júa* or yoke by which the bullocks are attached to the plough, and the *henga* or harrow.



Júa or Yoke.



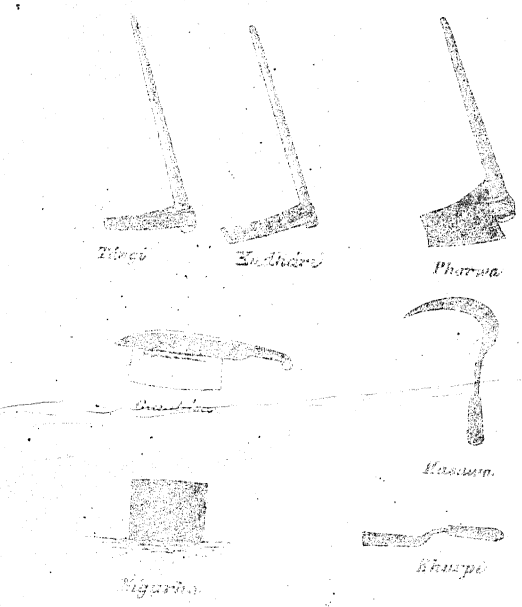
Harrow (Henga).

The *patela, sohágu* or *suhágu*, is a heavy roller also used for crushing clods in swampy land, and is usually made from a large log of *khajúr*. The *khanera* is a broom made of twigs of cotton with which the sower distributes tobacco seed in the beds prepared for the purpose. The body of the plough is placed vertically in the ground, outside the village, at certain seasons, and offerings are made to it to keep away disease from cattle and to neutralise the effects of an evil wind. This ceremony is known as *tutka*.

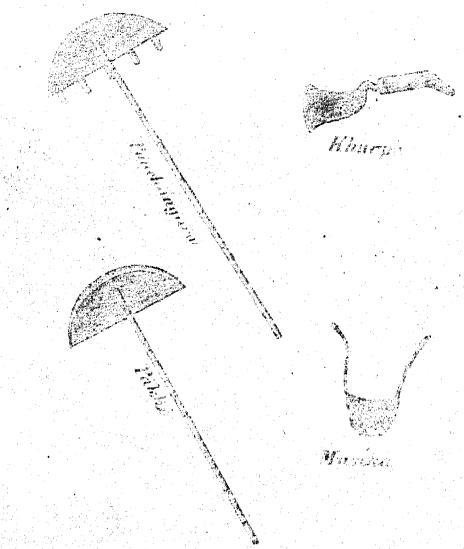
The following illustrations show the different minor implements used by agriculturists in the Duáb :—

Minor implements.

The *pharwa* or *pháora*, or large hoe, is in common use everywhere. The top of the iron portion where the handle is fixed is known as the *párí*, and the handle is called *bent*. The *kudra*, or pick, and the *kasi*, or small *pháora*, are not shown. The *kudhári*, an adze-shape dimplement, and the *tángi*, a kind of hatchet, are generally used. The *hasuwa* or *hansiya*, or sickle, is usually made of native steel *(kherahi)*. The *gandása*, or as it is better known the *garánsi* or *garási*, is used for chopping sugar-cane and fodder. The *khurpi* is a small *khurpa* used for scraping grass and weeding. To tread out the corn is expressed by *gáhna*, and the place where it is trodden out is known as *pair*. The place where the sheaves are stacked is called *kaliyán* or *khaliyán*.

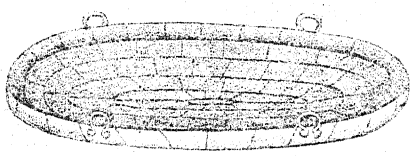


The *khurpa* is used for loosening the earth around young plants and for weeding. The *khatpádari* is a kind of *khurpa* used in transplanting tobacco.



The *panchángura* or *pancha* is a sort of rake with five prongs used after sowing ; a smaller rake used for scattering and dispersing indigo-seed after sowing is called *pachguriya*. The *pharáhi*, used during irrigation for dividing a field into small beds is here called *pákhi*, and elsewhere *mánjha* and *karha*. The *musíka* or muzzle is known in Benares as *shonta*.

The square canvas bags in which tobacco is pressed are called *badri*, and with tobacco in them they look like bales of cotton. A large net-work sheet in which *bhúsa* or chaff is carried is known as *pánsi*. The *karáhi* is the broad, shallow pan in which sugar is boiled, and in the margin an illustration is given of the rude means used for straining the sugar in the process of manufacture.

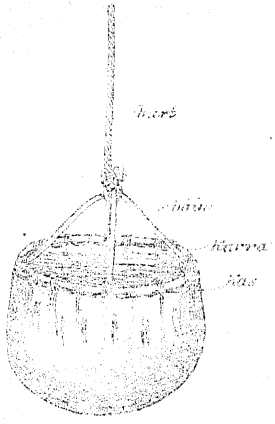


Karáhi

Basket for straining sugar

Implements used in irrigation.

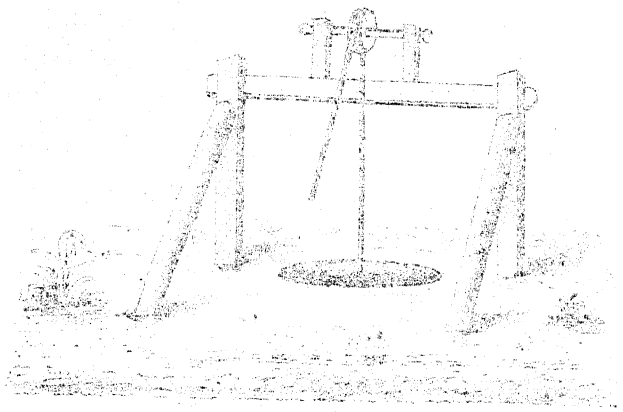
Amongst the implements used in irrigation, the first to be noticed is the vessel by which the water is drawn to the surface. This is made of iron, pottery, or leather. The iron vessel is seldom used except for drawing water for culinary purposes, and the earthen vessels are chiefly used where the *dhenkli* or lever is worked, and then only for small gardens and the like. The large leathern bag used for drawing water is everywhere in common use, and is here called *pur* or *charsa*, and elsewhere *mot*.



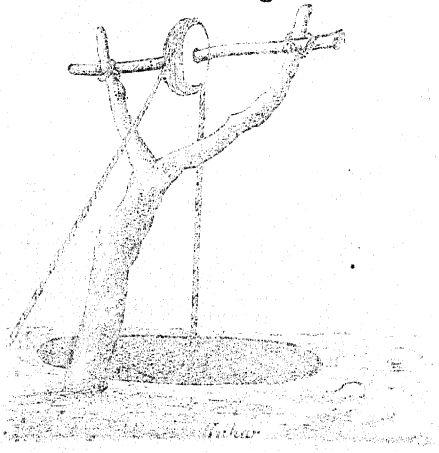
Pur or Mot

The iron ring around the mouth of the *pur*, known as *mándal* in Meerut, is here called *kúndar*, *kúr*, or *kurra*. The rope or string by which the *pur* is joined on to the *kurra* is called *kas* or *kasan*. The two semi-circular pieces of bent wood (usually *dhák*) fastened, at their extremities, to the *kurra* are called *báin* or *báun*. Sometimes one is of wood and the other of iron. The two rings of iron attached to the *báin* are called *kauli* or *kuili* if made of twisted wood, and *kariya* or *pahunchi* if made

of iron, and the stick to which these are attached is known as the *bahora*. In the illustration the rings are not shown. [1] The rope by which the rings are attached to the *bahora* is called *bandhani* or *bandhaniya*, and the well-rope itself is known as *bart*. The *pur* is seized by the *bâin* by the man at the well, who throws the water into the *párchha*. The frame-work at the mouth of a well, called in Meerut *arâna*, is here called *mair*. The upright posts are here called *marwa*; the cross-beam is known as *patiliya*; the pulley-posts are *guriya*; the axle on which the pulley runs is called *gandla* or *gandra* or *garandu*, and the pulley itself is known as *ghiri* or *charkhi*.[2]



Besides the arrangement noticed above, it sometimes happens that the trunk of a tree with two branches lopped short is used to form the supports of the *gandla* and *ghiri*. In this case the appliance is called a *kaur* or *kuhar*.

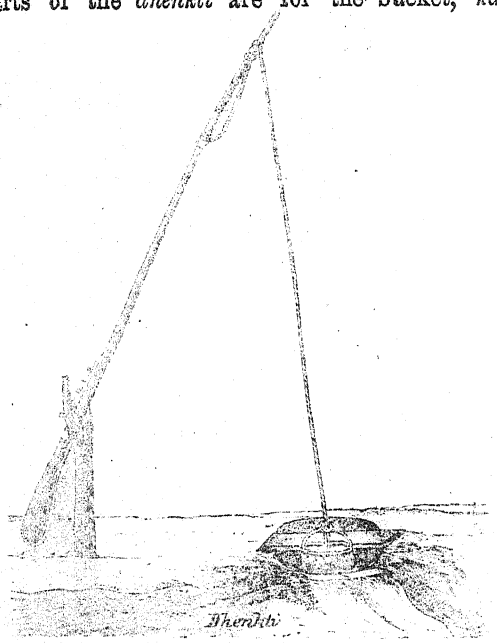


The place where the bullocks turn from the well is called *bahoro*, and the sloping pathway down which they descend to bring the *pur* to the surface is known here as *naichi*. The bullock-driver, called *kiliya* in Muzaffarnagar, is here termed *pairha*. The man at the well who empties the *pur*, called *charsiya* in Muzaffarnagar, is here termed *purha* and *parchha* or *parchhawála*. *Dáng* is the place where the *purha* stands, and *párchha* the place where the deposits the water. The man who distributes the water in the field, called *panmela* in Muzaffarnagar, is here called *panlaga* or *pankata*.

[1] Where the rings are used, they are placed on a *bâin* one on each side, near the juncture of the two pieces, and a piece of wood known as the *bahora* is then passed through them above, and to it the *bart* is attached. [2] Compare these with the term used in Meerut and Muzaffarnagar, Gazetteer, III, 474.

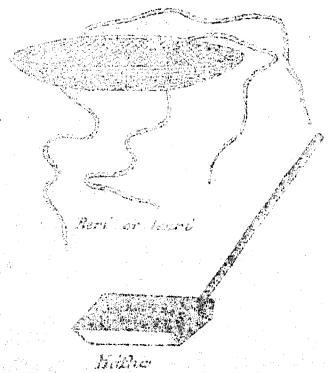
Dhenkli.

The *dhenkli*, *dhakuli*, *dhukli*, or lever, is also used in raising water when near the surface. The village terms for the component parts of the *dhenkli* are for the bucket, *karwára;* rope, *barári;* post or fulcrum, *jara* ; the beam itself, *dhenkli;* clods of earth used to weigh down the short arm of the *dhenkli* are called *chakka* or *thúa*, and the peg by which they are sometimes fixed on the *dhenkli* is known as *khúnta*, while the point where the *dhenkli* works on the *jara* is called *maja*. In many places, the cultivators club together and have five or six *dhenklis* at work in the same place, at the same time; all the water goes into a common channel and one man distributes it, in order, to the several fields, thus not only saving labour, but also much loss by absorption and evaporation. The *dhenkli* irrigates about two pukka bíghas.



Persian wheel.

The *rahat* or Persian wheel is seldom used; where it occurs, the upright posts are called in different places, *khamb*, *sipáya*, *marwao*, or *jera*. The pole connecting the upright posts is sometimes called *patalí*, and sometimes *manjhi*. The leather bag used for throwing water to a higher elevation is, in this district, called *paroha* or *dol*. When a basket made of bambu shavings or other similar materials is used it is called *lenri*. The *hátha* is used for shovelling water over a field.



The ropes of the *paroha* are called sometimes *naraira* and sometimes *joti*, and the place into which the water is thrown from the bag is called *nánda*.

Pukka wells.

The pukka or masonry well[1] is generally termed simply *kúa*, and the kuchcha or earthen well is known as *kúiya*. Pukka wells may be further subdivided into those built of kunkur *(siliya)*, either with lime mortar or with *gára* or mud; those built of brick either burned or sun-baked, and the *gánd* or *garh* well. Those built of kunkur are almost everlasting and are found in considerable numbers. The cost varies with the depth of the water from the surface, averaging from Rs. 150 to Rs. 350. The ordinary masonry well built of bricks also lasts a considerable period. The small *garh* well is formed of huge bricks of a semi-circular shape, four or five of which joined together form a circle, leaving an aperture barely sufficient to admit of the bucket being lowered and raised. Kumhárs prepare the bricks and build the wells themselves. The water in these wells is never at a great distance from the surface. They cost from Rs. 25 to Rs. 50, and seldom last more than ten or twelve years. Another distinction in wells is that, unless the spring be reached, no pukka well can be dug, nor can one with a wooden lining be used. Taking the wells where the *sot* is reached, a *nanga* well is simply a circular excavation unprotected in any way, and can only be made in the best and most firm sub-soils, where they often last 20 to 30 years. A *bára* well is where the water-bearing stratum is supported by a rope-like lining formed of coils of twigs pegged down layer upon layer; a *budhjár* well (the *ajár* of Muzaffarnagar) substitutes a cylindrical frame intervoven with twigs of *jáo*, *arhar* or cotton for the coils of twigs; a *kothi* well, also called a *garauri* or *gárawari*, consists of a circular lining of stakes, on which planks *(takhta)* are nailed and are firmly fastened together by iron clamps: lastly, the pukka well subdivided as above. To enable the well-sinker, to reach the *mota* or stratum containing the spring, a frame called *rákh* is made which is undermined as it sinks down, and at last remains firmly fixed in the *mota*. Above it is the *jákan* or wooden cylinder on which the *gola* or masonry lining of the well rests. The *rákh* frequently extends outside the *gola* for about eighteen inches, and so protects it from the action of the water itself and the ingress of water coming in between the *mota* and the stratum above, while the space between the two is filled up with kunkur, *san* fibre, and *gúr* firmly rammed in. Where a wooden *gola* is used it is attached to the *rákh* by wooden pegs. A section of a well in Ghiror exhibited the following strata :—*usar* or *khet* for five *háths*; common soil mixed with kunkur and known as *machan* or *gilgila*, one *háth*; *barua* or sandy soil somewhat moist, five *háths*, often divided into *barua*, *kála barua*, and *chilka*; *parua*, five *háths*; *khet* again, five *háths*; *kas* or *barua*, one *háth*, and then comes the *mota* from three to ten *háths*, usually sand and water. In this is the *sot*, which is a hole bored down by means of a

[1] For many of these notes I am indebted to Mr. M. A. McConaghey, C. S., who placed his inspection books at my disposal.

spear or crowbar into the water-bearing stratum, from which the water rushes up from below in a continuous jet, sufficient to keep the well full even when continually worked. The *benda* is a wooden *kothi* or *gola* put into the place into which the spear is driven. In pukka wells and in some kuchcha wells a frame-work of wood is attached, to enable one man to work two buckets with separate sets of bullocks *(dopaira)*. Such wells are called *mair*, but a kuchcha well must have a good sub-soil to enable one man to work two sets in this way. The *thal* is a substratum of moist sand which occurs between two layers of *ghara* or hard earth. It varies in thickness very much, and in some places has never been worked through.

Kuchcha wells.

Kuchcha wells are of two kinds, the *choha* and the *garoa*. The *choha* consists of a small hole, four or five feet in depth, which is excavated for a temporary purpose, such as watering cattle, when the water is very near the surface. These wells are seldom used for irrigation and last only about a year. The ordinary kuchcha well is called *garoa*. It is chiefly made where the spring cannot be reached, and is hence, for the most part, a mere percolation well. The soil, in such cases, has a substratum of sand or of a pasty clay, called *khet ka matti*. In the former case, kuchcha wells can be dug, but the supply is very scanty and is suitable for *dhenklis*, but not for bullocks. In the latter case, kuchcha wells cannot stand, as the soil comes away with the water; there is no foundation, and the *bíra*, or lining of coils of twigs, cannot be used. Where the *sot*, or spring, is reached all kinds of wells can be dug. The substratum may consist of (*a*) a hard white clay *(pota)*; (b) a layer of this clay and the *khet ka matti*; (*c*) or the same and then sand. In the two last cases the *bíra*, or lining of coils of twigs, becomes necessary, but in the first it is usually dispensed with. Where sand occurs the *bíra* is made from stalks of *bájra*, *madár*, and other such light material, but in pasty soil, a stronger lining made from twigs of *arhar*, cotton and indigo becomes necessary. The portion of the *bíra* lying between the water-level in the rains and the ordinary level or *chua*[1] must be renewed every year, but the portion permanently under water need be replaced only every three or four years. Where this portion, however, consists of loose soil, no renewal can take place and a new well must be made, but where wells have a substratum of hard clay and last for from ten to twelve years, the lower portion of the *bíra* can be renewed. A common example of a section of a kuchcha well shows a stratum of *machan* or kunkury soil; then a layer of loose sandy soil, always falling in, after which comes a *budhjár* lining from the rain-level to the ordinary level, and then a common *bíra* lining as far as the well is sunk. The lower portion gradually falls in and the clay or sand is carried away in suspension in the water as it is drawn out until the *bíra* is undermined and falls in, and a

[1] Place where the earth begins to become moist.

new well has to be dug. An ordinary kuchcha well will irrigate about 800 square yards in a day. In some cases the *mota* is so far below the surface that the owner must be content with the supply from percolation only, which often, however, is sufficient to keep a pair of bullocks in work. Many percolation wells, especially in the sandy portions of the district, get exhausted so quickly, and are besides so unstable, that the cultivator must resort to the *dhenkli* apparatus wherever the depth of water from the surface permits of its use. Fortunately its use is possible in most places where it is wanted. The best kuchcha wells occur in the south-west of the district, in parganah Shikohabad, where the soil is firm and the water lies at an average depth of forty feet from the surface. To the east of the district however, where the water-level rises to ten or fifteen feet from the surface, the soil is so unfavorable to the construction of wells that they require constant renewal. In the central tract many have been destroyed by percolation from the canals. The term '*bil*' is applied to large circular excavations from which the water is thrown out by *lenras* or baskets.

Rotation of crops.

Kharíf or rain-crops are here known as *sayári; rabi* or spring-crops, if unirrigated, as *sahiriya*, and if irrigated, as *bharai*, while *dofasli* crops are called *dosáre*. For the *kharíf* the land is ploughed usually three or four times, and the *rabi* ten to fifteen times. In *bhúr* soil, *bájra* and *moth* mixed with *rausa*, or *bájra* mixed with *múng*, are sown in the *kharíf*, and in *dúmat* soil, *joár* mixed with *urd* and *rausa*. *Arhar* is sown with all *kharif* crops in good land; but if sown in *bhúr*, the crop is easily injured by hoar-frost, and will require watering to save it ; it is cut in Baisákh and Chait. *San* is sown, in *bhúr* and *tikuriha*, in Asárh and is cut in Kuár with *khúrpis*. It is grown chiefly by Kahárs, and no *rabi* crop is sown after it, as it is too late for cereals, which are sown in Kárttik, and the cultivator dislikes to deteriorate his land by growing such exhausting crops as *jíra* and *chaina*, but there is a good *kharíf* in the following year. Cotton is sown in Asárh before all other *kharíf* crops, except maize, which is usually sown before the rain falls, and is cut in the beginning of Kuár. *Jíra, chaina, marua*, and *dhán* are supposed to exhaust a field ; *bájra*, which is sown towards the end of Asárh and is cut in the beginning of Kárttik, and *joár*, sown at the same time and cut in the beginning of Aghan, make it less productive, but in a slight degree, and manure re-invigorates it. Barley does not spoil the soil for *kharíf* crops, but wheat injures it and renders manure necessary. Cane is good for wheat in the following year, but no *kharíf* can be sown after it. *Chaina* can follow cane, but it is not generally sown, owing to its deteriorating influence on the soil. Both the white and red varieties of gram and *masúr* also are sown in the end of Bhádon and the beginning of Kuár. Taking a single field, the followng rotation has been observed :—1275 *fasli*, cotton was sown in

Asárh; 1276, sugar-cane sown in Phálgun and cut down in 1277; in 1278 wheat was sown Kárttik and was cut down in Chait, and in the following Asárh cotton was sown in *hár* lands. The usual rotation is one year *rabi* crops and in the next *kharíf*. In *gauháni* lands maize, sown in Asárh, is followed by wheat or barley in Kárttik and *joár*, sown at the end of Asárh, may be followed by barley in the *rabi* if the land be manured. *Dhán*, *marua*, *samán*, *urd*, *múng*, *til*, and *sarson* are sown in Asárh, and in Aghan *tarái* land is cultivated with wheat, barley, and *jíra*. Land intended for cotton and maize requires two to five ploughings; for *joár* and *bájra* one to five ploughings. *Bhúr* soil is easily ploughed, and as a rule, the more the soil is pulverised and mixed, the less expense there will be for weeding. Indeed, such are the advantages derived from continuous ploughing, that if the soil be ploughed for the *kharíf*, in Phálgun and Chait, no manure will be necessary except for sugar-cane. An average pair of bullocks will plough about one pukka bígha in a day, and, as a rule, there are 18 to 20 kuchcha bíghas of *rabi* and 10 to 12 of *kharíf*, with four bíghas for *dofasli* crops, kept in cultivation by one plough. One pukka ser of *joár* and about half a ser of *bájra* is sown per kuchcha bígha. For *moth*, *rausa*, *urd*, *múng*, *chaina*, *kuri*, and cotton, the seed amounts to one pukka ser for the same area; for maize and indigo, 1½ to 2½ sers; for *til*, one *chatták*; for *sarson* and *dua*, ¼ ser; for *san*, 4 sers, and for potatoes, 60 to 80 sers. *Joár* and *bájra* seed are sometimes merely scattered over the ground and afterwards ploughed in. The word *bona* expresses the sowing of crops in both the *kharíf* and *rabi*, and *munri* the cutting of crops.

Number of waterings.

As a rule, crops sown in *mattiyár* soil require four waterings; in first class *dúmat*, three; in second class *dúmat*, two; in *bhúr*, one or two, and in *píra* and *tikuriha*, five. A red hard earth known as *girua* is unfit for irrigation. It does not absorb water, which only lies upon it and stagnates, and altogether it is a bad, worthless soil. *Bhúr* gets too cold from much rain, and excessive irrigation causes it to lose its force. *Tikuriha*, on the other hand, cannot have too much water. In dry seasons, it is not fit for cultivation and does not retain moisture sufficient to enable the seed to germinate, whilst *bhúr* retains water for a long time, and the more there is the greater the moisture. First class *dúmat* retains moisture longer than any other soil, while *usar* resembles *girua* in its unfitness for irrigation. Wheat, according to the variety and the soil, requires from three to six waterings, and barley requires one watering less than wheat. Gram sometimes gets one watering in *mattiyár*, but, as a rule, none is given. Between the time of sowing sugar-cane and the rains, the crop requires eight to ten waterings, and after the rains and before cutting, one, two or three more, according as the rains are early or late. Opium gets eight to ten waterings and is a favourite and profitable crop with Káchhis and Lodhas.

Manure.

Manure is highly prized and is always used where procurable. Cow-dung, however, owing to the absence of forests, is made up into cakes called *uplas* and is used as fuel, and there are no appliances for the storing of manure so as to preserve its quality. Such as it is, about 100 baskets *(daliya)*, each containing about one-quarter hundredweight of manure, are required for one kuchcha bígha of wheat; 50 to 100 for barley where it can be spared; 80 to 100 for cotton; 100 to 150 for sugar-cane; 30 to 60 for *joár*, and 80 to 100 for maize. The effect of an application of manure lasts for two years, and if a large quantity has been given for three years, certain crops, also by the dropping of their leaves, afford a leaf-manure to the soil. Thus hemp leaves the soil manured for three years, and cotton, indigo, and tobacco for one year. Good wheat is produced after these crops without any further manuring; but cane requires manure after them all. *Marua* impoverishes the land for a second crop, and tobacco must have one basket of manure and one of clay saturated with ammonia and phosphates *(nuna matti)* for each bed *(kheria)*. *Jíra*, which is sown early in Púsand is cut at the end of Chait, requires little manure, but must have a large quantity of *nuna clay*. Indigo requires little manure. After wheat, the land must be manured before sowing the *kharíf* crop. It has been estimated that each adult inhabitant of a village represents manure for four biswas, and each head of cattle manure for twenty-eight biswas.

Outturn per acre.

Mr. McConaghey's estimate of the produce per acre, based on numerous inquiries and experiments extending over the period of settlement operations, is as follows:—Wheat in irrigated *gauhán*, 1,600 lbs per acre; in irrigated *manjha*, 1,400 lbs, and in irrigated *barha*, 1,100lbs; barley in the same classes of irrigated land gives 1,600lbs, 1,400lbs, and 1,200lbs. respectively, and in unirrigated land about half that amount; *joár* in home land gives 800lbs. per acre, and in outlying lands 550lbs: *bájra* in home lands gives 600lbs per acre, and in outlying land 420lbs, while cotton gives 92lbs of the cleaned fibre per acre. This last is a very high average and is 50lbs in excess of the general average of these provinces.[1] Ghiror, Mainpuri, and Karhal produce the best rice; Mustafabad and Shikohabad the most cotton, and Karhal and Ghiror the best sugar-cane. *Jíra* yields about 20 sers per kuchcha bígha and sells at about four sers pukka per rupee, *joár* yields about two maunds per kuchcha bígha (one-fifth of an acre); *bájra*, three-fourths of a maund, and *moth* or *maslna*, a maund to a maund and a half. The actual weighment of rice

[1] The cotton outturn for 1874 was as follows:—

	Acres under crop.	Outturn in lbs.	Average per acre of clean cotton.
Panjáb, ...	711 312	45,953,940	70·0
N.-W. Provinces, ...	1086,691	51,447,271	47·3

Ranging in these provinces from 63·3lbs. in the Agra division to 19lbs in the Allahabad division.

cut and threshed from three average plots, each measuring half an acre, showed for first specimen 6 maunds 20 sers; for the second, 5 maunds 30 sers, and for the third, 5 maunds 9 sers, or an average of 5 maunds 33 sers per bígha jaríbi. In addition, about half a maund of *bhúsa* or chaff and about seven maunds of straw were produced. The seed sown is about 7½ sers per bígha jaríbi.

Wheat.

Taking *manjha* land, the cost of wheat cultivation has been estimated by Mr. Denniston as follows:—ploughing ten times one acre, Rs. 2-3; well-irrigation, from a kuchcha well, three times, Rs. 7-14, or canal irrigation, Rs. 4-2, including pay of labourers; reaping, 13 annas; other labour, Rs. 2-5; rent, Rs. 4-6, and seed, Rs. 3-2, or a total of Rs. 16-15 to Rs. 20-11 per acre according to the kind of irrigation used. Produce per acre, say 17 maunds, which at 25 sers per rupee is worth Rs. 27-3; 20 maunds of straw at four maunds per rupee, Rs. 5; and *sarson* or mustard, grown around the field, about Rs. 4, or a total of Rs. 36-3, leaving a profit on well irrigation of about Rs. 16 per acre—far too high an estimate in my opinion. The preparations of wheat are numerous:—*nánkhatái* is flour made up with ghi and milk; *khúrma, laddu-modak, laddumogad, jalebi, khája, sohan-halúa* are sweetmeats; other preparations are *khajurai, gojha, samáin, máth* or *mathri, samosa, báti, pitau, púri, seo-laddu, gona* or *murki, páo-roti, málpúri, púranpúri, lochái, khasta, mohan-bhog, khamíra, sáda roti, kachauri-tharri, málpúa, gulgula,* and *lapsi.* Though the wheat crop, as a rule, is made up of different varieties in the same field, owing to the seed supplied by those who lend grain being mixed, there are several well established varieties commonly grown in this district, *viz.:—sua mariya,* the reddish-awnless variety; *sua tikrari,* the reddish-awned variety; *safed mariya,* white and awnless; *safed tikrari,* white and awned; the awned and awnless varieties of *katiya* or red wheat proper and *sambariya.* The first two have a white grain; they require three waterings, yield most produce, and sell about one ser in the rupee higher than the remainder. Next in value and similar to them come the second two: the *safed mariya* especially gives a large produce, but requires plenty of water (four or five waterings) and is chiefly grown by Lodhas and Káchhis. The *katiya* is the hardiest of all, and gives the highest produce, but is only third in value, and both grain and flour are reddish. The *sambariya* has a grain longer than the ordinary wheat and is more common in Báh Panáhat, on the right bank of the Jumna. Wheat enters into several of the mixed crops which form such an important part of the *rabi* cultivation. Wheat and barley mixed are called *gojái;* wheat and gram, *gochuna* or *gechanna;* wheat, barley and peas, *chamar gojái;* barley and gram, *bejar* or *bejhar;* barley and peas, *bejhar;* wheat, barley, peas, and gram, *tarua,* and gram and peas, *channa matar.* About 10 sers pukka, or 12½ sers of the standard weight, of wheat are sown per kuchcha bígha in *gauháni* land, and 7½ sers puckka, or 10 sers standard, in *barha* and *mánjha.* 7½ sers pukka of barley and gram are sown everywhere.

Some of the varieties of rice grown here are as follows:—*náha* or *dhankur*, a bearded white variety, producing grain outside the sheath, like wheat; *sáthi* or *dhán*, an unbearded dark coloured variety, producing the grain inside the leaves; *kai*, a bearded dark-coloured rice which flowers outside and yields a dark and coarse grain like *sáthi; pusai*, a wild rice, bearded like barley and flowering outside like *náha; lehi*, also a wild variety which yields a small yellow grain and is bearded; and *sondha* or *sonra*, which is like *dhán*, but is coarser and has a stronger stalk: it yields a yellow grain twice as thick and large as common rice and flowers outside the leaves: it is sown in beds and is then planted out, and will give ten to twelve pukka maunds per bígha. Both the white variety *(náha)* and the dark varieties *(dhán* and *kai)* are sown in fields and are not transplanted. Rice requires about 2½ pukka sers of seed to the kuchcha bígha, three of which make one pukka bígha.

Rice.

Sugar-cane is planted from the middle of Mágh to the 18th of Baisákh *(akhtíj)*, usually after cotton or barley, and never after *joár*, *bájra*, *moth*, opium, *jíra*, or *chaina*. It, sometimes, succeeds wheat and hemp, if the land be rich, and is followed by wheat. The cane stored for seed is prepared by cutting off the head *(ág)* containing the leaves, and the portion remaining *(painro)* contains three or four buds. Five of these canes make one *painja*, and 21 *painja* make one *phándi*. From 4 to 4½ *phándis* for seed cost one rupee. A *phándi* for pressing purposes contains 200 canes, and four *phándis* of red cane and three of white cane produce one *nánd*, or about nine *gharás* of *ras* or juice. One *nánd* yields about ten to eleven sers of *gúr* known as a *phuka* and there are about 16 to 20 *phukas* per bígha kuchcha. Another mode of reckoning makes 3½ *bhog* or pukka maunds of *ras* to the *nánd*, and 60 or 70 *bhog* to the kuchcha bígha. On the whole, the produce varies from 20 to 30 maunds of *gúr* per acre. A kuchcha bígha (one-fifth of an acre) of the best cane has been known to yield a *gaun*, or six maunds, whilst five maunds may be considered to be a fair average outturn. The cane is cut from the 11th sudi Kárttik to the *akhtíj* of Baisákh.

Sugar-cane.

There are two varieties of tobacco, the *katki* and the *dhakka* or *lakra*. The former is sown in Asárh or Sáwan in beds, and is transplanted a month afterwards in Bhádon or Sáwan, and is cut in Mágh or Phálgun. The second is sown in Bhádon, is transplanted in Kuár or Mágh, and is cut in Chait and Baisákh.

Tobacco.

Opium is of two kinds, that with the white flower and that with the red. The former is the better of the two and yields the most produce *(kandhwa)*. It is sown in Kuár and the beginning of Kárttik, and is frequently watered and gets a large quantity of manure. When about five to six inches high, *nuna matti* is applied and half a basket of

Opium.

manure (one stone weight) is given to each *kheriya* or bed, measuring ten feet by seven feet. Then the crop is irrigated twice and weeded once, and half a basket of *nuna matti* (1½ stone weight) is applied. This operation is repeated again in a week or ten days, and after some time the crop is weeded and water is put on lightly to about one-half the amount given to wheat. The pods are first sliced in Chait by an instrument resembling a comb, and the opium is collected during that month. The seed is sold to the oil-pressers at a rate a little less than that obtained for *sarson* or mustard-oil. The cultivation is carried on usually under a system of advances by which the cultivator receives one rupee per kuchcha bígha in Sáwan, and two annas in the rupee of his last year's earnings which is held back until the opium has passed the examiners. A kuchcha bígha produces three sers of marketable opium in a favourable year, for which the cultivator receives five rupees per ser at the opium godown.

Floods and famines.

The district is not subject to floods, though in some places, owing to obstructed drainage, small tracts are often submerged, especially in parganahs Karhal and Barnáhal. Locusts appear at times, and the small white worms known as *máo* and *súri* occasionally damage the rain-crops. Another worm, named *mako*, appears with the east wind in the *kharíf*. Frost in December and hail-storms in March and April often destroy the crops in whole tracts of country. The district, in common with the rest of the Duáb, has often suffered from long and severe droughts, some account of which has already been given.[1] Through the absence of irrigation, the district suffered from the famine of 1803-4, and was also visited by hail-storms. There were several seasons of drought between 1813 and 1837. In 1837-38 the district suffered very severely. Mr. R. N. C. Hamilton, after visiting Farukhabad, reported as follows:—"Mainpuri was in a somewhat worse state. The parganahs which the road traversed were barren and parched, the crops in the ground stunted and light, and no appearance of any *kharíf* having been reaped, but towards and in Sirhpura (now in the Eta district) the cultivated area seemed much improved." Captain Wroughton, the surveyor, writes of his visit during the preceding November (1837) to Eta, Sakít, Sirhpura, Kuráoli, Shikohabad, and Ghiror, and says that in ordinary seasons a cultivator with one plough tills 40 bíghas,[2] of which one-half is irrigable. In 1837, only four-fifths of the irrigable area was cultivated, and none of the dry area. The Baniyas, as usual, assisted the cultivators with seed, but when they saw the unfavourable nature of the season, refused to advance grain for subsistence until the new crops were ready. The consequences of this may readily be imagined—"the cultivators neglected their sowings, which perished, and multitudes of them

1837-38.

[1] Gazetteer, II., 32.

[2] Of 918 square yards to the bígha, each bígha being 52·16 per cent. of an acre.

fled to other parts of the country where report led them to contemplate a more promising state of affairs." Kuráoli was by no means in so favourable a state as Eta, the soil being chiefly *bhúr* or sand. The irrigation extent was much under previous years, and fodder was procurable with the greatest difficulty. One-half of Mustafabad was in a passable state,—that is, there was about 25 per cent. increase in the wet cultivation beyond previous years. The other half, to the south-west, was in a deplorable state, and from a rapid view of its condition, Captain Wroughton estimated that it could not have had more than one-quarter the ordinary extent of wet cultivation. In both Mustafabad and Shikohabad there was no dry cultivation whatever, and fodder in the shape of grass was not procurable. Numbers of cattle perished from want of food and want of water, for the depth of water from the surface in the country towards the Jumna rendered the raising of it in sufficient quantities so laborious as to make it impracticable. In Ghiror there was an increase in the wet area of fully 25 per cent., but there was no dry tillage. Captain Wroughton writes:—"Though the cattle have, generally speaking, not died, the hot wind will certainly put them out, for even in working now their limbs bend under the shadow of a carcase. Grass is to be had, but is still extremely hard to procure, and when obtained, if I may say so, contains as much nutriment as rejected rope-yarns, and is beyond the masticating powers of any animal that I am acquainted with, save and except a hungry Duáb bullock." The effects of this famine was seen not only in untilled fields, in the loss of men and cattle and the deterioration of the working power of the survivors, but also in the violent changes which took place in the constitution of the existing social body. As will be seen, hereafter, very many of the transfers of land which subsequently took place owed their origin to the indebtedness caused by the famine and the usurious interest charged by the Baniyas for seed and the necessaries of life, and it was many years before the district recovered from the check then given to its prosperity. The remissions of revenue on the two years amounted to Rs. 72,931, and the net balance at the close of 1246 *fasli* (1838-39 A.D.) amounted to Rs. 4,09,804 on the district as it then stood.

1860-61 and 1868-69.

Again in 1860-61 famine visited the district, but the officers were now prepared to deal with it, and, as a relief work, the Shikohabad road was taken in hand and gave daily employment to 4,000 persons while the distress lasted. A sum of Rs. 30,874 (including Rs. 2,350 from local subscriptions) was placed at the disposal of the local committee, and of this Rs. 29,665 were expended in relieving a daily average of 4,605, or a total of 690,713. This does not include the sums spent on relief works, the Rs. 20,113 advanced to the cultivators for seed and cattle, the greater portion of which was never recovered, nor the portions of the balances of the land revenue (Rs. 1,06,421) which were subsequently remitted. The district

suffered little during the drought of 1868-69. During August, 1868, the collector anticipated that his district would be the centre of an enormous famine tract, but did not venture on an opinion as to what the depth of distress might reach. But the rain-fall in September came in time to save the district from ruin, and the eventual out-turn of the spring crops was estimated at about three-fourths of the average. Prices were kept up here in April, 1869, by the export of large supplies of grain towards Central India. The following table shows the prices ruling in the last week of the month during the season of scarcity:—

Prices during the season of scarcity.[1]

Month.	Wheat.		Barley.		*Bájra.*		*Joár.*		Common rice.		Gram.	
	S.	C.	S.	C.	S	C.	S.	C.	S.	C.	S.	C.
February, 1869, ...	13	4	15	8	13	0	18	0	9	0	12	8
March ,, ...	13	4	19	8	...		...		10	0	14	4
April ,, ...	14	8	17	8	...		...		10	0	14	6
May ,, ...	15	0	19	4	...		...		11	1	13	14
June ,, ...	13	13	16	4	...		...		11	0	13	1
July ,, ...	12	14	15	14	...		...		9	12	12	7
August ,, ...	12	1	15	3	13	0	13	0	9	9	11	7
September ,, ...	12	0	16	0	11	0	12	0	9	12	10	0
October ,, ...	10	9	15	1	17	8	20	0	10	0	10	5
November ,, ...	10	12	16	15	18	13	20	13	10	6	10	13
December ,, ...	9	10	16	10	17	14	18	14	11	7	10	4
January 1870, ...	9	1	18	0	18	2	21	0	11	10	9	7
February ,, ...	9	8	19	5	21	8	21	3	12	0	9	6
March ,, ...	12	4	24	15	23	4	23	6	11	12	12	0
Average, ...	12	0	16	3	17	0	17	11	10	3	11	12

A glance at the map will show that the communications in this district are sufficient to protect it in time of drought. Metalled roads pierce the boundary on all sides, the railway and a navigable canal run through it, and the Jumna borders it on the south-west. This, with the great extension of irrigation, must remove the fear of any great distress in seasons of drought.

The weed *baisurái.*

Amongst the weeds noxious to crops, special prominence must be given to the *baisurái*, which infects portions of parganah Mustafabad. It stretches in an irregular broad belt from the north-west corner of the parganah to the south-east, and is almost invariably concurrent with brackish water. Three theories have been started with regard to it: first, that the water has been rendered bad by the presence of the roots of the weed which stretch a remarkable distance below the surface to the spring-leves, which is often over thirty feet: second, that the growth of the weed is induced by the presence of the bad water; and third, that both the water and the plant are products of the soil where they occur. The weed is sometimes found in villages where the well water is sweet, but such cases are isolated and exceptional, and the general rule obtains that brackish water and *baisurái* are

[1] The average prices of wheat in 1860-61 was in August, 1860, 15 sers; September, 11¼; October, 11½; November, 12¾; December, 12¾; January, 1861, 11½; February, 11½; March, 12½; April, 13½; May, 15¾; June, 16½; and in July, 16¼ sers.

conterminous in their area. Although the people say that the brackish water has been always present, and that the weed has grown up only in the last quarter of a century, Mr. McConaghey is of opinion that *baisurái* has always been present, and that its further extension is not to be dreaded. In 1868-69, Mr. Wright gave much attention to the subject and suggested the first two theories, but did not come to any conclusion respecting which was the most worthy of adoption. He remarks "that the intelligent peasant adheres to the assertion that the water has all along been brackish, and that the weed has only made its appearance since the last 20 or 25 years." "Its presence," he adds, "must have been very limited at the last settlement, for it is not noticed by Mr. Edmonstone in his reports, whilst it now forms a feature that cannot be overlooked." He therefore argues that the growth of the weed is of late date, and most probably on account of the general co-existence of it with bitter water. On the other hand, he urges in favour of the first theory that in all the villages in which the weed is at present most prevalent, the quality of the water was recorded by the surveyor in 1839 as "sweet" and "good," whilst now it is almost invariably brackish. He, hence, suggests that its nature may have been changed within the last 30 years, most presumably by the weed, which undoubtedly extends its roots down to the spring level. These roots on being steeped in pure water quickly transform its character to that of the water found in the brackish wells.

Mr. McConaghey shows that the records of the survey are untrustworthy in this respect, for he found that the reports on individual villages made by Mr. Dick in 1846 establish beyond doubt the fact that the area covered by both water and weed was beyond doubt the same then as now, and from this argues that both are of old existence in this part of the district. Specimens of the weed and water were sent to Dr. Macnamara of Calcutta in 1871, who thus reported on them :—"Mr. McConaghey puts forward two theories as to the connection of the weed and bad water : first, that the weed spoils the water, and second, that the bad water supports the growth of the weed. The first theory may, I think, be altogether put aside : the weed could spoil the water only if portions of it were allowed to rot in the well. The fact that a piece of the plant placed in water quickly spoils it is no evidence for the truth of the theory in question ; many, in fact almost all, fresh succulent vegetable tissues would have a like effect. As regards the second theory, I am inclined to look upon the bad water and the plants as products of the soil ; both take from the soil ; neither add anything that is new to it. Then there is the fact mentioned by Mr. McConaghey that the plant does grow in the neighbourhood of sweet-water wells. But how are the sweet-water wells distinguished? A native's notions of the constitution of a water are very crude; probably sweet, salt, oily, and rank-bad waters only differ at most in the proportion in which the same dissolved matters are present in these so-called varieties.

Dr. Macnamara's opinion.

Probably the direction inquiry should take would be as to the nature of the soil in which the weed flourishes; but in the first instance inquiry would have to be made as to the limits of the growth of the weed, how far these limits may depend upon other than physical causes? And, again, as to whether any physical causes, apart from the nature of the soil, are present to such a degree that they might influence the habit of the plant. These and other points, which would doubtless suggest themselves to a scientific inquirer on the spot, would have to be settled before undertaking the laborious work of the chemical analysis of the soil of different parts of the neighbouring country, and of the plant itself. I do not think such an inquiry could be undertaken unless upon the spot, and the work involved in it would demand for at least two or three months the whole time of a good chemist."

Mr. McConaghey, with reference to this report, writes as follows:—

Mr. McConaghey's opinion.

"That the weed and water are connected with each other I am not prepared positively to dispute, but the more I think on the question, the more I am inclined to favour Dr. Macnamara's supposition that they are both products of the soil, both taking from it, and neither adding any thing that is new to it. The idea that the weed could possibly influence the spring water seems to me untenable; and that it can exist without bitter water is abundantly proved from its occurrence in some villages where the water is sweet, and from its luxuriant growth along canals and rajbahas. These exceptional instances militate with great force against the second theory, and are, in my opinion, sufficient to upset it. Of all the theories brought forward, Dr. Macnamara's is the most plausible, and the one which I would unhesitatingly adopt. In confirmation of it I give the two following examples. Immediately on a change of soil from *dúmat* to *bhúr* in these south-west villages, I have invariably remarked that the growth of *baisurái* suddenly disappears and the well water becomes sweet. Also in low-lying *tarái* land *baisurái* is not found, nor do the wells dug there furnish brackish water. Here also a change in soil affects both water and weed equally."

"The plant comes to maturity and flowers in May and June. It reaches a height of 18 or 20 inches, grows densely and luxuriantly, and clothes the then arid plains with a verdure not at all unpleasing to the eye. With the rains the leaves and stems wither and die away, but the roots, which extend down to the spring level, retain their vital power, and throw up shoots again in the spring, when the *rabi* crops begin to show above the surface of the ground. If the young *baisurái* plants are removed as they appear, the crops gain the ascendancy and their produce is not materially injured, but if weeding is not carefully attended to during the first month or two, they get choked up with *baisurái* and become stunted and sickly in consequence. Plants, such as *arhar*, castor-oil, and cotton, which throw their roots deeply into the soil, will not grow luxuriantly in land infested with this weed, but ordinary cereals, such as wheat and

barley, with roots extending only a few inches below the surface, thrive as well there as elsewhere, all other circumstances being equal."

Jungles.

The district is fairly wooded and there are some good groves of *shísham* and mango. In parganah Ghiror are the remains of the large *dhák* jungle which formerly ran in a belt ten *kos* wide through the whole of Etáwa, Mainpuri, Eta, Aligarh, and Bulandshahr. Portions of this jungle are leased to Baheliyas and others at about eight bighas for the rupee, for gathering gum. Incisions are made in the bark of the *dhák* in the cold weather, and in thirty-six hours the gum exudes and hardens. It is then scraped off by a *khúrpa*, and to clear it of fragments of bark and dirt it is beaten on a dry hard piece of ground with *mugris* or mallets, and then again on an *ugli* or round stone platform with *músals* or wooden pestles. The outturn per bígha is often as much as twenty sers during the season. The Baheliyas sell the gum to Baniyas at from Rs. 2 to Rs. 4 per maund, according to quality, and the latter retail the gum for indigo manufacture at from Rs. 4 to Rs. 6 per maund. Another jungle product is *gandar* or *ganra*, the high grass used for thatching, ropes, and mats, which often leases for from one to three rupees per bígha. The lower pointed leaves are known as *patal* and are used for thatching ; the leaves close to the stalk are called *múnj* and are used in rope-making ; the flower stalks without the *múnj* are called *sirki*, and with it are known as *senta*. The former is used for ceilings and, instead of a tarpaulin, for carts, and the latter is made into coils and placed on the rafters of houses to prevent clay from falling through.

Saltpetre.

Saltpetre, both crude and refined, is exported in considerable quantities. In the manufacture of crude saltpetre[1] there are two processes, the *jariya* or artificial heat process, and the *aliya* or solar-heat process. In both of these processes it is necessary to make the brine first, and for this purpose a shallow trough *(kariya)* is excavated in some mound or artificial eminence raised a few feet above the level of the surrounding country. The trough is usually from 18 inches to 2 feet broad, 7 to 10 feet long, and from 18 inches to 2 feet in depth. The bottom is lined with several rows of bricks, on which are laid twigs of cotton or stalks of *arhar*, and over these a layer of grass, so as to form a rough kind of filter, while the interstices left between the bricks allow the brine to flow. About twelve maunds of earth impregnated with saltpetre are then thrown in loosely and covered by about from fifty to sixty *gharas* of water for 8 to 12 hours, when it is allowed to run off into a reservoir *(kanda)*, and yields about 25 to 30 *gharas* of brine. In the *jariya* process the brine is then boiled for about six or seven hours in a bowl-shaped boiler of iron *(karáhi)* to crystallizing point. As soon as a drop of the liquid will solidify on a leaf, the fire is damped and the solution is removed to

Artificial heat process.

[1] From a note by Mr. C. M. Smith of the Customs Department.

earthen vessels known as *nánds*, where, on cooling, the crystals form and yield about one-half the weight of saltpetre. The liquor left in the *nánds* on the removal of the crude saltpetre is known as *tor*, and may be used for extracting alimentary salt, or be sprinkled again over the *kariya*. About four maunds of wood or five maunds of leaves are required as fuel for one operation, and the permission to gather and use the wood or leaves is usually included in each lease. The leases vary from Rs. 10 to Rs. 100, but the average for the circle, including the Etáwa and Mainpuri districts, is Rs. 16 to Rs. 18 per factory.

Solar-heat process.

The *aliya* process allows the brine to flow into a large, shallow vat of masonry known as a *kyári*. The vat is about six inches deep, and there are usually two or three in each factory, placed on different levels to allow of the brine flowing from one to the other until the saltpetre forms. This process occupies about two days in favourable weather, and can only be followed in the driest and hottest weather. The same quantity of saltpetre and twice the amount of alimentary salt is produced.

Refineries.

To refine the saltpetre some thirty *gharas* of water are boiled in a large iron vessel, and to this are added some five maunds of crude saltpetre, and the solution is allowed to boil for two hours. It is then drawn off into a large wooden trough or succession of troughs, and when the sediment falls to the bottom, the clear solution is drained off and allowed to cool. The operation takes from three to five days and gives about two maunds of refined saltpetre. The boiling is generally continued until five vats are filled, when the crystals are removed from the first vat, and the remaining *tor* or mother liquor is again worked up with four maunds of crude saltpetre and some water, so as to prevent the liquor from becoming too thick for crystallization. The alimentary salt produced pays duty at Rs. 3 per maund and sells for Rs. 4 per maund. The cost of manufacture varies in every parganah, as well as the cost of the lease of the right to remove nitrous earth. As a rule, a crude factory can yield fifteen sers of crude saltpetre a day, or about a maund every three days during the working season, worth Rs. 3-8-0. Against this must be charged wages of licensee and labourer for three days, at two annas a day, 12 annas; fuel, $7\frac{1}{2}$ annas; lease, 3 annas; hire of boiler, 3 annas, or Re. 1-9-6 per maund. For seven maunds of refined saltpetre valued at Rs. 47-4-0, or Rs. 6-12-0 per maund, the charges are for three labourers, 6 annas; fuel, Re. 1-4; hire of boiler, $1\frac{1}{4}$ annas; lease, 4 annas; and value of $9\frac{1}{4}$ maunds of crude saltpetre, Rs. 32-2-0, or a total of Rs. 35-1-3, leaving Rs. 12-2-9, profit on the operations, out of which the license, amounting to Rs. 50 per annum, must be paid.

Ras-galái.

Another refining process known as *ras-galái* is thus conducted. A certain quantity of crude brine is boiled to crystallizing point, and when incalescent, two or three maunds of raw material are added, and the boiling is continued for an hour longer. The solution is

then removed to the vats as before, and when the sediment has fallen to the bottom, the supernatant liquor is retransferred to the boiler, and mixed with a portion of the *tor* or mother-liquor, is again boiled for two hours. The salt then precipitates, and after its removal the solution is deposited in vats, and crystallization takes place. This process gives the superior saltpetre known as *ek bára*, and also a considerable quantity of good alimentary salt. There are several hundreds of crude factories, but only a few refineries, in the district. The *rasi* factories number about one hundred. Each refinery employs six to ten workmen: *khári* works, three labourers, and the license and crude saltpetre factories, two men. A crude factory with one boiler can turn out eleven maunds per mensem, or in the seven working months about 80 maunds of crude material, worth on an average about three rupees per maund.

There is no stone in the district, and when required it is brought from Agra.

Building materials.

Kunkur both for road-making, lime-burning, and in blocks for building, is abundant and of good quality. Block-kunkur costs for quarrying, one rupee per 100 cubic feet; for carriage, eight annas per 100 cubic feet per mile, and for dressing, two rupees for the same quantity. Bricks measuring 12″ × 6″ × 3,″ including *pila* bricks, cost Rs. 650 per lakh, and lime burned with cow-dung about Rs. 10 per 100 cubic feet. Fair masonry, whether with block kunkur or with bricks, can be executed for from Rs. 13 to Rs. 16 per 100 cubic feet. *Sál* timber, from Cawnpore, fetches Rs. 3-8 per cubic foot. Both *sili* (block) and *bichwa* kunkur can be stacked on the road at an average of Rs. 2-8 per 100 cubic feet. The former is not so hard as good *bichwa*, but with light traffic will endure longer and makes a smoother road. Metalling a road twelve feet wide with kunkur spread to nine inches and rammed down to six inches, costs, on an average, Rs. 1,188 per mile. The actual average expenditure for making and repairs of the principal roads has been as follows:—Grand Trunk road, construction, Rs. 3,063 per mile and repairs Rs. 120 per mile per annum; district metalled roads, Rs. 2,000 per mile for construction and Rs. 60 per mile for annual repairs; second-class roads, Rs. 360 per mile for construction and Rs. 10 per mile for maintenance; and unbridged and unraised roads, Rs. 53 per mile for construction and Rs. 5 per mile for the annual repairs.

PART III.

INHABITANTS OF THE DISTRICT.

THE enumeration of 1847 for this district is merely an estimate. The pro-

Population in 1847.

cess followed was counting every *darwáza* or entrance-door as the basis. Then ten villages were carefully selected in each parganah, and in these every individual, old and young, was counted. On the results of these inquiries were founded two separate averages

for the agricultural and non-agricultural classes, and these averages applied to all the houses in the parganah gave its total population. The result was very imperfect, and omitting the parganahs under the Deputy Collector of Patiáli now comprised in the Eta district,[1] may be noted as follows:—Out of a total population of 479,599 souls, 452,345 were Hindús, and of these 333,170 were agriculturists and 119,175 followed avocations unconnected with the cultivation of the soil; 27,254 were Musalmáns, and of these 7,730 were agriculturists and 19,524 were non-agriculturists; giving altogether an agricultural population of 340,900 souls, or 71 per cent. of the total population. The population was divided, according to castes, into those who were generally employed in agricultural pursuits and those not so employed. In the former class were properly included the Ahír, Aheriya, Bhangi, Brahman, Barhai, Chamár, Dhának, Ját, Káchhi, Kahár, Kirár, Lodha, Nau-Muslim, Nunera, and Rajpút castes. The latter class comprised the remainder of the population. The village returns are too imperfect for reproduction. A census taken by Mr. Raikes, in 1850, was a fairly complete enumeration and gives a total population of 566,085 souls.

Census of 1853.

The census of 1853 shows better results; much more care was bestowed upon it, and it gives the returns of an actual enumeration. The substance of the results may be given in the following form, again excluding the Eta parganahs[2]:—

Parganah.	*Hindús.*		*Musalmáns and others.*		*Total.*		Percentage of non-agriculturists.	Agricultural families.	Assessable area.	Number of acres to each family.	Population per square mile.
	Agriculturists.	Non-agriculturists.	Agriculturists.	Non-agriculturists.	Agriculturists.	Non-agriculturists.					
Mainpuri, ...	26,818	18,126	726	3,993	27,544	22,119	44	5,798	30,084	5·18	593
Sau, ...	29,116	5,971	245	426	29,361	6,397	18	6,076	30,923	5·08	309
Ghiror, ...	42,202	8,187	948	705	43,150	8,892	17	9,084	45,696	5·03	351
Kuráoli, ...	20,880	7,209	472	1,305	21,352	8,514	28	4,495	31,422	6·99	407
Bhongaon, ...	82,045	16,019	782	3,877	82,827	19,896	19	17,416	104,064	5·97	378
Bewar, ...	12,170	2,419	44	323	12,214	2,742	18	2,571	21,456	8·34	344
Kishni-Nabíganj.	29,235	8,887	417	999	29,652	9,886	25	6,242	34,945	5·59	382
Alipur Patti,	10,371	2,268	170	236	10,541	2,504	11	2,219	14,915	6·72	429
Karhal, ...	25,253	6,524	836	1,243	26,089	7,767	23	5,492	26,925	4·90	374
Mustafabad,	108,277	21,388	4,645	3,690	112,922	25,078	18	23,787	118,198	4·96	436
Shikohabad,	83,770	29,845	2,801	8,224	85,571	38,069	30	18,225	113,174	6·20	494
Total, ..	470,137	126,843	12,086	25,021	482,223	151,864	24	101,405	571,802	5·47	414

[1] Including these parganahs, the total population comprised 639,809 souls, of whom 599,989 were Hindús and 39,820 were Musalmáns. [2] Including the Eta parganahs, the population numbered 832,714 souls, of whom 781,081 were Hindús (619,659 agriculturists) and 51,633 were Musalmáns (20,093 agriculturists).

Including the Eta parganahs, the district percentage of agriculturists to the total population is recorded as 77 per cent., and fairly represented the actual proportion of the population dependent upon agriculture for their support. The same census shows five towns having more than 5,000 inhabitants—Bhongaon with 6,516; Karhal with 5,494; Akbarpur with 6,423; Padham with 5,549; Sonai with 6,049: and two possessing more than 10,000 inhabitants—Shikohabad with 11,909 and Mainpuri, including Muhkamganj, the jail and the military lines, with 20,921, giving a purely urban population of 62,861 souls. The entire population numbered 634,087 souls, of whom 596,980 were Hindús and 37,107 were Musalmáns, and giving an increase of 12 per cent. over Mr. Raikes' enumeration in 1850.

Census of 1865.

Taking first the classification into agriculturists and non-agriculturists, the census of 1865 shows a total population of 700,220 souls distributed as follows :—

Class.	Agricultural.					Non-agricultural.					Grand Total.
	Males.		*Females.*		Total.	*Males.*		*Females.*		Total.	
	Adults.	Boys.	Adults.	Girls.		Adults	Boys.	Adults	Girls.		
Hindús, ...	152,653	94,652	127,885	61,520	436,710	78,731	45,301	69,014	32,846	225,892	662,602
Musalmáns and others.	3,488	1,893	2,914	1,311	9,606	9,199	5,968	8,412	4,433	28,012	37,618
Total, ...	156,141	96,545	130,799	62,831	446,316	87,930	51,269	77,426	37,279	253,904	700,220

These figures exclude 67 Hindús and 21 Musalmáns employed on the railway and 58 Europeans and 11 Eurasians employed elsewhere. The total population gives 420 to the square mile. The changes already noted as having taken place in 1857-58 must be remembered in comparing the totals of 1865 with those of previous years. The number of inhabited villages is given at 1,352, of which 431 had less than 200 inhabitants; 454 had between 200 and 500; 319 had between 500 and 1,000; 114 had between 1,000 and 2,000, and 30 had between 2,000 and 5,000. The only towns containing more than 5,000 inhabitants were Karhal, Bhongaon, Muhammadabad, and Mainpuri. The difference in area between 1853 and 1865 amounts to a decrease of 226,412 acres, including the parganahs transferred to Eta. There was an increase of 100,182 acres due to errors of accounts (9,591 acres), transfers from Etáwa (83,607 acres), and transfers from Farukhabad (6,984 acres), and a decrease of 326,594 acres due to errors of account (14,659 acres), and transfers to Eta (3,11,935 acres): or omitting the transfers to Eta there has been a net increase in area of 85,523 acres. The agricultural population still shows 63·7 per cent. of the

total population, and the difference between it and 1853 is apparently due to a more strict classification. Both were careful enumerations, and the mutiny of 1857 and drought of 1860-61 may both be fairly charged with keeping the ratio of increase at a low figure.

Census of 1872.

The census of 1872 gives the number of inhabitants at 765,783 souls, or 452 to the square mile, and distributes them according to occupation as follows :—

Religion.	*Land-owners.*		*Agriculturists*		*Non-agriculturists*		*Total.*	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Hindús, ...	21,995	16,584	235,191	182,252	147,936	120,705	405,122	319,541
Muhammadans, ...	264	243	3,172	2,567	18,322	16,397	21,758	19,207
Christians, ...	1	1	...	...	74	79	75	80
Total, ...	22,260	16,828	238,363	184,819	166,332	137,181	426,955	338,828

These are the final figures of the census report, but the details give, under Christians, 129; Europeans, 7; Americans, 3; Eurasians, and 85 Native Christians, or a total of 224 souls, instead of 155 as given above.[1] The same report shows 3,750 villages or townships, giving an average of 2·2 villages to each square mile and 204 inhabitants to each village. The classification of these villages shows 2,559 with less than 200 inhabitants; 891 with between 200 and 500 inhabitants; 248 with between 500 and 1,000; 48 with from 1,000 to 3,000, and four above 5,000, *viz.*, Mainpuri, Shikohabad, Bhongaon, and Karhal. The following statement gives the parganah details of 1872 :—

Parganah.	Hindús.				Muhammadans and others not Hindu.				Total.	
	Up to 15 years.		*Adults.*		*Up to 15 years.*		*Adults.*			
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Mainpuri, ...	16,806	12,420	26,327	22,594	969	867	1,794	1,636	45,896	37,517
Kuráoli, ...	7,326	5,275	10,494	8,975	392	338	606	555	18,818	15,143
Mustafabad, ...	32,661	24,217	49,252	40,216	2,021	1,645	2,815	2,649	86,749	68,727
Shikohabad, ...	28,619	20,640	46,110	37,616	2,056	1,820	3,648	3,360	80,433	63,436
Barnáhal, ...	8,854	6,606	14,144	11,188	384	305	594	518	23,976	18,617
Karhal, ...	9,675	7,299	15,252	11,492	511	477	845	706	26,283	19,974
Alipur Patti, ...	3,236	25,48	4,744	4,206	118	67	162	155	8,260	6,976
Bewar, ...	3,925	2,784	6,041	4,679	120	96	230	165	10,316	7,724
Kishni-Nabiganj,	10,310	7,899	15,827	12,907	345	261	534	474	27,016	21,541
Bhongaon, ...	25,178	19,881	37,935	31,304	922	805	1,473	1,422	65,508	53,412
Ghiror, ...	12,891	9,582	19,515	15,213	521	382	773	584	33,700	25,761
Total, ...	159,481	119,151	245,641	200,390	8,359	7,063	13,474	12,224	426,955	338,828

[1] The general abstract gives a total population of 765,845 souls, and excluding the seven Americans this is correct with the details.

The number of Hindu males was 405,122, or 55·9 per cent. of the entire Hindu population; Hindu females number 319,541, or 44·1 per cent.; Musalmán and other males, 21,758, or 53·2 per cent. of the total Musalmán population, and Musalmán and other females, 19,207, or 46·8 per cent. The percentage of Hindús on the total population is 94·6, and of Musalmáns and others is 5·4, or one Musalmán to every nineteen Hindús. The percentage of males on the total population is 55·8, and of females is 44·2; the divisional percentage showing 54·6 for males and 45·4 for females. The district has changed its boundaries since 1850, but as nearly as can be estimated, the population has increased since then by 24 per cent.

Infirmities.

Statistics relating to infirmities were first collected in 1872. They show that in that year amongst the total population of the district there were 36 insane persons (9 females), or 0·4 per 10,000 of the population; 33 idiots (11 females), or 0·4 per 10,000 of the inhabitants of every creed and sex; 148 were deaf and dumb (46 females), or 1·9 per 10,000; 1,141 were blind (515 females), or 14·8 per 10,000 of the population; and there were 94 lepers (8 females), or 1·2 in every 10,000.

Ages.

Statistics of age were also recorded for the first time during 1872. The following table gives the numbers of Hindús and Musalmáns according to sex at different ages, with the percentage on the total population of the same religion. The columns referring to the total population include the inhabitants of all creeds, but preserve the sex distinction:—

Age.	*Hindús.*				*Musalmáns.*				*Total population.*			
	Males.	Percentage on total Hindús.	Females.	Percentage on total Hindús.	Males.	Percentage on total Musalmáns.	Females.	Percentage on total Musalmáns.	Males.	Percentage on total population.	Females.	Percentage on total population.
Up to 1 year, ...	17,566	4·3	15,721	4·9	917	4·2	841	4·3	18,493	4·3	16,567	4·8
Between 1 and 6,...	58,131	14·3	49,067	15·3	2,954	13·5	2,917	15·1	61,097	14·3	51,998	15·3
„ 6 „ 12,...	60,304	14·8	39,460	12·3	3,247	14·8	2,345	12·2	63,560	14·8	41,824	12·3
„ 12 „ 20,...	76,264	18·8	60,979	19·0	4,011	18·4	3,604	18·7	80,279	18·8	64,595	19·1
„ 20 „ 30,...	73,399	18·1	62,472	19·5	4,206	19·3	3,890	20·2	77,620	18·1	66,383	19·5
„ 30 „ 40,...	53,924	13·3	41,817	13·0	2,907	13·3	2,453	12·7	56,845	13·3	44,276	13·0
„ 40 „ 50,...	35,745	8·8	27,385	8·5	1,927	8·8	1,710	8·9	37,678	8·8	29,098	8·4
„ 50 „ 60,...	20,111	4·9	15,216	5·0	1,031	4·7	967	5·0	21,144	4·9	16,183	4·7
Above 60, ...	9,678	2·3	7,424	2·3	558	2·5	480	2·4	10,239	2·3	7,904	2·3

The proportion of Hindu males between 10 and 13 to the total population is 6·2; of Hindu females, 4·8; of Musalmán males, 6·1; and of Musalmán females, 4·7. Taking the ages between 10 and 20, the proportion of Hindu males to the total

population is 23·5 ; of Hindu females, 22·7 ; of Musalmán males, 23·3; and of Musalmán females, 22·3. Taking the quinquennial terms of age up to 15, *viz.*, 0 to 5, 5 to 10, and 10 to 15, the proportions of both sexes to the total population is 16·8, 12·0, and 9·5 per cent. respectively ; whilst taking the females only, the percentages are 17·8, 11·2, and 8·3 : in the first period slightly in excess of the males, and in the other two considerably below them.

Occupations.

The whole population was divided, for the purposes of the census of 1872, into six great classes, each of which had several subdivisions, and included all the male adults engaged in the occupations it represents. The first or professional class embraces all Government servants, soldiers, and persons following the learned professions, literature, the arts and sciences, and numbered 2,332 male adults (not less than fifteen years of age), amongst whom were included 965 purohits or family-priests, 580 pandits, 72 *baids* or physicians, 79 singers, &c. The second class numbered 24,557 members, and comprised all males engaged in domestic service as cooks, washermen, sweepers, water-carriers, and the like. The third class represents commerce, and numbered 12,661, amongst whom were all persons who buy or sell, keep or lend money and goods of various kinds, as money-lenders (1,244), shop-keepers (5,878), bankers (17), and all persons engaged in the conveyance of men, animals and goods, as pack-carriers, ekka-drivers, porters, &c. The fourth class includes persons possessing or working the land as proprietors (14,213), cultivators (148,904), ploughmen, gardeners, and nut-growers, and every one engaged about animals, as shepherds, graziers, &c.; they numbered 164,921 male adults. The fifth class, containing 30,418 members, includes all persons engaged in industrial occupations, the arts and mechanics, in the manufacture of textile fabrics and dress, or articles of food and drink, as well as dealers in animal, vegetable, and mineral substances. The sixth class contained 33,951 males, including labourers and others (29,448), persons of independent means (7), and persons supported by the community and of no specified occupation. Altogether there were 268,840 males classified by occupation in this district, and if we take the fourth class and add to it one-half the labourers, the population directly dependant upon agriculture amounts to 66 per cent. of the whole. Many of those, however, who are entered as pursuing industrial and mechanical occupations are more or less dependant upon the cultivation of the soil for their livelihood, and the agricultural population cannot fairly be set down at less than two-thirds of the whole. There are but four towns possessing a population exceeding 5,000 souls, and their total population amounts to only 43,091. In all these towns a portion of the inhabitants live by cultivation only, and Mainpuri and Shikohabad may be said to include the great bulk of the purely non-agricultural inhabitants. Taking the census returns as they stand, the agricultural population comprises 456,022

Hindús (198,836 females) and 6,246 Musalmáns (2,810 females), giving 59·5 per cent. of Hindu agriculturists on the total population and 0·8 per cent. of Musalmáns. Of the total number of all creeds, 39,088 are entered as land-owners (507 Musalmáns) and 423,182 as cultivators (5,739 Musalmáns). Each male agriculturist is estimated to have 2·82 persons dependant upon him and to hold 3·7 acres, so that, roughly speaking, he has four acres of land and three persons to support from it. In every parganah except the less favoured one of Bewar the number of persons to the cultivated square mile exceeds 700 and the district average is 805. Mainpuri is therefore fully populated, containing as it does four persons to every three acres under the plough, and the quantity and character of the culturable waste is not such as to leave much room for any great extension of cultivation, so that here as in other districts of the middle Duáb an organised system of emigration must sooner or later become a political and administrative necessity.

Castes in 1872.

Distributing the Hindu population, numbering 724,663 souls (319,541 females) amongst the four great classes, we have 67,072 Brahmans (29,044 females); 60,155 Rajpúts (24,894 females); 15,058 Baniyas (6,832 females); and the great mass of the people is included in the fourth class, which gave 582,378 souls, of whom 258,771 were females. Amongst the Brahmans, Kanaujiyas number 51,192 souls (21,975 females) and Gaurs only 482; the remainder comprises members of the Gujráti, Gautam, Jotishi, Kashmíri, Mahárást, Márwári, Sarasút, Sanádh, and Tilang sub-divisions, while 14,603 are entered as unspecified. Brahmans, as landholders, have increased their possessions from 14·03 per cent. of the total area at the last settlement to 18·12 per cent. at the present settlement. The chief of the Kanaujiyas, Chaudhri Jaichand of Bishangarh, in the Farukhabad district, is one of the most influential land-owners in this district. The Sanádhs are the descendants of the old Chaudhris of Dehli (Deoli), and are still owners of considerably property in parganahs Barnáhal and Bhongaon, and are yearly acquiring more. They have two divisions: the first comprises 16 *gotras*, of which the Sándil, Gautam, Vasisht, and Bháraddhvaj are the principal, and the second contains 3½ *gotras*. They came here with the Ráthors from sambhal to Khúr, and thence by Rámpur to Bhongaon. The Lahria Brahmans of Karhal, though not entered under that name in the census returns, are old residents of the district. They acknowledge Chaudhri Raghubír Singh of Karhal as their chief, and are hereditary owners of tappa Karhal, and are still in possession of about one-half of the present parganah. Some account of the Gaurs has been given under the Meerut district, and of the Kanaujiyas under Etáwa, and here it will be only necessary to notice the Sárasvat, Sárasút or Sarsútiya, Maithil, and Utkal divisions of the great Gaur tribe. The sub-divisions

Brahmans.

of the Sárasvat tribe are nine in number:—Báwanjáti Sárasvat, Ashtbans Sárasvat, Shatbans Sárasvat, Panjáját Sárasvat, Bárahi, Bhunjáhe, Kashmíri, Dogare, and Súradhvaj. The name is clearly derived from the tract of country once occupied by them and watered by the Sárasvati river in the Panjáb, to the west of Dehli. Though the river has now dried up, its course can be traced and has given rise to many legends. It is the same as the sacred stream which is supposed to unite with the Jumna and Ganges at Allahabad, and gives its importance to Tribeni, the scene of their junction and one of the holiest *prayágas* in India. The titles of the principal *gotras* of the Báwanjáti, or sub-division of 52 *gotras*, are the Angal, Súdan, Tehri, Bijara, Ránde, Merha, and Mustál. The *gotras* of the Ashtbans division are the Angirás, Parásur, Suvarniya, Kasyáp, Bháraddhvaj, and Gautam; of the Panjáját, are the Bhárgav, Vatsa, Gautam, Parásur, and Somastambh; and of the Bárahí, are the Upamanyu, Vasisht, Kishnátri, Garg, Kausik, Sándil, Monas, Angirás, Kasyáp, and Bháraddhvaj. Each of these *gotras* has a title such as Tiwári, Páthak, Máliye, Sárad, Nárad, Chitrkotiya, &c. The *bheds*, or divisions of the Maithil Brahmans, are the Maithil, Sárátri, Joga, and Chaugola. This tribe derives its name from Mithila, or Tirhút, and is found throughout the Benares division, and in small communities throughout the whole of the north-eastern districts. The principal *gotras* are the Suvarniya, Vatsa, Kasyáp, Sándil, Garg, Bháraddhvaj, Gautam, Parásur, Vyághrapadhiya, Jamadagni, and Kátiyáyana. The Nagwár clan of Maithils is of the Vatsa *gotra*, and bear the title of Thákur; similarly the Dadari clan is of the Suvarniya *gotra* and bears the title of Misr.

Sárasvat tribe.

Maithil tribe.

Of the Utkal tribe there are four divisions, the Dakshini Sreni, Tájpur Sreni, Punyári Sreni, and Utkal Sreni. These are Brahmans of Orissa, and scattered communities of them are found all over these provinces. They are less particular in the observances of the Pauránik ritual than the other divisions, and are less thought of as Brahmans. They form a comparatively unimportant section of the Brahmanical community in the north-west, and have removed here chiefly in recent times. Amongst the minor Brahmanical tribes mention must be made of the Mathúriyas of Mainpuri town, who came here with the Chauháns, and the Bháts and Bhadauris, the last of whom subsist by begging and are in low repute.

Utkal tribe.

The Mathúriya Chaubes say that their ancestors Kamalakar and Bikramajít were Chaudhris of Muttra in the time of Ala-ud-dín Ghori. They quarrelled with the Musalmán Kázi and killed him, and were obliged to fly the country. Kamalakar went to the south and Bikramajít to the east. The latter was pursued, and at Ráya, six miles from Muttra, a battle was fought in which Bikramajít's four sons were killed. The

Mathúriya Chaubes.

survivors continued their flight to Pharauli, in parganah Saháwar-Karsána, in the Eta district, which was then covered with jungle, and there the wife of one of the slain sons became a *sati*. Bikramajít crossed the Ganges, but again returned to where his daughter-in-law sacrificed herself; and early one morning went to sleep under a tree. After a time the sun became excessively hot, and to save Bikramajít from a sun-stroke, a *márs*iya snake came forth and spread its hood so as to protect his head. When Bikramajít awoke the snake was still there, and considering the circumstance auspicious, founded a village and called it Phannauli, since corrupted to Pharauli. The village is now a flourishing one, and has sent many colonies into other districts. Bikramajít's descendants added much to their property through service with the neighbouring Rajas and as traders. One of the Pharauli Chaubes was a mansabdár of 500 horse in Aurangzeb's reign, and for many years they have taken to arms as a profession. Many of them took service with the Chauhán Raja of Mainpuri, and are still an important element of the population in Mainpuri itself and other villages belonging to the Raja.

Rajpúts.

The census returns show 26,854 Chauhán Rajpúts, 7,538 members of the Kirár clan, 4,415 Bais, 2,598 Ráthors, 2,469 Gaharwárs, 2,173 Tomars, 1,925 Dhákaras, 1,596 Tanks, and 1,400 Bhadauriyas. These are the characteristic clans of the Thákur population. Amongst the remaining clans having less than one thousand members each, the following may be noticed:—Badgújar, Báchhal, Baghel, Bangar, Bhála Sultan, Chandel, Chandrabansi, Dikshit, Dor, Gahlot, Gautam, Jaiswár, Janghára, Jádubansi, Katehiriya, Kachhwáha, Nikumbh, Nirmal, Panwár, Parihár, Pundír, Raghubansi, Raikwár, Rána, Sikarwár, Surajbansi, Solankhi, Sombansi, Sengar, and Ujam.[1] The Kirárs are found in parganah Shikohabad, where they hold 35 villages, and in Mustafabad, where they have 3 villages. They claim descent from the Muttra Jádavas, and say that their ancestor Kunwar Pál took possession of Kirárwa (now Karera), where they settled and were named after it. Their genealogical tree begins with Vasudeva or Basdeo, and mentions Kunwar Pál or Karauli Pál and two of his near descendants, Chhatar Pál, who settled in Ukhrend, and Puran Pál, who occupied Chhatarauli about 1445 *san.* (1388 A.D.) Bhagwant Singh of Muhammadpur-Labhaua was the most noted member of this clan and attained to considerable distinction in the last century. There are two large Bais colonies, one of which owns 44 villages in Bewar, 4 in Kishni-Nabiganj, and a few in Bhongaon; and another in the north-east of Shikohabad, where they hold 15 villages, and in the south of

Kirárs.

Bais.

[1] For the Badgújars, see Gazetteer, II., 59; Bhála Sultán, *ibid*, 69; Chandel, *ibid*, I., 522; Dor, *ibid*, II., 84; III., 158; Gahlot, *ibid*, II., 394; Kachhwáha, *ibid*, IV., 277, and Pundír, *ibid*, II., 180.

Barnáhal, where they own 16 villages. They claim to be true Tilokchandi Bais who emigrated from Dundia khera in Baiswára, and occupied this portion of the country as early as the fifteenth century. Their principal *gotras* are the Bháraddhvaj and the Garg, the former of which has the greatest numbers. The Bewar Bais say that their ancestor, Zálim Singh, received in reward for services in Sirhind the whole of Bewar, then comprising some sixty villages. He was also known as Jalál Khán, and his family, now represented by Táli Singh of Rámpur, exercised considerable influence until the rise of the Bangash Nawábs of Farukhabad. Zálim Singh had three sons: Khushál Singh, Madan Singh, and Amar Singh. Khush l had two sons: Manohar and Lachman. Manohar was followed by Kamál and Kamál was succeeded by Abdatt. The last had three sons: Amán Singh, Khamán Singh, and Thaman Singh. Amán Singh had four sons: Sítal, Shiubaksh, Dirgpál, and Karan; and Karan had two sons, Rudr and Mangli, whilst Thaman Singh's sons were Antu and Táli; the latter now resides in Rámpur. Dehli or Deoli, the chief town of the Barnáhal colony, is mentioned by Yahya bin Ahmad as the scene of an expedition undertaken by Khizr Khán in 1420 A.D., who destroyed the village, then "the strongest place in the possession of the infidels." Ganga Singh of Deoli, whose property was confiscated for rebellion in 1857, is the acknowledged head of the Barnáhal colony. The origin of this colony is thus accounted for:—In the reign of Alamgír, Kunwar Sen of Baiswára took service with the Dehli emperor, and at that time Deoli was in the jurisdiction of the Chauhán Raja of Etáwa and was held by Ahírs. The Ahír leaders, Chánda and Bánda, appear to have made themselves obnoxious to the Chauhán governor, especially by building a great tower in Deoli, on the top of which they fired a great beacon whenever they found it necessary to summon their caste-fellows to arms. The Chauhán Raja saw this signal one evening and was so vexed that there should be such irreconcileable subjects in his district that he at once consulted with his *bhaiyád* as to how he should get rid of the Ahírs. His Ráni recommended the employment of her Bais kinsmen, then at Dehli, with the consent of the emperor, and accordingly messengers were despatched to Dehli. The emperor's permission was received and Kunwar Sen and his followers were invited to come to Mainpuri and displace the Ahírs. The Bais arrived in considerable force, and after several sharp engagements either killed or drove out the Ahírs, and in reward for their services received the land around Deoli. The Bais have always been noted for their turbulence and recusancy in the payment of the Government revenue, and it was probably from them or the Ahírs whom they displaced that Akbar met with the opposition in his expedition against Paraunkh, in parganah Bewar, which is noticed under the history of the district.

Ráthors.

The Ráthors are descended from an inferior branch of the Kanauj family known as the Dhír Sáh *sákha*, and formerly owned a *chaurasi* (or group of 84 villages) in Kuráoli, Bhongaon, Mainpuri, and the neighbouring parganahs of the Eta district. The Raja of Kuráoli is the head of the clan here, but acknowledges fealty to the chief of Rámpur, in the Eta district (see page 68). The title of Chaudhri is hereditary in this family, but in 1868 the present head was advanced to the dignity of Raja. The Tomars are scattered over the district and do not occur in compact bodies with definite historical associations. They say that they came from beyond the Chambal.

Dhákaras.

The Dhákara or Dhákra Rajpúts are chiefly found in parganahs Barnáhal, Mustafabad, and Kishni. Their possessions in the three last-named parganahs comprise only some six villages. "In the north-east of Karhal," write the settlement Officers, "they own nine-tenths of the small village of Nasírpur, and this insignificant estate is the only remnant of what tradition tells us was once a large property spreading over the south-east of the old parganah of Sauj. Indeed, in our own time the Dhákaras laid claim to this territory. In Shikohabad they have still a settlement of nine villages, of which Bhadán is by far the largest and most important, being the residence of the local chief, Thákur Arjun Singh. The Dhákaras seem to have come from Ajmer early in the sixteenth century. They gained a firm footing in that line of country now traversed by the East Indian Railway from Etáwa to Barhan in Jalesar. We find them notorious in the beginning of the eighteenth century for their lawless depredations, and we learn from the letters of Izad Baksh that in the neighbourhood of Agra they gave the imperial officers much trouble, and rendered the communications between that city and Etáwa insecure. Their chief stronghold then was Balampur, in the Chandwár parganah, whence they issued in bands and harassed the country far and wide up to the very walls of Agra. Their lawless conduct brought about its own punishment, for before the close of the century we find that they had greatly diminished in numbers, and that their possessions had dwindled down to a few scattered villages."

Tanks.

Of the Tanks they write that "they originally settled in a cluster of 12½ villages, called the '*sárhebárah gaon*,' around Kosma, in the Ghiror parganah, which up to the present day remains the chief seat of the clan. They now possess 16½ villages grouped round Kosma, most of them forming part of their original settlement. They say they are Jádubansis, and claim kinship with the Jádava princes of Jaisalmer and Karauli. In former times they were noted for their predatory habits, and even now the character of the heads of the clan is not above suspicion. During the reign of Akbar, the Kosma men, headed by the two sons of their

late chief, attacked and plundered some imperial stores passing through the district, and as a punishment for this daring robbery, one of the brothers was carried off to the capital and there compelled to embrace the Muhammadan faith. This accounts for the singular division even now existing of the Kosma family and property into two sections, 'Kosma Musalmin and Kosma Hinúd.' It is a curious fact that Jafar Khán, the head of the Muhammadan section, is, equally with Guláb Singh, the head of the Hindu branch, looked up to by the whole Tank community, and his joint headship is fully recognised by every member in all matters affecting the internal economy of the clan. The customs of the Muhammadan brotherhood still partake greatly of a Hindu character. At the ceremonies attendant on births, marriages, deaths, and at *panchâyats* amongst the Hindu brotherhood, Jafar Khán is always summoned and takes a prominent part."

Other Rajpút clans.

The Gaurs say that they came from Katehir, and that the daughter of one of their leaders married the son of the Raja, and the clan obtained thereby eight Ahír villages. The Ahírs, however, say that they took from the Gaurs five out of twelve villages originally belonging to Chirárs, and which had been appropriated by the Gaurs. Aisai Khás, the principal Gaur village, comprised twelve hamlets, divided into three *thoks* or *pattis*, *viz.*, Aisai Tikait patti, the *tíka* or principal *patti*; Aisai Mánjh patti, the middle *patti* and Aisai Pach patti, the last formed *patti*. The Bhadauriyas are chiefly met with in parganah Shikohabad, adjoining the country of Bhadáwar, and acknowledge the Ráo of Naugaon as the head of their clan. They hold the villages of Kalyánpur and Bhartar, in the Jumna *behár* opposite Batesar, free of revenue. The Báchhals are found in small numbers in Bhongaon and Bewar. The Raghubansis hold a part of the large village of Kalhor in parganah Ghiror, and portions of a few neighbouring estates. The Badgújars own Mai, on the Jumna, in Shikohabad, and three other villages, and the Gahlots are scattered overthe south and west of the district. The Raja of Awa Mísa, in the Agra district, is the principal landed proprietor of the Jádon clan. Kachhwáhas from across the Chambal hold 2¼ villages in parganah Mainpuri and shares in two villages in Alipur Patti. They say that they came here in consequence of a marriage with a member of the Chauhán family of Mainpuri, and the head of their clan resides at Deopura, close to the city. The Baghela Raja of Tirwa, in the Farukhabad district, owns villages in every parganah except Ghiror, Karhal, Kuráoli, and Mustafabad, and is connected with the Solankhi clan. The Katyás, Konts, Káthis, Matas, Kanhpuriyas, Karchulis, and Bhála Sultáns occur in small numbers in villages scattered all over the district.

Chauháns.

The Chauháns are the most important Thákur tribe in this and the neighbouring districts of Eta and Etáwa. In Mainpuri they number 26,854 souls, or 44·64 per cent. of the entire

Rajpút population; in Eta they number 14,918, or 28·6 per cent., and in Etáwa 10,984, or 25·8 per cent. Chauháns are also found in the following districts, but do not possess the same influence or reputation as their brethren in the middle Duáb :—

Saháranpur, ...	6,769	Bareilly, ...	9,950
Muzaffarnagar, ...	4,998	Sháhjahánpur, ...	8,555
Meerut, ...	17,207	Muttra, ...	4,442
Bulandshahr, ...	9,910	Agra, ...	11,691
Aligarh, ...	15,408	Farukhabad, ...	5,179
Bijnaur, ...	53,306	Jalaun, ...	4,741
Moradabad, ...	31,460	Cawnpore, ...	9,566
Budaun, ...	6,813		

The figures for the northern districts of the Meerut division and the adjacent districts of Rohilkhand are vitiated by the want of distinction between the Chauháns proper and a race also known as Chauháns or Khági Chauháns, who are somewhat similar to the Gújars in their character, practices, and origin. The Chauháns proper, though all derived from the same stock, trace their origin to two separate movements; the one immediately following the capture of Dehli by Muhammad Sám in 1193 A.D., and the other from Nímrána, some two centuries later. The colonies that settled in the middle Duáb all refer their origin to this latter movement, and from this circumstance assume a precedence over the other members of the same clan which appears to be generally acknowledged throughout these Provinces.

Origin of the fire-born tribes.

The Chauhán is one of the four great Agnikula or 'fire-born' tribes of the Rajpúts, and belongs to the solar line and the Bach *gotra*. The other Agnikulas are the Pramár, Parihár, and Chalukya or Solankhi, all belonging to the lunar line. The origin of these tribes was in this wise :—"In very early times, long anterior to the age of Vikramáditya, the Brahmans were persecuted by the demons, and notwithstanding the sanctity of mount Abu, their sacrifices were rendered impure and the gods were deprived of their proper share. The Brahmans changed the place of sacrifice,[1] but the demons raised storms which darkened the air and filled it with clouds of sand, showering ordure, blood, bones and flesh with every impurity on their rites," so that their efforts were all in vain. They persevered however, and rekindling the sacred fire, assembled around the Agnikund and prayed for aid to Mahádeo. Then "from the fire-fountain a figure issued forth, but he had not a warrior's mien. The Brahmans placed him as a guardian of the gate, and thence his name Prithi-ka-dwára (Prithihára, Parihára). A

[1] Tod's Rajasthan, I., 85; II., 407: Beames' Elliot, I, 62. Cunningham and local tradition are the principal authorities for this notice. The Mainpuri bards say that the sages Kasyap, Bháraddhvaj, Visvamitra and Vasisht made the great sacrifice and each in order are the patrons of the Parihár, Pramár, Solankhi, and Chauhán clans.

second issued forth, and being formed in the palm *(chalu)* of the hand was named Chalukya (or Solankhi). A third appeared and was named Pramára (the first striker). He had the blessing of the Rikhs, and with the others went against the demons, but they did not prevail. Again Vasishta, seated on the lotus, prepared incantations; again he called the gods to aid, and as he poured forth the libation a figure arose, lofty in stature, of elevated front, with hair like jet, eyes rolling, breast expanded, fierce, terrific, clad in armour, quiver filled, and bow in one hand and a brand in the other, quadriform *(chaturanga)*, whence his name Cháuhán (Cháhumán). Vasishta prayed that his hope might be at length fulfilled, so the Chauhán was despatched against the demons. Sákti-devi, on her lion, armed with the trident, descended and bestowed her blessing on the Chauhán, and as Asapurna or Kalka promised always to hear his prayer. He went against the demons, their leaders he slew. The rest fled, nor halted till they reached the depths of hell. Anhal slew the demons; the Brahmans were made happy, and of his race was Prithvirája." The geneaological tree of the Chauháns, according to Tod, gives thirty-nine princes from Anhal to Prithiráj.

The branches and *gotras*.

Tod enumerates twenty-four branches of the great Chauhán stock:—Chauhán, Hára, Khíchi, Sonigarra, Deora, Pabia, Sanchora, Goelwál, Bhadauriya, Nirbhán, Maláni, Purbiya, Súra, Madraicha, Sankraicha, Baráicha, Balaicha, Passaira, Chhachhaira, Rosia, Chánda, Nikumbha, Bháwar, and Bankat. Sir H. M. Elliot says that the Chauháns "have many sub-divisions, such as the Khíchi, Nárbán, Nikumb, Thún, Bhadauriya, Bachgoti, Rajkumár, Hára, Bilkhariya, Chiráiya, Bandhal-goti, &c. These are not all honoured with mention in the annals of Rajasthan, where, however, twenty-four *sákha* are enumerated, most of which are not at all known in our provinces." From a note given me by the Raja of Partábner I obtain the following list of *als* of the Chauhán stock as recognized in these Provinces. The origin of these *als* was in this wise. Lákhansi had twenty-seven wives, of whom four were chief, *viz.*,—

(1.) Chatrangdeo, Pamárin, the daughter of Hardúl, Raja of Dhára-nagar.
(2.) Har Kunwar, Tomarin, the daughter of Garmahr, Raja of Dehli.
(3.) Ditto, Unáonin, the daughter of Fathpál, Raja of Muttra.
(4.) Indar Kunwar, Baisnin, the daughter of Sálbáhan, Raja of Kherak.

These four wives had five sons, from whom the five first *als* were named, and the remaining twenty-three wives had nineteen sons, the founders of the remaining *als*. The following list gives the names of the sons, the *als* founded by them, and the places where they settled:—

Áls of the Chauháns.

Name of founder.	*Ál.*	Place where settled.
1. Bijairáj, ...	Bijai, ...	Girnár.
2. Báhaldeo, ...	...	...
3. Habamba, ...	Hára, ...	Búndi.
4. Kheráj, ...	Khíchi, ...	Gágraun.
5. Bhadr, ...	Bhadauriya, ...	Bhadáwar.
6. Rabdat, ...	Siyáhiya, ...	Riwári.
7. Khamán Rái, ...	Khera, ...	Khamyána.
8. Bhojráj, ...	Bhahu, ...	Chauhángarh.
9. Maharái, ...	Kamodari, ...	Mandáwar.
10. Chhachand, ...	Kanji, ...	Chaubára.
11. Deorai, ...	Deoraya, ...	Derrín.
12. Balab, ...	Kopla, ...	Kopalkot.
13. Narsingh, ...	Náhariya, ...	Partána.
14. Balráo, ...	Báli, ...	Chutána.
15. Begráj, ...	Bágora, Banáphar, ...	Garhnál.
16. Gangdeo, ...	Golbál, ...	Garhgál.
17. Garráj, ...	Gal, ...	Galakohar.
18. Shiuráj, ...	Burha, ...	Barmsar.
19. Jiuráj, ...	Chaleya, ...	Chaulána.
20. Padamsen, ...	Puya, ...	Pawána.
21. Aldeo, ...	Auel, ...	Chúgalpur.
22. Birjráj, ...	Dhandera, ...	Dhanderkhand.
23. Deoráj, ...	Deora, ...	Sarwahi.
24. Shiunangjú, ...	Shiunagara, ...	Chánaur.

The Partábner branch is derived from the first *ál*. The Raja of Partábner says that neither the Nikumbh, Bhargaiyan, nor the Bilkhariya clans belong to the Chauhán stock, and the result of local enquiries that I have made regarding this statement of Elliot's is as follows:—The Bhargaiyan Rajpúts of Fathbhánpur, in parganah Máhul of the Azámgarh district, belong to the Bháraddhvaj *gotra*, and say that they came from Bhargáon in the Basti district, and have no connection with the Chauháns. The Nikumbhs of Pardaha, in parganah Muhammadabad of the same district, are of the Vasisht *gotra*, and similarly deny having any connections with the Chauháns, though Elliot and others record these clans as branches. From enquiries made in Gorakhpur it would appear that the Háras of the 'Batus' sub-division, resident in Sakáru, Belwa, and

Biskohar, have no traditions regarding their origin which would connect them in any way with the Chauháns. Strangely enough, they say that their present name was given them by the Emperor of Dehli. There are no Nikumbhs now in Gorakhpur and only a few in Basti, and the Gorakhpur Bachgotis of the Batus sub-division are the same as those in Jaunpur. Both the Rajkumárs and Bachgotis of Jaunpur claim to be of the Chauhán stock. The local tradition regarding their origin is as follows:—There was a great *rishi*, by name Bach, who performed a great sacrifice *(yug)*, for which he was blessed by a son who had four arms, Chatarbhuj or Chahumán. He had two sons, Khoras Rái and Bariár Singh. Khoras Rái was the Raja of Chandrakona, in the east, and Bariár Singh ruled in Sambhal, in the Moradabad district, in the west. The latter had four sons—Asal, Ghughi, Ghatam, and Ráj. Of these, Asal succeeded his father, the two next emigrated, and the last established himself in Oudh, Jaunpur, Azamgarh, and Basti. After some time, Ráj invaded Sambhal, but a treaty was made by which he retained possession of the countries he had acquired by force of arms, and his clan became separate under the name of Rájkumár. The Rájkumárs intermarry with Bais, Kausiks, Kachhwáhas, Gargbansis, Chandels, and Raghubansis, and, like the Chauháns of Mainpuri, are much addicted to the practice of female infanticide. Indeed, it was amongst them that it was first discovered by Mr. Jonathan Duncan in 1796 A.D. Another story runs that, in order to save themselves after the capture of Dehli and the defeat of Prithiráj, the Jaunpur branch denied that they were Chauháns, and called themselves Rájkumárs. They eat and drink with Chauháns, but do not intermarry with them. The Jaunpur Rajwárs of the Bach *gotra* also claim descent from the branch of the Chauháns that settled in Sambhal, and say that Ghatam was their ancestor. The Nikumbhs of Jaunpur, like those of Azamgarh, are of the Vasisht *gotra* and claim no connection with the Chauháns; they intermarry with Chandels, Gahlots, and Pawárs. The Bachgotis of Jaunpur claim descent from Asal, the head of the Sambhal branch of the Chauháns. In Karákat parganah alone of the whole Benares division is there any tradition connecting the Nikumbhs with the Chauháns. There it is said that the Nikumbhs were Chauháns whose ancestor married a woman of the aboriginal tribes, and so committed a bad act, '*ni-kam*,' and hence the name. In the present unsatisfactory state of caste-lore in these provinces, all that can be said is that the Chauhán settlements of the middle Duáb must be taken to be a movement entirely separate from the general dispersion of the Chauhán followers of Prithiráj immediately on his defeat at Dehli, and the colonies planted by the tribes connected with his clan previous to the Musalmán invasion.

Prithiráj and his descendants.

Elliot refers to the controversy regarding the modern origin of the race which Tod identifies with the Takshaks, a Skythian tribe, but this question is beyond the scope of this brief

notice. Dehli was conquered from the Tomar, Anang Pál, III., by Vísala Deva, a Chauhán prince, about the middle of the twelfth century. "But although Vísala thus became the actual lord of Dehli, it is almost certain[1] that Anang Pál was left in possession of his ancient kingdom as a tributary of the Chauhán, while Someswara, the son of Vísala, received Anang Pál's daughter in marriage. The issue of this union, the famous Prithiráj or Rái Pithora, became the adopted son of the Tomar king and was formally acknowledged as heir to the throne of Dehli." In the genealogical lists are found the names of Cháhara Deva and Nága Deva (or Jaga Deva) between Someswara and Prithiráj, and Cunningham makes them tributary Rajas of Dehli under Prithiráj as lord paramount. Tod makes Cháhara Deva, brother of Prithiráj, and Nága Deva may have been another relative. Vijayaráj, son of Cháharadeo, succeeded Prithiráj by adoption; from him came Lákhansi, who, according to Tod, had twenty-one sons, seven of whom were legitimate, the others illegitimate. From Lákhan Singh or Lákhansi there were twenty-nine generations to Bijai Singh, the chieftain of Nímrána in Elliot's time. According to Elliot, it was Sangat, son of Lákhansi that had the twenty-one sons. "Of these, the youngest succeeded to the throne in consequence of an agreement to that effect made by Sangat in his old age, when he married a bride of the Tuár clan and of the house of Jíla Pátan. The issue of this marriage was Láh and Laure. Láh became Ráo of Mandáwar and is now reckoned the head of the clan. Laure became Raja of Nímrána and receives investiture from the Ráo, who marks his superiority by fixing on the *tilak* with his great toe instead of his hand: hence the saying quoted by Elliot[2]:—

> "*Láh Mandáwar baithiyo áthon mangalwár,*
> *Jo jo bairí sanchare, so so gire már.*"
>
> "Dwell ever, great Láh, at Mandáwar as head,
> Whoever attacks thee, let him fall dead."

From the sons of Lákhansi or Sangat, whichever of the two it may be, came the great houses that overspread the entire Duáb. The Chauháns who accompanied Prithiráj himself to Dehli also founded many colonies who remained in possession during the Musalmán occupation. Many of them embraced Islám to save their lands, while those who were powerful enough turned out the Meos or any other tribe that were too weak to oppose them, and thus provided for themselves. The Chauháns of Khair, in the Aligarh district, claim descent from one of Raja Sangat's sons. To the north of Saháranpur they have become Musalmáns, and say they are a portion of the original colonies planted by Prithiráj, but in the middle Duáb they all declare that they have come from Nímrána, and hold themselves aloof from other Chauháns, as being lineal representatives of the royal line.

[1] Cunningham, I., 156. [2] I., 65.

The following list from three different sources gives the descent of the Mainpuri branch, with the particulars as given by each compiler:—

Mainpuri list.

A.	Y.	M.	D.	B.	C.	San.	Years.
Prithiráj,	11	6	5				
Bijairáj,	30	3	7				
Lákhan Deo,	26	1	10				
Sákat (Sangat?) Deo,	25	5	0				
Deo Bramh,	40	0	0		Deo Bramh,	1332	40
Udai Bramh,	9	0	0		Udai Bramh,	1372	9
Ranbhírbhán,	39	0	0		Ranbhírbhán,	1381	39
Partáp Rudr,	28	0	0	Partáp Rudr.	Partáp Rudr,	1420	28
Har Deo,	15	0	0	Narsingh Deo.	Narsingh Deo,	1448	15
Dhaner Singh,	24	0	0	Dhír Singh.	Dhír Sáh,	1463	24
Prithi Singh,	5	0	0	Hari Singh.	Hari Singh,	1487	5
Kharag Sen,	48	0	0	Kharag Singh.	Kharag Singh,	1492	48
Bháu Singh,	33	0	0	Bhar Singh.	Bháu Singh,	1540	33
Deo Rái,	10	0	0	Deo Rái.	Deo Rái,	1573	10
				Dil Naráyan.			
Dharmangad Singh,	22	0	0	Dharmangad.	Dharmangad,	1583	22
Jagat Singh,	51	0	0	Jagat Man.	Jagat Man,	1605	51
Mádho Singh,	29	0	0	Dalpat Singh.	Badat Singh,	1656	29
				Mádho Singh.			
Harchand Singh,	26	0	0	Harchand.	Harbans Chand,	1685	26
Udait Singh,	33	0	0	Udait Singh.	Udait Singh,	1711	33
Shib Singh,	21	0	0	Shib Singh.	Shib Singh,	1744	21
Dhalíp Singh,	18	0	0	Dhalíp Singh.	Dhalíp Singh,	1765	18
Jaswant Singh,	31	0	0	Jaswant Singh.	Jaswant Singh,	1783	31
Sultán Singh,	14	0	0		Sultán Singh,	1814	37
Dalíl Singh.				Dalíl Singh.	Dalíl Singh,	1851	35
Ganga Singh.				Ganga Singh.	Ganga Singh,	1886	20
Narpat Singh.				Narpat Singh.	Narpat Singh,	1906	2
Tej Singh.				Tej Singh.	Tej Singh,	1908	7
Bhawáni Singh.				Bhawáni Singh.	Bhawáni Singh,	1915	11
Rám Partáp Singh.				Rám Partáp Singh.	Rám Partáp Singh,	1929	...

The Prithiráj of the first list (A.) is the celebrated Chauhán ruler of Dehli who was deposed in 1193 A.D. The Musalmán historians say that he perished at the battle of the Kaggar, or shortly afterwards, but the bard Chand represents him as dying in prison at Ghazni, and on the capture of Ghazni by the British, several Chauhán sepoys sought out and professed to find the *chhatri* or monument of their great ancestor within the old fort. Under Eta, I have noticed the local story of the Rajor Chauháns, who make Damascus the scene of Prithiráj's captivity. The Mainpuri local list makes him 69th in descent from one Raja Jag Datt, who reigned over one hundred years. Then come four princes who each reigned over sixty years; the sixth, Raja Baran Deo, fought in the west; the eighth, Parasurám, subdued the east and was succeeded by Anúp Dhán, who founded Pradhángarh. Sri Bijai Sen, the twenty-first from Jag Datt, fell in battle; Man Madan Pál, the thirty-fifth, subdued the Jádavas of Muttra and founded Madangarh; Jai Rám, the forty-first, became a *chakravartti* Raja; Ḳailás Deo succeeded him and built Chandrikagarh to the south in *san.* 420 (363 A.D.); his grandson, Man Narsingh Deo, conquered Tilanga and founded Ghálibgarh. Mánik Deo, the forty-eighth, wrested Gujarát from the Solankhis and founded Sámbhar in *san.* 596; Bijai Ráj founded

Nímrána. We know that Prithiráj was taken prisoner in 1193 A.D., and if we add to that date the sum of the reigns to the accession of Partáp Rudr, or 169¾ years, we get the date 1363 A.D., and the third list also gives the date 1420 S., or 1363 A.D. This Partáp Rudr can be no other than the Rái Partáp who, in the reign of Bahlol Lodi (1450 to 1488 A.D.), was the chief zamíndár in Mainpuri, and held Bhongaon, Patiáli, and Kampil.[1] Rái Partáp was alive in 1483 A.D., and was already powerful chief in 1450 A.D., which would give him a rule lasting for over 33 years against the 28 years of the list. The mention of Narsingh Deo as the son of Rái Partáp, both in the lists and in the chronicles, leaves no doubt that the same person is intended. It is possible, however, that "Rái Partáp" may be used by the Musalmán writers as the title of the ruler of Bhongaon for the time being, from the name of the best known chief of the family. Narsingh Deo was assassinated by Daryá Khán Lodi about 1454 A.D., and if he had, as the lists show, ruled for fifteen years, his accession would have taken place in 1439 A.D., and that of his father in 1411 A.D., and that of his grand-father, Ranbhírbhán, in 1372 A.D., still leaving a discrepancy of 48 years between the local chronicles and the Persian histories.

Mainpuri Chauhans.

Ranbírbhán, under the name Bír Bahán, was mukaddam of Bhongaon in 1390, and is the first of the house who is mentioned by the Musalmán historians. According to local tradition, it was Deo Brahm, grand-father of Ranbírbhán, who led the first colony[2] into these parts, and settled in a village about a mile to the east of Bhongaon. This village was afterwards enlarged and protected by a fort during the rule of Partáp Rudr, and is still known as Partáppur. Jagat Singh or Jagatman, the eighth in descent from Partáp Rudr, removed to Muhábatpur or Jagatnagar, which now forms the western suburb of Bhongaon. Another story runs that Partáp was the first immigrant, and that he received half an anna in the rupee, known as a *taka*, on all the collections, and that this gave him an income of Rs. 6,000 a year. He founded Partábpur, which remained the head-quarters of the family until the time of Dharmangad. All accounts agree that after Partáb, the next great chief was Jagatman. The Bhongaon Káyaths, Chaudhri Dhyán Dás and his brother, the kánúngo of the parganah, obtained for Jagatman the transfer of a number of villages held by Chirárs and Mewátis, who had long been a source of anxiety to the local governors, from their lawless habits and their continued refusal to pay up the revenue. The Chirárs refused to give possession of their villages, and Jagatman applied to the Káyaths for assistance. The Chauháns and the Káyaths joined their forces and attacked the Chirárs, who had assembled with their wives and children to worship Gobardhani Devi at Jamaura, and

[1] See *postea* under *History*. [2] Udai Bahm by the Eta and Etáwa tradition.

slaughtered them without distinction of age or sex. This occurred on the first of Chait *(pariwa badi Chait)*. Another story runs that Jagatman found great difficulty in managing the villages occupied by the Chirárs, and one day walking out towards Bhongaon saw a fight between a sheep and a wolf on an old *khera* near Bhongaon, in which the sheep was victorious. After consulting the astrologers he built Jagatnagar on the *khera*, and taking counsel with the Káyaths how to increase his power and possessions, it was agreed upon that the latter should by stratagem expel the Chirárs and receive half their villages in reward. The Chirárs were invited to a feast, and the combined Chauhán and Káyath forces attacked them, when they had well drunk, and slaughtered all the males: they then secured all the pregnant women and the children, and barbarously murdered them also in cold blood. Hence the name *chughal-már*, or tale-bearer, given to the Bhongaon Káyaths to the present day. There can be no doubt but that the Chauháns greatly added to their possessions in the time of Jagatman by the destruction of the Chirárs, and that they were supported in this proceeding by the authorities of the time. There were 565 villages, one-half of which came to the Chauháns and one-half to the Chaudhris; the odd village of Jamaura, the scene of the murder, was equally divided between them, and here to the present day Káyaths own one-half and the Raja owns one-half.

Mainpuri founded.

Jagatman retired from Jagatnagar to Asauli, where he built another fort, and subsequently occupied Mainpuri, and assumed the title of Raja, which had never before been borne by his family. A city soon sprung up under the protection of the fort, and Chaubes flocked to it from Muttra, Káyaths from Bhongaon, Saraugis from Karímganj and Kuráoli, Mális, Mewátis, and the usual urban population. "No historical facts worthy of notice are recorded of the family till the time of Dalíp Singh, the fifth in descent from Jagatman, who in an encounter with Bhuri Khán, an officer of the Farukhabad Nawáb, was defeated, taken prisoner, and slain. His widows, on hearing of his disaster and death, committed *sati*, which act of self-sacrifice is commemorated to the present day by yearly rites performed in a monumental building erected to perpetuate the memory of the dead. Jaswant Singh, successor to Dalíp Singh, seems to have revived the prestige of the family, for we find him in 1749 A.D. busy in extending the city and founding Muhkamganj, now the most populous and commercial quarter of the town. The name 'Muhkamganj' was given in honour of his childless brother, Muhkam Singh. With Sultán Singh, Jaswant Singh's successor, the direct line of descent was broken, for he died childless, and a collateral relative, Dalel Singh, was summoned from Angotha, in the Mainpuri parganah, to assume the headship of the clan. He was the reigning Raja at the accession of British rule, and dying in 1829, was succeeded by Raja Ganga Singh. During the life-time of Raja Ganga Singh a complete

change came over the fortunes of the house. A protracted inquiry during the progress of settlement operations made by Mr. Edmonstone resulted in the Raja being stripped of the management of upwards of 200 villages, which had from old time been regarded as part of the territorial possessions of the family. The compensation given him in recognition of his talukadári rights was a fixed percentage on the assets of each village. In 1849, on the death of Ganga Singh, Narpat Singh succeeded to the headship of the clan. After a brief tenure of two years he also died. A dispute arose respecting the right of succession which was eventually decided in favour of Tej Singh, to the exclusion of his uncle, Bhawáni Singh, who appealed to the Privy Council from the order of exclusion. Whilst the appeal was pending the mutiny broke out. Tej Sing rebelled, the *ráj* was confiscated by Government, and ultimately bestowed on Bhawáni Singh, whose son, Rája Ram Partáp Singh, is the present incumbent."

The Eta traditions.

Turning to the great Chauhán house of Rajor in the Eta district, we have a separate set of traditions which may throw some light on the Chauhán history. According to an account furnished me by the Raja of Rajor, Prithiráj, grandson of Dattak Deo, was succeeded in 514 H. (1120 A.D.) by Ríni or Rabi Mal, who reigned 14 years 5 months and 7 days and was succeeded by

	Y.	M.	D.
Durjan, son of Ríni Mal,	... 11	4	14
Udai Mal, son of above,	... 13	7	2
Jai Mal or Jodh Mal, son of above,	... 36	0	27

Sákha Deo or Rái Pithora, Raja of Hansi, (killed by Kutb-ud-din, 602H. = 1205 A.D.).
Khandi Ráo, co-Raja, (killed 602H. = 1205 A.D.).

Bhojráj, son of above, went to Nímrána.
Bijairáj.
Awadh Ran Deo.

Lákhan Singh.
Sangat Deo had two wives and twenty-one sons.

Brahm Deo.
Sudhram Deo.
Ráo Chandrasen, founder of Chandwár.

From the chief wife of Sangat Deo came Dhíraráj, and from the second wife came Láhají, Punarjí, and others. Disputes arose between the children of the two wives: Láh or Láhají remained at Nímrána and Dhíraráj emigrated to Bilrám, in the Eta district. Two younger brothers of Dhíraráj went to Kumaun, and one of these afterwards became Raja of Srinagar in Garhwál; one went to Dátaktoli; three went to Nepál, where they founded the principalities of Tanham, Saliyána, and Palpathal; four went to Panjawára; two to the Kálapahár, where they founded the chieftainries of Sukkar and Sukkari,

elsewhere called Sonkra and Sonkri; one, Sahesh Malji, went to Barár, one to Naichanak, one became Ráo of Nada, one became Ráo of Burara, and six died. Elliot gives a somewhat similar account of the dispersion of the elder sons of Sangat. He writes:—"Two are said to have established principalities in the hills, one of which is now represented by the influential lords of Jamu; two went to Sonkra Sonkri; one went to Khair; five to Pachwára; from one the Shiurám Játs are descended; from another the Khoro Ahírs, and from another, it is said, the vagabond Bhauriyas (see MUZAFFARNAGAR DISTRICT). Sahesh Mal and Harsaran remained in the neighbourhood of Nímrána. Bígha Raja, the grandson of the former, established the name of Bíghoto, the latter that of Dhundhoti. The country of the descendants of Láh is known as Ráth. All the Chauháns of this neighbourhood are known by the name of Alanot (Anhalot)." The initial date given by the Raja for Prithiráj's decease, presuming that the great Chauhán of Dehli is intended, is so incorrect that no reliance can be placed upon his chronology.

Eta account of the origin of the Chauhán chieftainries.

Dhiraráj accompanied by Jaichand and Gorákh Rao[1], occupied the country around Bilrám. "Tughlik Sháh, son of Fath Khán and grandson of Fíroz Sháh, destroyed Chandwár, on which Raja Samant Sen, the son of Raja Chandra Sen, went to Chandrakot." Tughlik Sháh reigned from September, 1388, to February, 1389, but no mention is made of any expedition towards Chandwár.[2] It would, however, appear that the Hindús of the Duáb espoused the cause of Sultán Muhammad, who made Jalesar his head-quarters, and after the battle of Kundali (1389 A.D.), in which Abubakr was victorious, they may have received some punishment at the hand of the conqueror. Dhiraráj was succeeded in Bilrám by Káshiráj, whose son was Indurráj, and his son was Bikrama Deo. Sákit Deo, son of Bikrama Deo, founded Sakít, and having driven out the Dor Rajpúts, took Rajor from the Brahmans and built a fort there also. Bálbír, son of Abhi Ráo, grandson of Súrang Ráo, the son of Gorakh Ráo, left for Etáwa and settled in Partábner, according to the Rajor tradition, and the descendants of Jaichand went to Márahra. To continue the descent of the main line, Sákit Deo was succeeded by Benipál, who was followed by Bhupál Deo. The last had two sons: Yaháni Sahái, from whom the present house of Rajor is descended, and Udai Parm or Udai Brahm, who went to Bhongaon and became Raja of Mainpuri. Another tradition makes the Eta Chauháns come to Bilrám through Sambhal, in the Moradabad district, and that Prithiráj had seven sons, three of whom devoted themselves to a religious life, and the remaining four—Asal, Ghúghe, Ghátam, and Ráj—settled in Sambhal. This account is similar to that given by the Jaunpur Rájkumárs, and to one given by Sarfaráz Khán, who was formerly

[1] The genealogy of Gorakh Ráo is given *antea*, p. 62 [2] Elliot, V., 40.

a Rájkumár, but with his family was converted to Islám, and now bears the *quasi* caste-affix of Khánzádah. The Jaunpur tradition is, however, improved upon in some places in Eta, and the fate of the seven sons of Prithiráj is thus detailed :—Sákat Deo founded Bilrám, a second went to Partápner, a third to Bhongaon, a fourth to Rápri-Chand, a fifth to Sumera Bais, a sixth to Khair-Chandaus in the Aligarh district, and the seventh, Tarsanpál, was the ancestor of Bilrám Singh, the founder of Bilrám and of the Musalmán Chauháns of Bilrám. The most that can be gathered from these contradictory statements is the general acknowledgment they contain of a community of origin between the Rohilkhand and Duáb Chauháns, and the very indistinct character of the memories that survive regarding the history of individual houses, and which only by great concession can be said to contain even the germs of anything deserving the name of history. The Rajor and other branches of the Chauhán family settled in Eta are noticed in the account of the leading families of that district. According to the account of the origin of the Bhongaon and Etáwa branches of the Chauhán stock, as given by the Raja of Rajor, Udai Bramh, grand-father of Partáp Rudr, would be eighth in descent from Sangat Deo and eighteenth from Prithiráj ; and by placing the emigration of Udai Brahm about the middle of the fourteenth century, we have eighteen generations for 150 years by the Eta chronicles, a number more than sufficient to supply the gap already noticed.

Etáwa traditions.

I next come to the Etáwa traditions. These begin with Raja Mánik Rái, who ruled in Girnár, and thence extending his possessions to Amráoti, finally settled in Sámbhar. His family remained in Sámbhar for 29 generations, and his successors were as follows :—

2. Sákand.	12. Prithiráj,	22. Mal Singh.
3. Budhráj.	13. Hardeo.	23. Kírat Singh.
4. Kabbás.	14. Karan Singh.	24. Syám Singh.
5. Bichhatar.	15. Júlkaran.	25. Bijai Singh.
6. Goel.	16. Ahibaran.	26. Chandra Deo.
7. Bach.	17. Nabrang.	27. Chachak Deo.
8. Prithiráj.	18. Nardeo.	28. Bír Singh.
9. Partáb Singh.	19. Básdeo.	29. Bal Singh.
10. Nar Singh.	20. Mánik Deo.	30. Ajaipál.
11. Mánik Deo.	21. Maliyagír.	31. Básdeo.

Of Prithiráj (No. 12) it is said that he extended his dominions towards the Dákhin, and of Básdeo (No. 19) that he founded the city of Jalaun near Sámbhar. Mánik Deo (No. 20) was a devout worshipper of the goddess Devi, and in reward obtained possession of the salt mines at Sámbhar. Ajaipál (No. 30) removed the seat of government to Ajmer, which he called after his own name. He is noted in Chauhán annals for the great tank that he built in Ajmer, and for the great extent of his dominion, from Ajmer to Kumaon. He was succeeded by his son Básdeo, and he by Prithiráj, whose son Anangpál still further increased the Chauhán territory and built the fort of Tárágarh. Then came Anrúd Pál, Gadu

Pál, Kandu Pál, Bhairon Pál, Amr Gang, and Somesar Deo, whose son was the great Prithiráj, the conqueror of Dhanpál, the Já lon Raja of Samad Sikhar, of Parmál the Chandel Raja of Mahoba, and of Jaichand, the Ráthor Raja of Kanauj. Local tradition is precise in its account of the great hero. He was born[1] on the 13th, of the dark half of Kuár in 1115 *sanvat* (=1058A.D.) He married Sánjukata, the daughter of the Ráthor chief, and six times defeated attempts made by the Tomar leaders, Gauri Lál and Sitári Lál, to recover Dehli. In the seventh attack, the Tomars, aided by the Musalmáns, defeated Prithiráj, who died in 1154 *san.* Karan Singh, a son of Prithiráj, went to Indúl and built a fort there and was succeeded by Hamír Singh, the founder of Rantanbhor in 1204 *san.* He was followed by Udham Ráo, who built the fort of Manrín Maráwar. This prince had six wives, and by them eighteen sons. Chief amongst these, says the Partápner chronicler, was Sumer Sáh, and so great was his fame that the Dehli emperor gave him permission to expel the Meos from what now constitutes the districts of Cawnpore, Etáwa, Mainpuri, Eta, and Farukhabad.

Sumer Sáh was successful and altogether annexed or founded 1,162 villages. In 1253 *san.* he settled in Etáwa, and three years afterwards built the fort. He brought with him a great number of his friends and relations, and amongst them was his younger brother, Brahm Deo, who had two sons: Deo Brahm, the founder of the Rajor family, and Rudr Partáp, the founder of the Bhongaon family. Another brother, Ajairájchand, settled in Chandaus, afterwards called Chandwár, and others of his brethren proceeded to Nepál, Orissa, and other countries. He was succeeded by his son Jai Singh, and regarding him and his successors, whatever information I have been able to collect is given under the Etáwa district. Each house makes the other a younger branch, but from all these stories it may safely be gathered that the Chauháns occupied the middle Duáb in force towards the close of the fourteenth century. In the first place, the local genealogy must be corrected by adding to the date given for the death of Prithiráj (1154=1097 A.D.) the difference between it and the real date (1193 A.D.); or 96 years; and allowance must also be made for the generations between Prithiráj and Lákhansi omitted in the genealogy, and by this means we arrive at the middle of the fourteenth century for Sumer Sáh, who was either a son or grandson of Sákat Deo, and may be identified with the Rái Sarwar who lived from 1392 to 1421. Ranbírbhán, father of Partáb Rudr, and great-grandson of Sákat Deo, was alive at Bhongaon in 1392 and had a reign of 40 years; and Bir Singh Deo, the Tomar Rái of Gwaliar, who was a cotemporary and friend of the Chauháns

Sumer Sáh.

[1] I give the story exactly as related to me by the bard of the Partábner family, but it is clear that these dates can in no way be relied upon. Prithiraj died, as already noted, in 1193 A.D.

and Ráthors of the middle Duáb, lived from 1375 to 1400 A.D. From all these facts it may be safely gathered that the Chauháns occupied the portion of the Eta, Etáwa, and Mainpuri districts now held by them early in the fourteenth century, and that the Chauhán chieftainries of Chandwár, Mainpuri, Rajor, and Partábner could not have been firmly established much earlier than the middle of that century, but towards the end they were the acknowledged rulers of the land and long remained independent.

Baniyas.

The greater portion of the Baniyas (7,433) belong to the Jaina sect, some account of whom has been given under the Muzaffarnagar district. The principal divisions are the Agarwál (2,503), Máhur (1,328), and Ajúdhiyabásis (1,263). Other divisions, represented in this district are the Bárahsaini, Bohra, Bandarwár, Dhusar, Dasa, Ghoi, Khandelwál, Maheshwári, Márwári, Awadhiya, Pallewál, Parwál, and Rastaugi. The Agarwáls are of the Jaina sect. The Bohras, as elsewhere explained, are Pallewál Brahmans who have devoted themselves to trade and usury. They came here from Márwár, and now possess several villages. Lohiya Saraugis are numerous in Mainpuri itself. The Rastaugís have three divisions, none of which have *hukka páni* with the others: the Amethiya, Indrapatiya, and Mauhariya. The Bárahsainis come from Agroha, the home of the Agarwáls. Altogether the Baniya community is smaller and of less importance in this district than in most others of these provinces.

Other castes.

The great bulk of the population is comprised amongst "the other castes" of the census returns, and the following list shows their names in alphabetical order and their numbers: —

Ahír,	...	123,358	Ját,	...	1,305	Mochi,	...	195
Bahelia,	...	1,725	Jotshi,	...	192	Nat,	...	640
Banjára,	...	564	Káchhi,	...	72,898	Nunera,	...	2,227
Bánsphor,	...	7	Kahár,	...	25,273	Pási,	...	8
Barhai,	...	15,533	Kamángar,	...	11	Patwa,	...	248
Bári,	...	1,509	Kanjar,	...	105	Riwári,	...	76
Beldar,	...	7	Káyath,	...	9,524	Sikh,	...	9
Bharbhúnja,	...	5,306	Khákrob,	...	8,848	Sonár,	...	4,592
Bhát,	...	97	Khatik,	...	1,958	Tamoli,	...	1,044
Chak,	...	280	Khattri,	...	388	Tawáif,	...	8
Chamár,	...	103,193	Kisán,	...	670	Teli,	...	12,127
Chobdár,	...	72	Koli,	...	17,160	Thathera,	...	123
Darzi	...	3,952	Kumhar,	...	10,659	Bairágí,	...	632
Dhanak,	...	13,591	Kurmi,	...	1,270	Fakír,	...	16
Dhobi,	...	11,811	Lakhera,	...	158	Gosháin,	...	969
Dhuna,	...	1,298	Lodha,	...	53,658	Jogi,	...	1,252
Gadaria,	...	28,047	Lohár,	...	3,643	Tiágji,	...	35
Ghosi,	...	5,227	Mahájan	...	17,446	Karnátak,	...	9
Gújar,	...	149	Mimár,	...	66			
Hajjám,	...	15,717	Máli,	...	1,297			
Halwái,	...	385	Malláh,	...	21	Total,	...	5,82,178

Ahírs.

The Ahírs, in number and influence, form the characteristic element of the agricultural community. Including Ghosís (chiefly Musalmáns), they number 128,585 souls, or 16·8 per

cent. of the entire population. They belong to the Nándbans division and comprise the following[1] *gotras* in the district :—

Phátak.	Dunr.	Rawat.	Bhadosiya.
Nigana.	Kamariya.	Lehngaya.	Malgoraya.
Jaiwariya or Jarwariya.	Karaiya.	Angirah.	Gaindua or Gudua.
Dhumar.	Sondele.	Bhargade.	Ghosi.

Amongst these, the Phátaks claim the highest rank. Mr. Growse makes them Rajpúts and gives the following account of them :— "There was a Raja of Chitor, of the Sisodhiya line of Rajpúts, commonly designated the Katíra Rána. His capital was attacked by the Emperor of Dehli, and of the twelve gates *(phátak)* of the city, there was one, and one only, that held out to the end. When the invaders had retired, the Raja, to commemorate the signal bravery shown by the guard of the twelfth gate, issued a decree that they and their descendants should ever thereafter be distinguished by the name of Phátak. They profess to be actually descended from this Rána by a *dola* marriage with the daughter of Digpál, Raja of Mahában, an Ahír, and they are accordingly reckoned among the Ahírs. From this marriage two sons were born, Bijai Singh and Hansráj ; the former abandoned his native district, and with a disorderly band of followers roamed the country till he came to Samuhán, then in the hands of the Mewátis, whom he dispossessed, and there established himself about the year 1106 *sambat*. The lands in the occupation of their descendants are still called the Samuhán *chaurási*. The family of Hansráj, the second son, settled at Khat Khera, in the vicinity of Dehli." The settlement Officers write :—"Spreading from Samuhán, the Phátaks gradually established themselves along the banks of the Jumna, and from their strongholds in these inaccessible regions invaded the territory to the north, whence driving out the aborigines, they appropriated to themselves nearly all that portion of the Shikohabad parganah lying between the Sarsa and the Jumna. The lawless pursuits which drove the early Phátaks to take refuge in the ravines of the Jumna are still followed by their descendants, who, although they cannot now rob and plunder in their ancient fashion with impunity, still are a source of great anxiety to the district authorities, and are thorough recusants in paying the land revenue. About the middle of the century, their career of crime and violence received a sudden check by the execution of Kánsuya, one of their principal robber leaders. This villain conspired with his brother Kalyán and others to murder Mr. Unwin, the Magistrate of Mainpuri, in revenge for the energetic measures of repression he had adopted. Having learnt that their intended victim was about to pay an official visit to their part of the country, the two brothers resolved to waylay him on the high road and cut him to pieces. It happened, however, that Mr. Unwin

Settlement in Samuhán.

[1] From a note by Mr. F. Growse : to these may be added Siwar, Barauthi, and Kankar.

gave up his *doli* to an officer, Captain Alcocks, who was hastening back to rejoin his regiment before the expiry of his leave, and who started at the same time Mr. Unwin had intended. Kánsuya and his brother in ambush waited for the arrival of the *doli* between Bharaul and Ghiror, when fancying the traveller was the Magistrate of Mainpuri, they rushed out and despatched the unfortunate substitute before they perceived that he was the wrong man. At the trial, Kalyán, Kansuya's brother, turned king's evidence, and Kánsuya was convicted. His execution has exerted a salutary influence on the rest of his brotherhood. Strange to say, during the mutiny, under the influence of Rahím-ud-dín Khán, tahsíldár of Mustafabad, the Phátaks remained for the most part loyal to the Government, and aided the Bharaul Ahírs in resisting the rebel Raja Tej Singh. They still persist in the crime of female infanticide, a practice which they have inherited from their Thákur ancestors. The Phátaks are not numerous anywhere in the district except south of the Sarsa. They, along with the other fifteen '*gots*' of their tribe, hold nearly one-third of the Shikohabad parganah, where the Ahír population is one-fourth of the whole, by far outnumbering any other caste. Of the remaining ten parganahs the Ahírs are numerically superior in six, in three, they are one of the principal classes, and only in one, Alipur Patti, are they poorly represented. They own about one-fifth of Mustafabad and fully one-eighth of Barnáhal, where they formerly held Deoli under their chiefs Chánda and Bánda. In the remaining eight parganahs their possessions are comparatively small, but their property over the whole district amounts to one-eighth of the total area. The chief Ahír families in the district are those of Bharaul, Garha, Oráwar, and Harganpur in Shikohabad; Kondar, Pilakhtar, and Pendhat in Mustafabad; Kailáspur in Barnáhal, and Gopálpur and Balampur in Kuráoli. The Ahírs of Balampur came to Eta from Mainpuri and obtained twelve villages there and in Mainpuri, *viz.*,—Datpur, Amapur, and Wailamai in Eta, and Gopálpur, Balampur, Dulapur, Hírapur, Nadi-ki-Nagla, Mai, Kunjpur, Nándpur, and Ghani in Mainpuri.

Káchhis.

The Káchhis are excellent cultivators and claim descent from Kachhwáha Thákurs by a slave-girl. They are numerous here and comprise 9·52 per cent. of the total population, and too numerous in other districts to allow of any credit being attached to the tradition current concerning their origin. They say that they are the same with the Kisáns and Kunbís of other districts. They own a few villages in Mainpuri, Bhongaon, and Kishni-Nabiganj, but altogether only 0·02 per cent. of the total area.

Lodhas.

Like the Lodhas, they are more successful as cultivators than as landowners. The Lodhas are found in every parganah and comprise seven per cent. of the total population. Their possessions are largest in Mustafabad and Bhongaon, but

they also hold land in Shikohabad, Kishni, Barnáhal, and Mainpuri. In 1840, they owned 2·38 per cent. of the whole area, and now have only 1·34 per cent. The Chamárs form the bulk of the labouring population and only own one-quarter of a village as proprietors. The greater portion of the low artisan class, such as shoemakers, bricklayers, coolies and masons belong to this caste. They comprise 13·4 per cent. of the entire population. Chobdár is the name given to the few Chirárs who are still found in the district. Their destruction by the Chauháns has already been noticed, and, strange to say, several of those who still remain are chobdárs or javelin-men of the Rajas of Mainpuri, and hence their new name. They were in possession of the country from Patiáli to Etáwa when the Chauháns came, and say that they were Gahlots, but they are not recognized as Thákurs by any Kshatriya clan, and their manners and customs resemble in every respect the lower classes of Hindús. The earthen vessels found so often in many *kheras* or mounds are said to have belonged to the Chirárs. Mr. Growse says that they are landholders in Mánikpur, Kuráoli, and Jeonti, and are found in small numbers in Bhongaon, Sáhibganj, Farukhabad, Chhibramau, and Budaon. The Sonárs of Bhongaon, too, claim a Rajpút origin and say that they settled there from Kanauj some 1,500 years ago. The Teli or oil-presser caste of Bhongaon, usually considered as one of the lowest of all castes, say that they were originally Ráthors of Kanauj.

Chamárs.

Chirárs.

The family of Kánji Mal, hereditary kánúngo of parganah Rápri, under the Musalmáns, is one of some note in parganah Shikohabad and possessed considerable landed property there. The *shish mahal* and other buildings erected by this family are scattered over the parganah. Sadasukh Lál removed from Partábpur, in parganah Mustafabad, to Shikohabad. Rái Angad Rái, also of this family, founded Angadpur, but of their large estates they now hold only fifteen villages in parganahs Mustafabad and Shikohabad. The village of Ghairi and others were granted to Lála Chhanga Lál for his services in the mutiny. When the parganah of Mustafabad was separated from Shikohabad, Mukhlál Singh, son of Sadasukh Lál, was appointed kánúngo, and numerous members of the family are still in high employ under Government in this and other districts. The Káyaths, though few in number, possess twelve per cent. of the villages comprising the district. They cannot be looked on as colonists, since they have not occupied any particular tract, but must be considered as the descendants of single adventurers who acquired for themselves landed property. The Khare and Dusare *als* of the Saksena branch are represented both here and in Etáwa. The principal families are those of Bhongaon, Madanpur, Shikohabad, Ghiror, Kuráoli, and Bewar, from whom most of the kánúngoes and many of the patwáris have been selected.

Kánúngoes of Shikohabad.

Khatris.

The Khatris have here five *gotras*: the Panjábi, Dehliwál, Lahori, Purbiya, and Agarwál. None of these either marry or eat together, and have only lately immigrated from the Panjáb and the west. Their purohits are invariably Brahmans of the Sárasvat division and eat with their clients *(yajamán)*. They call themselves descendants of the Rajpút clan of Kshatriyas. Others say that they are the offspring of the marriage of a Sudra father with a Rajpút mother. "When Parasuráma was exterminating the Kshatriyas, a pregnant girl escaped from the massacre and took refuge with a Sarasút Brahman. He gave her shelter, and when asked by the pursuers concerning her said she was his cook *(khatrút)* and to prove it ate bread from her hand." This tradition is held to explain the origin of the name and of the peculiar custom of the purohit and client eating together. In many respects the Khatris have observances similar to those practised by the Játs, and use the *sehra* instead of the *mor* at marriages. They say that Nának Sháh and nearly all his successors were Khatris, and show great reverence to Nának Sháhi *fakírs* and their doctrine. Many of them profess to be of the way of the Sikhs.

Musalmáns.

The Musalmáns comprise only 5·33 per cent. of the total population and in the census of 1872 were distributed amongst Shaikhs (20,851), Sayyids (2,589), Mughals (387), and Patháns (11,195), while 5,921 were entered without specification of descent. The parganahs of Shikohabad and Mustafabad contain about one-half of the entire Moslem population. In Shikohabad, the Shaikhs of Asúa and Saráí-Bhartara are the most important. The former say that they came from Herat, where their ancestor, Samit Alsar, had a *jágír* from the Khalífa Usmán. In the year 396 H. (1005 A.D.) Khwájah Abu Ismaíl was head of the family. One of his descendants, Sharf-ud-dín, set out for Dehli, and his wife was delivered of a son on the way, at the village of Marwal, and was named Badr-ud-dín. This son became a noted personage and is honoured as a saint at Barnáwa, Shaikhpura, and Mubárakabad. "It is said," writes Mr. Growse, "that the Emperor Akbar wished to make this Badr-ud-dín his wazír, but this honour he declined, being entirely devoted to a religious life. In 788 H. (1386 A.D.) he removed to Rápri,[1] which he named Masturabad, and received from Akbar a grant of 12½ villages; other rent-free tenures were granted to the family by Jahángír and by Sikandar Lodi, when Hasan Khán Datani (Lohání) was local governor. Nasír-ud-dín, son of Badr-ud-dín, was also considered a saint of high repute, and his family have always been held in consideration. Other branches of the family are still living at Jalna, Barnáwa, and Nizámpur." The Sayyids and Shaikhs of

Shaikhs of Asúa.

[1] It need hardly be noted that the dates are impossible. Akbar reigned 1556-1605 A.D. Hasan Khán Lohání (not Datani) was governor of Rápri 1414-40 A.D. Sharf-ud-dín is possibly the same as the Shaikh Sharf-ud-dín Munyári, who died in the beginning of the fifteenth century. Altogether the account of his saintship of Asúa requires verification and examination.

Shikohabad and its suburb, Ruknpur are also deserving of mention. The Sarái-Bhartara Shaikhs claim descent from one Muín-ud-dín, son of Yár Muhammad, who was diwán of Akbar, and received from him the grant of the village, where he built a mosque, and of several others which have since passed out of their hands. A colony of Sayyids hold Sikandarpur, in parganah Mainpuri, and originally held two other villages: Pírpur and Hasanpur, so named after three brothers who settled there, Sikandar Ali, Pír Ali, and Hasan Ali. In Mustafabad, the Patháns of Pádham and the Malkanas of Kondra are the leading houses, and in Ghiror the converted Tanks of Kosma. Musalmáns owned four per cent. of the total area in 1840. They now possess only 2·5 per cent., and the little that remains is fast passing out of their hands.

Religion.

The mass of the Musalmán population is very poor and without influence, and there are apparently none of the fanatical sects of that religion to be met with elsewhere. They are chiefly Sunnis. The Brahma Samáj has made no progress, neither has the Christian Mission, though established here for a very long time. The sale of books, however, has increased fourfold within the last five years. Formerly the people would scarcely receive the books as gifts, but now they eagerly buy them. Amongst the Hindús, the Vaishnava sect seems to be the most numerous and the most important, and there are representatives here of nearly every *sampradáya* or school. Some account has already been given of the Sri Sampradáyis or Rámanujas and of the Rámavats, and I shall here continue the notice of the Kabír Panthis and the Nának Sháhi *fakírs*, both of whom are represented in this district. The Kabír Panthis are those who follow the way of Kabír, the celebrated disciple of Rámanand. "With an unprecedented boldness," writes Wilson,[1] "Kabír assailed the whole system of idolatrous worship and ridiculed the learning of the pandits and doctrines of the Shástras in a style peculiarly well suited to the genius of his countrymen to whom he addressed himself, whilst he also directed his compositions to the Musalmán, as well as the Hindu faith, and with equal severity attacked the Mulláh and the Korán. The effect of his lessons, as confined to his own immediate followers, will be shown to have been considerable, but their indirect effect has been still greater. Several of the popular sects are little more than ramifications from his stock, whilst Nának Sháh, the only Hindu reformer who has established a national faith, appears to have been chiefly indebted for his religious notions to his predecessor Kabír." Some say that Kabír was the illegitimate offspring of a virgin Brahman widow who exposed him when a child, and that a weaver and his wife brought him up. His followers declare him to be the incarnate deity who was found floating on a lotus in the Lohártáláb, near Benares, by the wife of a weaver named Núna, who with her husband, Niru, were attending a marriage procession. Núna

Kabír Panthis.

[1] Rost's edition, I, 69.

took the child and brought him up, and eventually he became a disciple of the great Vaishnava teacher Rámánand. His disciples say that he lived for three hundred years, from 1149 to 1449 A.D., but from a comparison of the time when Nának Sháh began to preach and Rámánand flourished, the early part of the fifteenth century may be taken as the time during which he lived.

According to one account Kabír was originally named Jnáni, the knowing or wise, and like the Káyath disciple of the Muallims of Karhal (see KARHAL), it was long disputed whether he was a Musalmán or a Hindu. It is said that a dispute arose concerning the disposal of his body, and during its progress Kabír himself appeared, and desiring them to look under the cloth that covered his remains, they found only a heap of flowers. Banár or Bírsingh, Raja of Benares, removed one-half of these to Benares and burned them there at the Kabír Chaura. Bijli Khán Pathán erected a tomb over the other portion at Maghar near Gorakhpur, where Kabír had died, and this latter place was endowed with several villages by Mansúr Ali Khán of Oudh. Chaura at Benares and Maghar now divide between them the devotions of the sect. The Kabír Panthis consider all outward observances as of no importance: they have no *mantra*, no fixed form of salutation, and no peculiar dress. Mahants wear a small skull-cap, and the frontal marks where worn are those of the Vaishnavas, or a streak of *gopichandana* on the nose. A necklace and rosary of *tulsi* beads are also worn, and many members conform outwardly to the precepts of the Vaishnava sect, according to the advice of the founder:—

"Sab se hiliye, sab se miliye, sab ka lijiye nám
Hán ji hán ji sab se kijiye, basiye apne gáon."

"Associate and mix with everyone and take the name of all,
Agree on every thing with every one, and live within your town."

The writings of the sect occur in the form of dialogues and profess to be the utterances of Kabír himself, or the report of them made by his disciples. Wilson gives a long list of the acknowledged writings which are written in the usual forms of Hindi verse, the *doha*, *chaupai*, and *samai*. "A few *Sákhís*, *Sabdas*, and *Rekhtas*," writes Wilson, "with the greater portion of the *bíjak*, constitute their acquirements; these, however, they commit to memory and quote in argument with singular readiness and happiness of application. The *goshthis*, or disputations of Kabír, with those opposed to him, as Gorakhnáth, Rámánand, and, even in spite of chronology, with Muhammad himself, are not read till more advanced, whilst the *Sukh Nidhán*, which is the key to the whole, and which has the singularity of being quite clear and intelligible, is only imparted to those pupils whose studies are considered to approach perfection." Bhagodás compiled the *Bijak*, which is more of a controversial nature than a treatise on the doctrines of the sect itself. Its obscure and dogmatical style makes it impossible to gather from it what are the real doctrines of Kabír. It

continually alludes to the deceits of Máya, the spirit of error or delusion, to the errors of other sects and the superiority of their own. The *Sakhís* comprise pithy sentences containing some dogmatic moral or religious truth. The *Sukh Nidhán* professes to contain the conversation of Kabír with Dharmadás, his chief pupil, and was composed by Srutgopál, the first of Kabír's disciples. They admit but one god of ineffable purity and irresistible wisdom, who has a body formed of the five elements and is endowed with the three *gunas*, or qualities of being. He is free from human defects, but in all other respects does not differ from the *sádh*, or perfect man. Man when perfect is god's living resemblance, and after his death he unites with God, and both form the substance of everything that has life. The *paramapurusha* was alone for seventy-two ages, and, at length, felt a desire to renew the world, which desire became manifest in a female form in Máya or delusion. The result of the union was the Hindu triad, who deceived and overborne by their mother, begat on her Sáraswati, Lakshmi, and Uma. These married the triad, Brahma, Vishnu, and Siva, and Máya departing to Jawálamukhi, left to her three sons and their wives the task of spreading the errors that she taught them. It is the falsehoods of Máya and the criminal acquiescence of her sons that Kabír continually attacks, and his disciples represent that to know Kabír in his real form is the only real object of worship. Life is sacred amongst them: hence humanity is inculcated, truth is honoured, and retirement from worldly affairs and obedience to the *guru*, or spiritual preceptor, are both inculcated as necessary for happiness here and for the avoidance of transmigration hereafter. There are twelve divisions of the sect, but the most important in these provinces is that which holds the Chaura at Benares, which is presided over by the descendants of Srutgopál, the author of the *Sukh Nidhán*. The same division has establishments at Jagarnáth and Dwárka and manages the affairs of the *samádh* at Maghar. Both Balwant Singh and Chait Singh of Benares were patrons of the Chaura shrine, and it is said that upwards of 35,000 Kabír Panthi *fakírs* used to assemble at the great *mela* instituted by the latter Raja.

Nának Panthis.

The Nának Sháhi *fakírs* are followers of the great Sikh reformer and are divided into seven classes, all of which acknowledge Nának as their first instructor. The Udásis profess complete indifference to wordly matters and usually live in *sangats* or monasteries, but they also travel about to places of pilgrimage. They have a vow of poverty, but solicit no alms, and usually allow their hair and beard to grow, and have no peculiar dress. They are usually celibates and pass their time in reading and expounding the *Adi granth* and *Dás Pádsháh-ki-granth*. This sect was founded by Dharmachand, grandson of Nának. The doctrine taught by Nának differed little from that of Kabír or from that of the Hindús in general. "The whole body of poetical and mythological fiction was retained, whilst the liberation

of the spirit from the delusive deceits of Máya, and its purification by acts of benevolence and self-denial, so as to make it identical even in life with its divine source, were the great objects of the devotee. Associated with these notions was great chariness of animal life, whilst with Nának, as well as with Kabír, universal tolerance was a dogma of vital importance, and both laboured to persuade Hindús and Muhammadans that the only essential parts of their respective creeds were common to both, and that they should discard the varieties of practical detail, or the corruptions of their teachers for the worship of the one only Supreme, whether he was termed Allah or Hari." The other six divisions of the Nának Panthis are the Ganj-Bakshis, Rámráyis, Suthra-Sáhibs, Govind Singhis, Nirmálas, and Nágas. The names of the two first are derived from the names of their founders, and they are not often found in these provinces. The Rámráyis look to Tegh Bahádur as their founder, and are wanderers and mendicants. They make a perpendicular black streak down the forehead and carry two small black sticks, about half a yard long, which they clash together when asking alms. The Govind Singhis are the members of the political union of the Sikh nation. Guru Govind devoted his followers to steel, and hence the worship of the sword, to be devoted against all who opposed them. He allowed his followers to grow their hair and eat all flesh except that of kine. He invited all castes to join him, and enjoined a blue dress as a distinguishing mark. At the same time, the Hindu deities and the legends concerning them are retained, their festivals are observed, and Brahmans are reverenced. The Nirmálas, or 'stainless,' resemble the Udásis, but are celibates and solitary. The Nágas or Nangas are naked followers of the Nának Panthis, but they are said not to follow the profession of arms like the Vaishnava and Shaiva Nágas.

Altogether in Mainpuri the Vaishnavas are fairly represented by the Sri Sampradáyis or Rámánújas, the Rámánandis or Rámávats, the Brahma Sampradáyis or Madhwácháris, the Sanakádi Sampradáyis or Nímavats, the Kabír Panthis and Dadu Panthis. The Shaivas are represented by the great mass of the Rajpút population and mendicants of the Avadhúta, Jogi, Súkhara, Sannyási, and Brahmachári orders. The Sáktis are chiefly found amongst the Baniyas and Káyaths and the mendicant orders of Vámácháris and Kánchuliyas. The great mass of the Hindús, however, understand little about the distinctions of sect, and confine their observances to simple offerings at the shrine of Debi or of Mahádeo, or of some local saint like Jokhiya of Pendhat (*q. v.*), and this with certain purificatory observances is all the religion that they possess.

Customs.

In every caste and occupation there are usually certain persons to whom the community look up to settle all disputes which may arise regarding caste observances amongst the

brethren. Here these persons usually have the title of chaudhri, and together form the panchâyat or council of the caste. Beyond the dignity of the position and occasional fees when cases are heard the office is an honorary one, but carries with it much influence, and where the caste is large and powerful, the principal chaudhris have in reality, if not in name, the position of the head of a clan. There are no fixed rules for succession to the office: the son succeeds the father if able to maintain the same position, and generally the panchâyat consists of the notables of the caste, whether new men or those who have the right to sit by inheritance. All classes have these panchâyats, though they are most common amongst the lower classes. In all large towns, the chaudhris appointed for trade unions are usually connected with the trade, and transmit the office to their sons. They are usually paid by perquisites, such as a chhatâk per maund of cotton, a handful of grain, a *bheli* of *gúr*, and the like. In return they assist as brokers in the sale of goods, advise as to allowing credit, and see generally to the interests of those who attend the market, and aid in fixing the *nirkh* or price-current. Their duties and emoluments vary in each bazar and with each trade, and it is only possible to notice generally their position. They are some of the most useful indigenous public servants to be found in towns, but though always used by the authorities, their position has never been recognized by law, and depends entirely on the good-will of their fellow caste-men.

Village servants.

The barber (Nâi or Hajjâm) holds a prominent place amongst the village servants. He attends the zamíndárs, cuts their hair, shaves and shampoes them, fills their *hukkas*, and acts as messenger in betrothals.[1] The Kahár or Dhímar carries the *dúli*, *bhanghi*, and *pálki*, and draws water; the Dhának acts as watchman and messenger, and his wife as the village midwife; the Bhangi or Khákrob acts as scavenger and watchman and his wife as a midwife, though many object to a Bhangi midwife. Chamárs grind corn, make shoes, collect grass, and remove dead animals and take skins, besides being the general agricultural labourer. Bhunjas parch grain, weigh grain, and go on errands to the Baniya at the nearest bazar.

Funeral ceremonies.

There are five days, known as *panchak*, and if any one dies during these days his body must be taken and thrown into the Ganges or Jumna without being burned. At other times the body is burned on the day of death *(dágh dena)*, but if a person die in the night, the cremation ceremonies must be postponed until sunrise. It is considered sinful to burn a corpse during the *panchak*, but often when the place is distant from the two great rivers, five men will join together and burn the body, thereby dividing the sin between them. It is said that the burning of a corpse on the *panchak* involves five more deaths in the family. On the tenth day after death, the ceremony known as *káj-kiriya* takes place, at which cakes of unleavened

[1] From notes by Mr. M. A. McConaghey, C.S.

bread are eaten with *urd*. The bread is baked on the fire and the *urd* is boiled. All present junior in age and brotherhood to the deceased, with the exception of those whose fathers are alive, shave off all their hair except the *chutiya* or scalp-lock. On the eleventh day, the Mahábrahmans receive presents, and with all the family are present at a feast at which an image of the deceased, seated on a *chárpái* and with the clothes on that he was accustomed to wear in life, occupies the principal place. The Mahábrahman takes some water, a few grains of rice and a pice, and places them in the hands of the eldest son or nearest relation of the deceased, whilst he himself reads the portions of the ritual relating to death. When the reading of the service is over, the son allows the water to fall on the ground, while the Mahábraman then places a hand on his shoulder and says: —"Your father has gone to heaven *(svarga)*," and this concludes the ceremony. The Mahábrahman takes the clothes placed on the chárpái as his perquisite. On the thirteenth day after death the final ceremonies take place, which consist of a feast to thirteen Brahmáns and presenting them with a lota, staff, shoes, &c. Until this is done a light is kept burning every night in an earthen vessel which is usually suspended from a *pípal* tree, and is intended to give some comfort to the troubled soul until the days of purification are complete and it may retire to rest.

The first fifteen days of Kuár are specially dedicated to the memory of the dead. Those who can afford it devote a separate day to each deceased person, but generally one day alone is set aside, and this is usually intended to represent the day on which the father of the head of the house died. Prayers are then offered for deceased relations to the third generation, and then for the blood relations of the father and mother. Food made of boiled rice and milk mixed with sugar is made up into balls, and Ganges water, *tulsi* leaves, and honey, are used in the attendant ceremonies. A ball for each departed ancestor is then placed by the head of the family on a platter made of the leaves of the *dhák*. It is the duty and privilege of the head of a family to perform all the necessary rites under the instructions of his purohit, who sits close by with the ritual before him and directs the ceremonies. The balls are finally thrown into some river or tank, and the proceedings wind up with a dinner to the Brahmans, who also receive certain presents. Amongst the lower classes, such as Chamárs, Kolis, and Dhánaks, plain cakes of unleavened bread are made, and when they have been hardened in the fire, they are broken up and placed in an earthen vessel containing butter-milk *(mátha)*, and the compound *(kagaur)* thus formed is spread upon *dhák* leaves and is afterwards thrown away where the crows may eat it. While spreading the compound on the *dhák* leaves, the head of the house makes a separate heap for each of his deceased relatives, and if he has the means, closes the ceremonies with gifts to mendicants. A Brahman will not enter the house of a Chamár, Dhobi, Dhának, Bhangi, Teli

Kori, Mahájan (caste, not trade) or Baheliya, but will visit Káchhis, Lodhas, and Ahírs. High-caste Hindús will not eat bread made with water except in a *chauk* or market-place, but will eat bread baked in ghi or milk in any place. Cakes made with ghi or milk are called '*pák bir*,' and can be carried on a journey by any man of fair caste and be eaten by all.

Habitations.

The houses throughout the district are chiefly built of mud, but are good and roomy and fully answer their purposes. Bricks are seldom used except where the site lies near some ancient *khera* marking the position of some old city, and which is usually full of bricks, and in the better parts of the towns. Some rude attempts at ornamentation is made in carving the door-posts and using coloured white-wash in representing flowers and animals, but, as a rule, little regard is paid to effect, or even to comfort, and economy or strength are the motives which usually guide the builder. A kuchcha or earthen house built without skilled labour costs from one hundred to two hundred rupees, and a pukka house varies from two hundred up to five hundred rupees. The census returns of 1872 show that there were 91,696 enclosures amongst the 3,750 inhabited sites in the district, and that there were 150,888 houses, giving 2·2 inhabited sites to each square mile and 204 persons to each site, 54 enclosures to each square mile, eight persons to each enclosure, 88 houses to each square mile, and five persons to each house. Hindús occupied 85,827 enclosures, Musalmáns owned 5,841, and Christians owned 28. The distribution of the houses was as follows :—

	Hindús.	Musalmáns.	Christians.	Total.
Houses built with skilled labour ...	3,980	827	37	4,844
Houses built with mud	138,089	7,953	2	146,044
Total ...	142,069	8,780	39	510,888

If we except the Kirár buildings at Labhaua and Shikohabad, there are no structures of any architectural merit in the district. Bijai Singh has built a house of block kunkur near Mustafabad which has a substantial comfortable appearance, but, as a rule, there are few buildings of any kind altogether built with masonry and most of those entered as built with skilled labour in the census returns are what are known as *kuchcha-pukka* buildings, built of sun-dried or baked bricks laid in mud.

Food.

Bájra, joár, maize, barley, and gram form the staple food of the lower classes, and wheat and *dál* or split pulse, with various condiments, the usual food of the better classes. Most

persons buy the grain whole and have it ground in the usual quern or *chaki* by hand, at a cost of one anna for 6¼ sers (five pukka sers). A labourer in heavy work will eat from one to one and a half sers a day, and this is usually taken at one meal, between noon and three o' clock, and only a little *chabena* or parched grain in the evening. A woman will take three-quarters this amount and children one-half, so that two adults and two children take on an average 2¾ sers of grain of all kinds per diem, at a cost of about Rs. 2-8 per mensem. The food is varied in season with *ghuíyáns* or yams, potatoes, *laukas* or pumpkins, leaves of the *sarson*, *pálak* and gram plants, and various vegetables, and condiments. *Gúr* and ghi are much used by the better classes, who have usually two meals a day and indulge in sweetmeats, cakes *(púrís)*, and the various preparations of milk in their meals. There is nothing peculiar in the dress of any class in the district, nor in the sources of their cloth supply.

Language.

The language in use is the ordinary Hindi, with perhaps a few slight peculiarities in pronunciation. Thus 'o' is the general vowel termination and supplants all others. Initial 'w' and 'y' are turned into 'j,' as in *juh*, *jih* for *wuh*, *yih*, and a short 'i' is used for short 'a,' as '*jhigra*' for '*jhagra*.' The use of the *abjad* may be noticed here. Each of the twenty-eight letters of the Urdu alphabet which have an Arabic origin has a certain numerical value attached to it ranging from 1 to 1,000, and in most Muhammadan inscriptions the date is given in these letters. The letters taken in order form eight Arabic words:—*Abjad*, *hawaz*, *hati*, *kalaman*, *suafas*, *karashat*, *sakhaz*, *zazag*, hence the reckoning by these is said to be according to the *abjad*. The letters, with their values, are as follows:—

The abjad.

200	100	90	80	70	60	50	40	30	20	10	9	8	7	6	5	4	3	2	1
ر	ق	ص	ف	ع	س	ن	م	ل	ک	ي	ط	ح	ز	و	ہ	د	ج	ب	ا

1,000	900	800	700	600	500	400	300
غ	ظ	ض	ذ	خ	ث	ت	ش

The third line in the inscription on the mosque in the Hing-ki-mandi at Agra runs as follows:—

خرد تاریخ بنیادش رقم زد * چو مصحف مسجد یاقوت بنگر

"Genius wrote the date of its erection—'Behold the mosque of Yákút is like a Korán.'"

The value of the letters in the last half of the line make up the date 1123 H.: thus 3, 6, 40, 90, 8, 80, 40, 60, 3, 4, 10, 1, 100, 6, 400, 2, 50, 20, 200=1123. The monument to Gunna Begam at Núrabad, near Dholpur, contains the inscription آہ غم گنا بیگم—'Alas! sorrow for Gunna Begam!'—and the letters make up the year 1189 H., the date of her death. Similarly numbers are used to represent words: thus 70, 7, 10, and 7 make up عزیز or 'dear.'

Education.

One of the first steps taken in conection with education in this district was the report on the actual state of the indigenous schools drawn up by Mr. Raikes in 1848. This was a part of a general movement for the improvement and the increase of the number of schools throughout these provinces, and resulted in the establishment of tahsíli schools and of halkabandi or village schools in 1850. The returns of 1848 show that there were then in the district[1] 152 schools attended by 1,149 pupils, of whom 956 were Hindús. The number of male children of a school-going age was 53,317 (one-twelfth of the population), or only 2·15 per cent., and each school had only an average attendance of seven boys. There were 79 towns and villages with schools and 1,380 without schools. Of the 152 schools, 86 were purely Persian and in 66 Hindi was taught. Ten of the Persian schools were in Mainpuri itself, and the attendance at these schools throughout the whole district was 625 boys, of whom 190 were Musalmáns. Three of the Hindi schools were in Mainpuri city, and throughout the district these schools had 524 pupils, of whom only three were Musalmáns. Of the Hindu pupils taken as a whole, Brahmans numbered 228, Rajpúts, 89 ; Káyaths, 355 ; Baniyas, 185, and the remainder comprised Ahírs and Kirárs (42) and other castes. "The general feeling in the district," writes Mr. Raikes, "was unfavourable to literary pursuits even of the most humble and practicable character. The Raja of Mainpuri and most of his family were utterly uneducated. No encouragement was given to either Persian or Hindi schools by the more important zamíndárs. Knowledge was valued more by the middling classes than by the higher, who had not to earn their livelihood." The indifference felt by the Rajpúts and Ahírs, who form the characteristic element of the population, is shown by the small number of them attending school (101). There was one missionary school in operation for four years, and in it English, Persian, and Hindi were taught. The zila school was opened in 1867. The Anglo-vernacular school entered in the returns for 1860-61 belonged to the American Presbyterian Mission, but is no longer aided: that entered in 1870-71 is a school supported by the Raja of Kuráoli, and one has since been established at Shikohabad. The Raja of Kuráoli also aids in the support of nine female schools in villages belonging to his clan (Ráthor) with an attendance, in 1873-74, of 182 girls. The vernacular in general use is Hindi. The zila school is provided with a good building, with a boarding-house attached, and advanced students proceed to the Agra college. A local committee was appointed in 1872, and the supervision of education in the district is now placed under the Inspector of the second or Agra Circle in concert with the local committee. Efforts are being made to induce the indigenous schools to accept of Government aid, and thus allow of the introduction of regular supervision and improved instruction. The progress

[1] Including six parganahs since transferred to Eta.

made has been very great, for if we estimate that in 1848 there were 128 indigenous schools, with an attendance of 896 pupils for the district as it now stands, we have now (1874-75) 328 schools, attended by 6,872 pupils. The American Mission school has now an attendance of 165 boys, and its one unaided and ten aided female schools are attended by 194 girls. I omit the census returns of education as of no practical value, and give the returns of the Department of Public Instruction for three years :—

Educational Statistics of the Mainpuri District.

	Class of school.	1860-61.			1871-72.							
		Number of schools.	Number of pupils.	Cost.	Number of schools.	Number of pupils. Hindús.	Musalmáns.	Others.	Average daily attendance.	Cost per head.	Proportion borne by State.	Total charges.
				Rs.						Rs. a	Rs. a.	Rs.
Government.	Zila (inferior) ...	...	...	...	1	73	4	...	71	36 7	34 14	2,603
	Tahsíli	4	344	1,037	5	296	14	...	231	5 7	4 13	1,449
	Halkabandi ...	166	4,149	10,713	128	3,514	126	...	2,640	3 2	...	10,869
	Female	...	...	...	41	766	37	...	610	3 10	3 8	2,822
Aided.	Anglo-vernacular ...	1	185	1,078	1	29	1	...	29	20 0	10 0	600
	Female	...	...	...	7	427	8	...	331	8 0	3 0	2,624
	Indigenous (unaided)...	85	685	5,779	74	505	157	...	388	8 12	...	5,706
	Total ...	256	5,363	18,607	257	5,610	347	...	4,300	...	...	26,673

Statistics for 1874-75.

	Class of schools.	Number of schools.	No. of pupils. Hindús.	Musalmáns.	Others.	Average daily attendance.	Cost per head.	Proportion borne by State.	Total charges.
							Rs. a.	Rs. a.	Rs.
Government.	Zila (inferior) ...	1	125	5	...	107·38	36 6	30 14	3,895
	Tahsíli and parganah ...	5	288	33	...	275·10	5 10	5 10	1,558
	Halkabandi	115	3,430	137	...	2,760·35	4 8	...	12,485
	Female	38	788	26	...	617·39	5 0	5 0	3,099
	Municipal	2	32	34	...	62 36	3 0	...	1,901
Aided.	Anglo-vernacular ...	2	95	28	...	104·00	12 3	5 15	1,272
	Female	20	306	88	14	298·00	8 6	4 11	2,500
	Indigenous (unaided) ...	145	1,160	283	...	1,133·00	7 11	...	8,714
	Total, ...	328	6,224	634	14	5,357·58	...	...	35,424

There are no literary or political societies, and the only Christian settlement clusters around the mission station in Deopura. There is but one printing press, and this is in the town of Mainpuri and prints only in the vernacular.

Post-office.

The post-office statistics for three years in the last decade are shown in the following table :—

Year.	Receipts.						Charges.					
	Miscellaneous savings, fines.	Passengers and parcels.	Deposits, guarantee funds, family funds.	Remittances.	Postage.	Total receipts.	Charges, fixed and contingent salaries, &c.	Mail service.	Remittances.	Other charges, refunds, advances, printing.	Cash balance.	Total charges.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1861-62...	39	3,907	627	2,712	2,424	9,709	2,018	520	7,105	173	25	9,841
1865-66 ..	97	...	...	3,203	3,675	6,975	3,203	...	3,688	...	84	6,975
1870-71...	177	...	4	8,910	5,048	14,139	6,890	1,772	5,400	8	69	14,139

In addition to the above, receipts, in 1860-61, from staging bungalows amounted to Rs. 311 and the expenditure to Rs. 179 ; the receipts from service postage to Rs. 9,356 and the expenditure to the same amount, making a total receipts of Rs. 19,376.

There are nine imperial post-offices and thirteen district offices in the Mainpuri district. The following table gives the number of letters, newspapers, parcels and books received and despatched during 1861-62, 1865-66, and 1870-71.

	1861-62.				1865-66.				1870-71.			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspaper.	Parcels.	Books.
Received ...	70,213	5,683	966	579	88,789	5,289	1,260	969	108,839	7,508	640	1,760
Despatched ...	69,707	1,045	407	190	76,391	811	662	222	92,906	1,444	679	350

There are imperial post-offices at Bewar, Mainpuri, Bhongaon, Karhal, Kuráoli, Mustafabad, Sarsaganj, Shikohabad, and Jasrána, and district post-offices at Azamabad, Araun, Eka, Barnáhal, Ghiror, Kurára Buzurg, Kishni, Kusmara, Ponchha, Nasírpur, Akbarpur Aunchha, Pharha, and Sultánganj.

Police.

The police in the district may be divided into the rural police or chaukidárs organised under Act XVI. of 1873 ; the town police under Act XX. of 1856 ; the municipal police

under Act XV. of 1873, and the regular constabulary under Act V. of 1861. In 1874 there were 1,850 chaukidárs, or one to every 384 inhabitants among the rural population, entertained at a cost of Rs. 67,140 per annum. In the six towns to which Act XX. of 1856 had been extended there were, during the same year, six jamadárs and 74 watchmen entertained at an annual cost of Rs. 4,008. Mainpuri is the only municipal town, and the force there numbered 54 men and cost Rs. 3,374 per annum. The regular police, including town and municipal police, in 1874, numbered 548 men of all grades entertained at a cost of Rs. 74,736, of which Rs. 67,534 were chargeable to provincial revenues. The proportion of the regular police to area is one to every 3·04 square miles and to the total population is one to every 1,397 inhabitants. The following statement, compiled from the official returns, shows the crime statistics and the results of police action for eight years :—

Cases congizable by the police.						*Value of property.*		*Cases.*			*Persons.*			
Year.	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Stolen.	Recovered.	Total cognizable.	Under inquiry.	Prosecuted to conviction.	Brought to trial.	Convicted and committed	Acquitted.	Proportion of convictions to persons tried.
						Rs.	Rs.							
1865, ...	16	...	7	254	608	14,366	4,753	1,462	596	447	1,767	771	970	43·6
1868, ...	16	2	8	367	487	23,099	6,876	1,441	750	350	1,057	676	324	63·9
1869, ...	19	2	14	336	477	16,775	5,677	1,486	858	474	1,067	778	203	72·9
1870, ...	6	...	3	238	272	9,284	2,413	1,106	624	358	689	510	179	74·0
1871, ...	15	...	17	715	408	19,530	7,884	1,442	873	485	895	751	144	83·9
1872, ...	14	3	9	581	486	24,200	9,322	1,335	1,228	460	912	680	171	74·5
1873, ...	9	9	11	739	478	20,768	8,035	1,558	1,441	508	1,333	1,028	247	77·1
1874, ...	10	5	6	787	430	26,220	10,699	1,640	1,533	501	1,264	968	252	76·5

These returns show an improvement in the police administration of late years. In 1874, nine of the ten murders committed were brought home to the guilty parties. In the dakaity cases also three were prosecuted. There are a few Bhauriyas in the district, immigrants from the Muzaffarnagar colony, but on the whole there are no marked features in the criminal statistics calling for special notice. Both the village watchmen and the regular police are as good as are found elsewhere, and the work done of late years has contributed much towards the repression of serious crime not only in this but in the neighbouring districts. There are first-class police-stations at Mainpuri, Eka, Shikohabad, Sarsaganj, Karhal, Ghiror, Kuráoli, Bhongaon, Bewar, and Kishni: second-class stations at Jasrána, Pharha, Barnáhal, Karra, and Akbarpur Aunchha: and out-posts at Azamabad, Araun, Harha, Ponchha, and Ukhrend in parganah

Shikohabad, Ratbhánpur in parganah Mainpuri, Dannáhar in parganah Ghiror, Sharífpur in parganah Kuráoli, Nabiganj in parganah Kishni, and Sultánganj and Kusmara in parganah Bhongaon.

Female infanticide.

The crime of female infanticide was long known to exist in this district, but it was not until 1842-43 that active measures were taken for its suppression. Mr. Unwin then drew up a set of rules and introduced measures for the supervision of the Chauhán Rajpúts and Phátak Ahírs, amongst whom the practice was most rife. Mr. Raikes[1] thus refers to these rules in 1848:—"In Chauhán and Phátak villages the watchmen are ordered to give information of the birth of a female child forthwith at the police-station. A policeman *(barkandáz)* goes to the house and sees the child. The officer in charge of the police-station *(thánádár)* informs the Magistrate; on which an order is passed that after one month the health of the new-born child should be reported. The watchmen are further bound to give information if any illness attack the child, when a superior police-officer, at once, goes to the village and sees the child and sends a report to the Magistrate. In suspicious cases the body of the child is sent for and submitted to the civil surgeon." These rules were in force until supplanted by the issue of rules under Act VIII. of 1870. In 1843 there was not a single female child to be found amongst the Chauháns; in 1844 there were 156 female children alive; in 1845 there were 57; in 1846 there were 222, and in 1847 there were 299. Mr. Raikes, writing in 1848, showed that there were several difficulties in the way of effectually grappling with the evil:—first, that even where strong suspicion, indeed certainty, existed that a female child had been murdered, it was impossible to bring home the crime to the parents so as to satisfy the requirements of the existing law. There was also no punishment for death arising from neglect, and he proposed a measure by which, on proof of such gross neglect on the part of parents as was sufficient to cause the death of their female children, the parents should be liable to imprisonment. Nothing was done to carry out this suggestion, and in 1851, when reporting on the effect of Mr. Unwin's measures, Mr. Raikes showed that there were then 1,488 girls under six years of age alive amongst the Chauháns. A subsequent report shows that in 1854 there were 1,079 girls, and in 1855 the female births were 238, of whom 39 died. Mr. Raikes urged the employment of the people themselves in an endeavour to put an end to the crime. On the 12th November, 1851, he assembled the heads of the various clans at a convention at Sámán, and induced them to agree to curtail the hitherto extravagant expenses attendant upon marriages. The sum of Rs. 500 was fixed as the limit of the dower demandable by a bridegroom, the presence of Brahmans and Bháts and the other attendants on marriages was to be discouraged, and the great expenditure

[1] Collection of papers relating to infanticide.

on the wedding-feast in feeding the numerous followers of the chiefs who assembled was to be curtailed. The Commissioner of the division supported these efforts, and during the following month held an assembly at Mainpuri which was attended by the leading chiefs of all the neighbouring districts, and a set of rules was drawn up in the spirit of those adopted at the Sámán conference, and were signed by the Rajas of Mainpuri, Partábner, and Rámpur.

These rules were never observed, and the cause for this is thus alluded to by Mr. Gubbins in 1853:—"A Thákur girl may be equally married at a moderate charge; but no set of rules or law can prevent a Thákur father from pretending to a son-in-law of superior blood; so it seems impossible to fix by rules the sum which he shall expend upon his daughter's wedding. It depends in truth on himself, not on those who accept payment. If he will aspire to high rank or position, he must pay for it; if he will be content with equal blood (and there is no reason why he should not), he needs no protection." Hence, in Mr. Gubbins' opinion, a sumptuary law, laying down fixed and moderate scales of marriage expenditure, would be nugatory. The real motive for extravagance, and therefore the hidden cause of infanticide, lay entirely beyond the reach of any such law. A Thákur's ambition to make an illustrious alliance could only be gratified by purchasing a son-in-law of nobler blood than his own; the nobler the lineage, the larger the sum. So long as this costly ambition remained rooted in the Thákur's soul, the scale of expenditure could not be controlled. The habit of contracting equal marriages must be naturalized to him, directly by advice and encouragement, and indirectly by the enactment of heavy pains and penalties to follow on the destruction of daughters.

Sámán rules never carried out.

So matters went on until September, 1865, when Mr. B. Colvin made a census of the Chauhán and Phátak infant population, which showed amongst the Chauháns, 2,065 boys and 1,469 girls, and amongst the Phátaks, 599 boys and 423 girls. In six important Chauhán villages not a single girl under six years of age was alive, and within the memory of man there was never a daughter known in them. Mr. Colvin at once selected Naráyanpur, the seat of one of the younger branches of the Mainpuri house, in which no female children were to be found, and, with the sanction of Government, quartered upon it a force of additional police, and otherwise let the people know that now prompt measures would be taken to extinguish the practice. In 1866, the Chauhán girls had increased to 1,656; in 1867 to 1,656; in 1868 to 2,019, and in 1869 there were 1,707 girls. The falling off in 1869 is attributed to the ravages of small-pox. Up to the introduction of the rules framed under Act VIII. of 1870, the net results of Mr. Unwin's measures are thus summarised by Mr. Lane:—"The villages in which

Recent measures.

Chauháns and Phátaks reside are 606 in number. In some instances they form but a small fraction of the whole inhabitants. In a few cases both the tribes mentioned are found to reside in the same village. In these 606 villages the system introduced 27 years ago has been more or less enforced, and to a greater or lesser extent effectually worked, according to varying circumstances. In some an intelligent or well-meaning proprietor has assisted materially in the progress made ; in others, again, an out-of-the-way situation has helped the inhabitants to evade supervision, or some local feeling has prevailed, and the improvement has been next to nothing." Of these 606 villages, 439 were Chauháns, 148 were Phátak, and 19 were mixed ; thus giving a total of 458 villages inhabited by Chauháns and 167 inhabited by Phátaks. Of the Chauhán villages, Mr. Lane found 316 containing 40 per cent. and upwards of female children where 27 years ago not a single daughter was allowed to live. In other words, counting by villages, just 69 per cent. of the Chauhán tribe throughout the district had reformed. Of the Phátak villages, 131 out of the 167 have earned their exemption ; only 21 per cent. of the tribe still remain tainted with guilt. There can be little doubt that Mr. Raikes' local efforts took no root in the district, and they appear to have dropped altogether as soon as the author's personal influence was withdrawn. During the year 1869, the Raja of Mainpuri married his sister to the Raja of Bhadáwar, in the Agra district. "The same story as of old: a marriage made to connect the family with one still higher in rank; what Mr. Gubbins would have called "an unequal marriage." It had consequently to be paid for in proportion. The bride's family say the total cost did not fall much below a lakh and a half of rupees. There was no actual dowry *(badan)* fixed, but besides presents voluntarily sent, the Bhadáwar chief took whatever met his fancy when he came here for his bride, and there was practically no limit to what might have been annexed by him, but the exhaustion of the means of the bride's family or the good taste of the bridegroom himself." Still, in 1870, the Mainpuri Raja called a meeting of his clan, and invited the district officers to witness his signature to an agreement to put down infanticide similar to that adopted at the Sámán conference in 1851.

The Mainpuri conference.

The correlative subject of wedding expenses was introduced at this meeting, and I here quote from Mr. Lane's report:—"The sense of the meeting was unanimous as to the advantages to be gained by some decided action to restrain these within reasonable limits. One fine-looking old man told me he had nine daughters, and that he has married two of them at a cost of Rs. 5,000 each; but it was evident that to do the same for the other seven would be his ruin. What was he to do? The old difficulty then became apparent. First, a general movement is required, instead of mere local agitation ; and secondly, whatever resolu-

tion is come to requires the support and sanction of superior authority. Any degree of odium that might otherwise attach to a movement savouring of economy would cease if the Government lent its countenance and aid. Such was the general impression. It seems to me that some action on the part of Government is only just. Great efforts have been made, and will yet be made, to preserve the existence of lady Thákurs, and it is but fair that some assistance should now be given to their relatives to dispose satisfactorily of the fair burdens that have thus arisen in consequence of those philanthropic efforts. Due cause being thus shown for action on the part of Government, I would suggest that some such machinery as that employed for municipal committees under Act VIII. of 1868 should be used for the required purpose. Let the Thákurs of a revenue division or any more convenient group of districts be invited to consult and draw up among themselves some simple code to regulate the expenses incident to weddings. Such rules should be submitted for the approval of Gevernment in the same way as bye-laws and various other points connected with municipal organizations. When once approved and confirmed by Government, I do not apprehend there would be any difficulty in carrying them out. At any rate, the remedy would then be in the hands of the classes directly interested, and their hearty co-operation might be assuredly looked for."

1871-75.

The result of Mr. Lane's inquiries in 1870-71 led to the introduction of the new rules framed under Act VIII. of 1870 from the 1st July, 1871, into 141 Chauhán and 33 Phátak villages, affecting a population of 16,745 souls, of whom 3,651 were boys and 1,191 only were girls. Further inquiries were instituted in connection with the census of 1872, and Mr. Lane then showed "that many tribes hitherto never named in connection with infanticide were in reality much on the same standing as those whose names have become a by-word, and show figures that place them on a par and, in some instances, below those to whom the stigma has alone hitherto attached." During 1872-73 there were 606 villages on the register, with a guilty population of 38,288, amongst whom there were 16 inquests and 12 *post-mortem* examinations in suspicious cases. During 1873-74, the effect of these measures was felt in the number of villages which earned exemption from supervision. The year closed with 435 villages, having a population of 51,790 souls, and the activity of the supervising staff is shown by the 112 inquests and 15 *post-mortem* examinations which took place. Further inquiries took place during 1874-75, and the application of the rule by which villages having 35 per cent. of the minor population girls should be exempted from the operation of the Act, led to still further reductions : 159 villages were released from supervision out of 229 villages locally tested by European officers, and it is believed that the testing of the remainder (206) during the cold-weather of 1875-76 will lead to a further exemption. There are now 276 villages, containing

11,794 inhabitants, under the supervision of a special police, entertained at a cost of Rs. 3,600, which is met from a tax on the guilty families.

There is but one jail in the district, the statistics of which are as follows.

Jail.

The average number of prisoners in the jail in 1850 was 529 ; in 1860 was 101, and in 1870 was 297 ; the ratio per cent. of this average number to the population, as shown in the census of 1865 (700,220), was in 1850, ·075 ; in 1860, ·014 ; in 1870, ·042. The number of prisoners admitted in 1860 was 912, and in 1870 was 911, of whom 20 were females. The number of persons discharged in 1870 was 657. In 1870 there were 281 admissions into hospital, giving a ratio of admissions to average strength of 98·15. Six prisoners died, or 2·02 of the average strength. The cost per prisoner per annum in 1870 was—for rations, Rs. 15-6-8; clothing, Re. 1-10-1; fixed establishment, Rs. 10-1-6 ; contingent guards, Rs. 5-9-0 ; police guards, Rs. 3-10-2, and additions and repairs, Rs. 5-4-0, or a total of Rs. 36-10-9. The total value of the manufactures during the same year amounted to Rs. 4,986 and the average earnings of each prisoner to Rs. 16-12-9. In 1870, the Muhammadan prisoners numbered 198 and the Hiudu prisoners 546 ; there were 24 prisoners under 16 years of age, 624 between 16 and 40, 218 between 40 and 60, and 45 above 60. The occupations of the majority of the male prisoners were agriculturists, 458 ; labourers, 111 ; and shop-keepers, 127.

There have been eight regular settlements of the district as it now stands.

Fiscal history.

The settlement of a portion of the district for 1209 *fasli* (1801-02 A.D.), based as it was on the accounts furnished by the subahdar, Almás Ali Khán, is not taken into account, and the first regular settlement is that for 1210-1212 *fasli* (1802-03 to 1804-05 A.D.) The demands, collections, and balances for the first thirteen years of the Etáwa district, as it then stood, and of which Mainpuri was a portion, is given under the notice of the Etáwa district. The second settlement was for 1213-15 *fasli*, the third for 1216-19 *fasli*, the fourth for 1220-24 *fasli*, the fifth for 1225-29 *fasli*, and the sixth extended to the revision under Regulation IX. of 1833 by Messrs. Gubbins and Edmonstone, whilst the eighth comprises the existing settlement made by Messrs. McConaghey and D. M. Smeaton. Practically, however, there have been only five regular settlements. The first triennial settlement was extended for a second period of three years on the same data by continuing the demand of the last year of the expired settlement, or that of 1212 *fasli*. The first quadrennial settlement from 1808-09 to 1811-12 involved a complete revision, as it was intended to declare the assessment perpetual, and Messrs. Colebrooke and Deane were appointed to superintend it. The idea of a permanent settlement was fortunately abandoned, and a settlement for five years, the first quinquennial from 1812-13 to 1816-17, was ordered. This was extended for a further period of five years from 1817-18 to 1821-22,

when Regulation VII. of 1822 was enacted to place all settlement operations on a proper basis. The previous settlements were continued pending the revision, which, however, got on so slowly that Regulation IX. of 1833 was passed, and under its provisions the revision was completed for the Etáwa portions of the district by Mr. Gubbins, and for the Mainpuri portions by Mr. Edmonstone, in 1839-40. The fifth general settlement is that now in force.

1801-02 to 1811-12.

Tho general instructions for the settlements from 1801-02 to 1811-12 are given under the notice of the fiscal history of the Etáwa district. The assessment on the district of Etáwa as it then stood was increased by ten lakhs of rupees over that of 1801-02, and the demand on the district of Mainpuri, as it now stands was not less than ten lakhs. Hira Singh of Khairgarh, assisted by the Marhattas, ravaged the western parganahs[1], and M. Fleury from Aligarh with a body of light horse burned and plundered Shikohabad. Heavy and general remissions were found necessary except in the large talukas which seem to have been moderately assessed. For the second triennial settlement the revenue stood at close upon ten lakhs, but though remisions were found necessary, the collections were not attended, as a whole, with the difficulties which characterised the earlier settlements. The first quadrennial settlement was made by Messrs. Valpy and Batson in 1807-08. The former in his report on the assessment of parganahs Dehli-Jákhan and Karhal for the years 1216 to 1219 *fasli*, remarks that he had made only a small increase in the demand, but that he had equalised the demand and had left ten per cent. of the assets to the proprietors, to cover the cost of cultivation and defray their own expenses. He adds with much truth :—

Mr. Valpy on parganahs Dehli-Jákhan and Karhal.

"I must own that I consider this residue a base and sorry pittance, but a larger could not have been granted without causing a considerable defalcation of the revenues of the former settlements even in these parganahs, and an infinitely larger in others of this district, and it is to be inferred from the tenor of the regulations for the Lower Provinces that Government considered that quota sufficient in Bengal and Behar. In submitting the proposed settlement of these two parganahs, I believe I may safely aver that they are not likely to fall in balance from the assessment of the Government revenue in tolerably favourable years, but the Board must be aware from their own personal observation of the country of the Duáb, that, both from the nature of the soil and of the climate, irrigation is absolutely necessary to bring the crops to any maturity or to yield any produce, and generally such irrigation cannot be had by adventitious means as canals, reservoirs, tanks, and wells; therefore the harvest must depend chiefly upon the seasons, and that in times of drought no industry of the husbandman or art or expense can prevent or repair the injury. In like manner, the Board will have heard, and will perhaps witness, that this part of the country is subject to occasional heavy hailstorms which utterly destroy the *rabi* crops, the produce of the soil which is to provide for one-half of the annual revenue to Government. Neither the assessment of the former settlements nor the one now proposed is such as to leave means to the málguzárs to pay their whole revenues to Government in cases

[1] He afterwards absconded and was outlawed : Board's Rec., 1809, October 7th, No. 14.

of such calamity, for even if some very few might be able to do so from other private resources utter ruin must follow the rigorous realization of revenue when the actual and avowed foundation of the revenue had been destroyed. For the welfare of the country and for the ultimate advantage of Government, liberal remissions should be made on such occasions, and though it be difficult to ascertain with utmost accuracy the actual extent of loss, it is better that a little should be sacrificed than that the málguzárs and ryots (the most beneficial part of the community in this country to Government) should be oppressed, and driven to desert their village and to forsake their fields. I have reason to believe that in most instances in these parganahs, *darkhásts* for the new settlement, as it is now submitted, will easily be obtained, and that for the most part the málguzárs of the present settlement will eventually willingly engage. Intrigues and cabals will at first be set on foot to endeavour to reduce the revenue, and as their private accounts of collections, all false and fabricated, vary considerably from the amount of net proceeds on which I have assessed the estates, if it should be incautiously promulgated that the revenue has been fixed with a reservation of ten per cent. to the málguzárs upon the net proceeds, most of them will clamour that a sufficient deduction has not been made to them. I should therefore propose that, in order to allow of the public crops being so far advanced that no fear of destruction from hail-storms or other causes should alarm or depress the málguzárs or curtail their means, as well as that in the event of certain málguzárs of the present settlement not becoming the málguzárs of the next, they should not, through malice, rack-rent the ryots and injure the estate to the last moment of their possession. At as late a period as possible, a notice should be promulgated in the parganah Dehli-Jákhan and Karhal and at the sudder kutcherry of the zila to the effect that *darkhásts* for the undermentioned estates will be received by the Collector on the spot, *i. e.*, in the parganah, at such a revenue, being the revenue fixed for the third settlement; that all persons willing to engage are invited to present their *darkhásts* with the requisite security to the tahsíldár of the parganah or to the Collector, when the settlement will be confirmed with the former málguzárs or other persons, &c., &c. By the fifth clause of section 53 of Regulation XXVII. of 1803, it was directed that a zamíndár declining to engage for the first settlement, or whose claims might be rejected, should be allowed, for the present, the same *nankár* which he may have been accustomed to receive under the government of the Nawáb Vazír. Either owing to the section not being explicit or not being understood, many persons (some claiming zamíndári right; others who have been wont to enjoy *nankár* during the Nawáb's government on other grounds) had deductions made from their *darkhásts* either their own or what others received from their villages."

Mr. Valpy considered that these claims to *nankár* were obsolete and that they had never been paid. Accordingly he made no provision for such claims in his proposed assessment, leaving their adjudication to the Board and to Government; yet in the cases where persons were accustomed to receive these dues from the proprietors they would appear to have been demanded and paid as usual.

The Board in their orders on the report entirely approved of Mr. Valpy's proposals, presuming that he had satisfied himself, as far as circumstances would permit, with respect to the actual resources of the several estates. "The Board," writes their Secretary, "are aware that for so short a period as four years it may not be necessary or expedient to have recourse generally to a progressive demand, but it occurs to them that in some parts of your district the lands may be in a state to render an assessment on the plan of a progressive increase desirable, and they direct me to call your attention to this point." They confirmed the assessment

Board's orders.

at 90 per cent. of the assets, and in their remarks on the individual assessment of several villages state that the demand should be fixed at "a deduction from the gross produce of five per cent. for village expenses and one-eleventh of the net produce for the support of the farmers." Although Mr. Valpy clearly placed before the Board the fact that such a proportion of the assets could only be paid in the most favourable years, and that he thought the demand far too high, the assessment was confirmed, and it is not remarkable that it soon broke down hopelessly and irretrievably. Mr. Valpy applied the same principles to his assessment of parganahs Bhongaon (part), Shikohabad, and Ghiror. In Shikohabad, the large talukas of Daktauli and Muhammadpur Labhaua appear to have been assessed on a mean between the accounts furnished by the talukadárs themselves and the accounts given in by those who bid for the farm of the talukas, whilst the ultimate decision of the amount to be levied was left to the Collector. Talukas Mainpuri and Manchhana lay near the sudder station (Mainpuri), and Mr. Valpy inspected them himself and found them heavily over-assessed. He writes:—"If I be asked how he (the Raja of Mainpuri) came to consent to so unequal and excessive a revenue, I can only reply in his own language, that he had been so long expelled from his *ráj*, disseised of his estates, and consequently deprived of his dignity and influence, that he was content to purchase them back again even at so large a price and only in part. At the accession of the British Government his enemies and rivals had malignly and falsely declared the estate to be more productive than it was." The talukas had also suffered from vermin and drought, and were then valued at Rs. 70,000, on which sum the assessment was made.

Mr. Batson's proceedings.

Mr. H. Batson thus describes[1] his proceedings in the assessment of parganahs Bhongaon, Alipur Patti, and taluka Chitáin:—"Having obtained estimates from the tahsíldár and kánúngoes of the parganah, I summoned the zamíndárs of the respective estates and required of them statements which were made in my presence of the area of their lands in cultivation at the *rabi* and *kharíf*, and the average produce of the season for the three years of the settlement of 1212 *fasli*, at the same time informing them that it was my intention to call upon their patwáris without allowing an interview to take place between them until I had obtained statements from both parties. Having steadfastly warned them of the consequence which would result from their being detected (which they inevitably would be) in giving falsified statements, as I was in possession of several estimates of every estate in the parganah, therefore I had in my hands the means of ascertaining the merits of their statements by comparing them with the estimates, and that it was further my intention to summon every pattidár to give in a statement of the produce of his share of the estate, and having collected the respective

[1] To Collector of Etáwa, 17th October, 1808.

statements of each sharer or under-farmer, that it was my intention to compare the statement of the zamíndár with those of his pattidárs, and that if they did not tally, that they must abide by the consequences which would inevitably result from the falsification of their accounts, and that moreover the papers of the patwáris would be examined, compared with the statements delivered in by the zamíndárs, whose accounts would be further checked by the estimates of the tahsíldár and kánúngoes, which estimates would further be checked by private ones. By these means, I have created in the minds of all parties a dread of detection as to the authenticity of their respective statements, and so good has been the effect, that from the tahsíldár down to the pattidár, applications have been made for leave to withdraw the estimates which they at first gave in, and they begged permission to be allowed to correct what they stated to have been done in haste. By these means I have obtained estimates certainly bearing less the appearance of palpable falsehood than those which they at first gave in. I think I may venture to say that by these means I have been enabled in some instances to come within the shadow of the true assets, as I have been under the necessity of striking off 6 and 8 per cent. from the gross, as stated by the zamíndárs themselves, having at the same time taken the valuation of articles, the produce of the soil, at a rate rather under than above the medium. Four different rates have been given by the tahsíldár and kánúngoes which are now in my possession, and in no instance has the medium rate been exceeded."

Procedure very imperfect.

Where Mr. Batson suspected that the accounts of the landholders and village accountant had been made up for the occasion with the design of concealing the assets, he had recourse to the estimates prepared by the tahsíldárs and kánúngoes, and taking the mean of the three statements, assessed on it, wherever he had not the ascertained average rental of any adjoining estate to form a standard of the fitness of his proposed estimate. Wherever he determined the gross proceeds by the accounts of the zamíndárs, patwáris, and pattidárs, he consulted the different estimates with a view of checking his ultimate decision wherever the increase appeared too great or more than the landholder would willingly accede to or be able to discharge. From native sources he was informed that in the small estates he had nearly approached the true assets, but in the larger ones his estimate was from 20 to 40 per cent. below their true resources. In conclusion, he urged on the Board that should any increase be desired it should take the form of a progressive revenue. Should this be allowed, he believed that many of the landholders " would readily accede to a gradual increase, which increase would, at the end of four years, exceed the present proposed revenue by about eight or nine thousand rupees, and the landholders would more readily accede to this mode of assessment in the present as an

immediate heavy demand is now to be made on them for 1216 *fasli* which they will with difficulty be able to discharge, on account of the great drought of the present season, by which the málguzárs will suffer very severely, as there must inevitably be a great defalcation of assets." Many had already refused to fulfil their engagements on this score, and still more prayed for a postponement of the demand for 1216 *fasli*. Mr. Batson's settlement proceedings show in strong contrast with the elaborate arrangements of the present day. His estimates of assets were obtained by threats of punishment in case they were found false, and they were in many instances exaggerated. He took ninety per cent. of the assets thus calculated, and in parganah Bhongaon alone raised the revenue by about Rs. 6,000 above that of 1215 *fasli*, and notwithstanding the occurance of a severe drought in 1216, only eleven or twelve landholders refused to engage. Altogether the demand was excessive, and the proportion of the assets left to the landholders was utterly inadequate for their mere support. In parganah Shikohabad, Mr. Valpy obtained an increase amounting to Rs. 26,408, and in Ghiror to Rs. 9,009, which he hoped would be collected readily, and that the balances "would not in unfavourable seasons be considerable." His assessment of these parganahs was also made on a mean between the accounts furnished by the landholders themselves and the estimates given in by the tahsíldárs.

Result of the assessment.

The assessment of the first quadrennial settlement resulted in an increase of Rs. 1,10,000, but before its close the proprietors had fallen into heavy balances which they were either unable or unwilling to liquidate. One-eighth of the total area of the entire district, comprising 136 estates, came under direct management, whilst the local native officials were thoroughly corrupt, often placing themselves in opposition to the Collector and supporting the zamíndárs in their recusancy. At the close of the year 1812 Mr. Batson received charge from Mr. Laing, and in reporting on the estates held under direct management writes:—"Aware of the prejudical effects of *khás* management, both with respect to the interest of Government and those of the cultivators of the soil, I deemed it expedient, shortly after taking charge from Mr. Laing, to issue orders to all the tahsíldárs, but as these officers have found from late experience that it is more to their interest to keep estates under *khás* management than to endeavour to obtain engagements for the same (indeed, I have reason to think that in many cases they have been instrumental in preventing málguzárs coming forward with tenders to engage), and to this I ascribe, in a great measure, the only partial successes which have resulted from my orders. A list of the estates held *khás*, and the reasons for the process, affords a useful commentary on the administration and gives some data from which the state of each parganah can be gathered. I give the figures for the Etáwa district as it then stood, as it

would be difficult to separate the Mainpuri portion without going into great detail.

Parganah.	No. of estates held direct (khás) on account of				Parganah.	No. of estates held direct on account of			
	Expiry of lease.	Refusal to engage.	Attachment for balances.	Minors, &c.		Expiry of lease.	Refusal to engage.	Attachment for balances.	Minors, &c.
Ghiror, ...	8	...	1	...	Lakhna 2nd, ...	44	5	...	1
Bhongaon, ...	5	5	1	..	Shikohabad, ...	13	8	3	7
Alipur Patti, ...	4	1	...	...	Kisganj, ...	75	23	12	...
Sauj, ...	2	...	2	1	Etáwa, ...	23	29	27	...
Karhal, ...	7	5	1	...	Dehli-J khan, ...	38	16	5	1
Sakít, ...	16	1	...	...	T lgr m,, ...	2	1	...	2
Phaphúnd, ...	...	17	3	1	Thatiya, ...	1	...	3	...
Lakhna 1st, ...	25	9	16	...	J nibrást, ...	13	1	1	1

In the Hazúr tahsíls, the December kist of 1812 was in arrears up to Rs. 1,04,390, and in Shikohabad Rs. 20,345 were due, and the Collector was driven to explain this circumstance by the fact that the principal proprietors were all "on religious pilgrimages."

First quinquennial settlement.

The quinquennial settlement from 1812-13 to 1816-17 was made by Mr. Batson for the parganahs held in zamíndári tenure, and by Mr. Dawes for the large talukas. In Karhal, some reductions were made for the first year, but the revenue was restored to the original sum in the third and fourth year. In Alipur Patti, Chaudhri Udaichand evinced such marked inattention to the orders of the Collector requiring him to engage for those estates which had not been settled with the original proprietors, that Mr. Dawes solicited the sanction of the Board to his imposing a fine on Udaichand "for being the author of the inconvenience experienced by this office" (!) The 'account settlement,' as it was called, of each parganah is a very meagre document, giving merely a mass of vernacular papers, chiefly relating to claims to the proprietary right in individual villages, with a short letter in English, and the orders of the Board throw little more light on the principles adopted by the revenue authorities, containing as they do mere lists of villages, with occasional remarks on the claims of those who contested the right to engage for the revenue. We may however, generally gather that wherever a reduction was allowed in the first year upon the revenue of 1219 *fasli*, it was, in most instances, a mere postponement of the demand, which was subsequently made up by a proportionate allotment of the deficiency over the three following years, and wherever the deficiency could not be made good, the revenue was

allowed to stand at the initial demand for the whole term of five years. The general result was a revenue of about twelve lakhs of rupees for the district as it now stands, and an increase over the revenue of 1219 *fasli* of about Rs. 86,000. In April, 1815, Mr. Valpy was given separate charge of the tahsíl of Shikohabad, Muhammadpur Labhaua, and Dehli-Jákhan, owing to the accrual of considerable balances throughout those tahsíls. In handing over charge to him, Mr. Dawes writes :—" The experience which you have already acquired from your residence in these parganahs would make any remark from me superfluous, though it may be expected that I should record my sentiments on the occasion of making over to you the extensive charge of these maháls. I shall therefore briefly state that I attribute the large outstanding balance now exhibited in the parganah of Shikohabad to the refractory deposition of some of the principal zamíndárs, to the neglect of cultivation by others, and to the mismanagement of the late tahsíldár, Chiraunji Lál, who has been dismissed. The *rabi* crops are now standing, and you will doubtless be aware of the necessity which exists to secure, as far as in your power, the Government demand on the lands prior to their removal, though I am apprehensive that the utmost vigilance will not be sufficient to accomplish the realization of the whole of the revenue." Out of a total demand for 1222 *fasli* amounting to Rs. 7,41,173, but Rs. 4,22,435 had been collected and Rs. 3,18,738 were in balance: while the balance of revenue of 1215 to 1221 *fasli* amounted to Rs. 79,728, and of *takkávi* advances for the same period to Rs. 94,760.

The Kirár taluka broken up.

The great Muhammadpur Labhaua taluka was brought to sale on account of the continued refusal of the holder, Bhagwant Singh Kirár, to pay up the revenue. It was bought in by Government and was settled with the original proprietors in some cases, and where these could not be found, with the chief cultivators as farmers, pending the investigation of their claims. Towards the close of the year 1815, Mr. H. G. Christian relieved Mr. Valpy and completed the re-settlement of the Muhammadpur Labhaua estate at an increase of Rs. 11,484 on the revenue, for which Bhagwant Singh had engaged at the fourth settlement. He also re-settled a large portion of the parganah for the years 1223-27 *fasli* inclusive, where the cultivation had been reduced and where defalcation had taken place or was apprehended. The revenue of the remainder of the parganah was allowed to stand and the settlement was extended to the year 1227, in order to make the date of the expiry of engagements throughout the entire parganah uniform. On the 1st September, 1817, parganah Tálgrám and talukas Mahona, Gangagang, Bábarpur, Saurikh, and Bishngarh, yielding a revenue of Rs. 2,26,497 for 1225 *fasli*, were transferred to Farukhabad. In May, 1818, Mr. Dawes reported that he had reduced the demand on fifty-seven estates in parganah Dehli-Jákhan by Rs. 2,875, giving an ultimate decrease, amounting

to Rs. 2,560, in 1227 *fasli*. All through these proceedings it may be observed that the great object aimed at has been the retention of the hastily formed and excessively high assessment made by Messrs. Valpy and Batson. The assessment of 1224 *fasli* remained in force in the eastern parganahs, and that of 1227 in Shikohabad and Ghiror, until the revision by Mr. Edmonstone in 1839-40. The condition of the parganahs now constituting the district during the currency of the assessments previous to that framed under Regulation IX. of 1833 may be gathered from the remarks of Mr. Edmonstone and Mr. Gubbins given in the fiscal history of each parganah under the parganah notices. Mr. Edmonstone considered that the revenue in Kuráoli was low and inadequate. From 1225 to 1244 there was no material change in the demand, which was realized without any balances. In Shikohabad, however, the irregularity and difficulty experienced in collecting the revenue necessitated a slight reduction of the demand. In Karhal a slight reduction was given, and in Sauj and Ghiror an increase was found possible. In Kishni-Nabiganj a small decrease was allowed, and in Alipur Patti and Bhongaon a larger decrease, whilst in Manchhana a considerable increase was taken. In Dehli-Jákhan, assessed by Mr. Gubbins, several estates were found to have been over-assessed, and in some of them considerable remissions were made. Altogether the revenue, where excessive, was found to be so only in individual estates, and the work really attempted at the revision under Regulation IX. of 1833 was the equalisation of the demand in each estate by lowering it where there was over-assessment and taking a small increase in those villages where the assessment had been inadequate.

Mr. Edmonstone's settlement.

In 1840, the district comprised seventeen parganahs, six of which—*viz.*, Sahâwar, Karsâna, Eta, Sakít, Sirhpura, and Sonhár—were transferred to the Patiáli district (now Eta) in 1845. Of the remaining eleven, parganah Sauj and taluka Manchhana have been dismembered and distributed amongst the neighbouring parganahs, and in 1857 a great portion of the old parganah of Dehli-Jákhan, subsequently known as Bíbamau, was added to the district under the name of Barnáhal. Parganah Bewar was assessed in 1836 by Mr. Robinson while it formed a part of the Farukhabad district. The Etáwa villages of Barnáhal and Shikohabad were settled by Mr. Gubbins in 1840-41, and the remainder of the district was assessed by Mr. Edmonstone in 1839-40. The result of the various assessments was an increase of Rs. 43,000 in the parganahs assessed by Mr. Edmonstone; an increase of Rs. 1,941 in parganah Bewar; a decrease of Rs. 12,000 in the Etáwa villages, and a decrease of Rs. 129 in four villages assessed by Messrs. Robinson and Wynyard and received from Farukhabad in 1840. All these assessments broke down under the train of evils following on the drought of 1837-38. "Mr Edmonstone's great mistake," writes Mr. McConaghey,

"judged by the after event, arose from a far too sanguine anticipation of the elasticity of the district rental. The exceptionally favourable rains of the two years during which he was engaged in assessment gave to the country an appearance of recovery which it had not really attained, and led him to over-estimate its resources. A large proportion of the land which had been thrown out of cultivation after the famine had, on account of the seasonable rains of 1839-40, been again brought under the plough. Not only did he assess these lands, but he also called upon the unploughed waste to pay its quota of revenue. Mr. Edmonstone's anticipations were not realized. Two or three seasons of light and untimely rains followed; the cultivation, instead of spreading, decreased, the condition of the tenantry deteriorated, and, in consequence, many of the zamíndárs found themselves unable to meet the Government demand. The debts which they were obliged to contract during the famine years still hung over them, the money-lenders began to press for payment and refused further advances, and the result was a very general state of impecuniosity and absence of capital which culminated in 1844, when a revision of Mr. Edmonstone's assessments was sanctioned by Government."

Revision of 1844-45.

The revision was undertaken by Messrs. Robinson, Unwin, Dick, and Cocks, and the revenue was reduced from Rs. 12,45,000 in 1844-45 to Rs. 10,45,000 in 1845-46, gradually rising to Rs. 11,40,000 in 1850-51. The result justified the action of the authorities: cultivation resumed its former area, population increased, and the people became contented and happy. By 1850-51, cultivation had exceeded the area under the plough, in 1836-37, by 58,762 acres, and the demand was realized without having recourse to farm or sale. In 1860-61, the revenue of twenty-three villages in parganahs Shikohabad and Mustafabad was lowered by Rs. 5,351, owing to the presence of the noxious weed *baisurái*. A further reduction of Rs. 13,642 was made on account of land taken up for public purposes, so that the revenue of the last year of the old settlement amounted to Rs. 11,21,289, or Rs. 19,000 less than that of 1850-51. The settlement under Regulation IX. of 1833 was based on a fair estimate of the assets of the district in favourable seasons, and was neither too light nor too severe. The individual history of the fiscal arrangements for each parganah will show how the revision affected them, and it may be gathered from all the data before us that if errors have been committed, they have been on the side of extreme lenity. Indeed, the condition of the district when the existing settlement was undertaken showed that not only had it recovered from the losses sustained during the great period of depression between 1838 and 1844, but that the assets had so largely increased that, even with a Government revenue assessed at only half the rental value, an increase in the revenue might justly be expected. I will now proceed to show how the new assessment has been effected.

Present settlement.

Settlement operations commenced in December, 1866, and were brought to a close in June, 1873. Mr. B. W. Colvin completed the training of the patwáris, and, under his superintendence, the inspection of two parganahs was undertaken by Mr. McConaghey. Mr. F. N. Wright completed the survey and field-record work of three-fifths of the district, including tahsíls Bhongaon, Mustafabad, and Shikohabad. Mr. M. A. McConaghey completed the field-record work and inspected and assessed all the parganahs except Bhongaon. Mr. D. M. Smeaton inspected and assessed parganah Bhongaon. Pandits Kedárnáth and Debí Dín and Munshis Sadr-ud-dín and Ali Muhammad Khán worked under the European officers at different stages of the operations in the adjudication of enhancement suits and the preparation of the records. The survey was commenced in 1866 and was finished in February, 1871, and at the same time were prepared the *shajra* or field-map of the village, the *khasra* or index, and the *khationi*, giving all particulars as to soils, crops, wells, canals, proprietary and cultivating rights, groves, manure statement, statement of double crops, map and record of village site, and the census of the people and cattle. In three parganahs, where the amíns were paid by Government, the whole field establishment, including amíns, cost Rs. 68-15-3 per 1,000 acres surveyed, and the amíns alone Rs. 36-11-6. The cost over the whole district, excluding amíns' salaries, was Rs. 37-5-5, and if amíns' salaries be added, was, in round numbers, Rs. 74 per 1,000 acres, *i. e.*, Rs. 37 for amíns and Rs. 37 for supervising establishment and chainmen; but taking into account stationery, mapping, the proportionate pay of settlement officers, and all other items fairly debitable to the survey, Mr. McConaghey puts the actual cost at Rs. 80-12-0 per 1,000 acres surveyed.[1]

System of assessment.

The system of obtaining the soil areas consisted in a personal inspection of each village with the survey map in hand, on which each patch or *chak* of each class of soil was marked off by actual observation. At the same time the wet and dry areas were marked off in blocks irrespective of isolated fields, which in a dry block might be irrigated, and in a watered block might, from some cause, be beyond the reach of water. Thus, a general and accurate idea was formed of the soils and irrigation capabilities of each estate. In three-fifths of the district the demarcation of soils was made by the assessing officer himself, and in the remainder of the district, the work was so revised and corrected by him that, in reality, the entire demarcation was the result of the assessing officer's own inspection. The rents payable for each class of soil were ascertained as the demarcation of soils proceeded, and these rents finally formed the basis from

[1] The *modus operandi* of the survey is clearly explained by Mr. McConaghey in Chapter V, of the Mainpuri Settlement Report, and as the subject is purely technical, I do not further notice it here.

which the rent-rates prevailing in each parganah were subsequently evolved. The process followed was a mixed one, partly inductive and partly deductive. The assessing officer visited the village, having already formed from the data collected some rough idea of its capabilities, so as to enable him to avoid such gross errors as one coming new to a country and ignorant of its circumstances would be likely to make. This premised, the subsequent processes may be described in the settlement Officers' own words:—"Suppose, then, the first village commenced and the first soil *chak* in course of being made. As the fields are traversed and the kinds of soil marked, rents and rates found actually paid are recorded in the map as they occur. At this stage every kind of rate, high and low, excluding only clearly exceptional instances explained by local circumstances, are noted. On the completion of the whole village the rates written on each *chak* are again reviewed, and those only are excluded from consideration which lie beyond the limits within which the great mass of rates oscillate. From those finally selected examples, an arithmetical mean was struck, which we call the prevailing rate for that soil in that village. Having thus obtained for each soil its prevalent rate, we brought the rough ideas formerly acquired, to bear on them. Such of the rates thus derived as we found coinciding with or approximating to our roughly generalized rates we provisionally accepted as data for the subsequent general parganah induction, whilst such of the rates as we found differing materially from our rough rates we, on the other hand, provisionally rejected as apparently abnormal. As village inspection proceeded experience of course widened, and our general conceptions of fair soil rates become more certain and matured: consequently our selections became more reliable. Finally, on the completion of the parganah, the prevailing village rates on each kind of soil were brought again under review, and those which formerly only provisionally accepted or rejected, had since been confirmed by experience as fit examples for induction, were absolutely accepted as data for it. Thus we were in possession of—first, a set of well-defined general rates which had been gradually formed in our minds from the rough conceptions with which we had started, modified and perfected by incessant observation, put to the test of daily facts and never lost sight of; secondly, groups of rates on soils found prevailing in individual villages, confirmed and accepted by us as indices to the fair-letting value of those soils. From the groups of prevailing village rates on soils mean rates were struck. These mean rates were then compared with the general rates just described and with those which had been sanctioned for other tracts, and from all these the parganah soil rates were deduced. It will thus be seen that in determining on those rates we were guided solely by the common daily transactions current between landlords and tenants, exclusive of all exceptional terms and bargains. We gave no consideration to the possible

effect of a future rise in prices or of a future increase of competition. We simply took rents as they stood. Our rates were therefore at the time strictly representative of the fair-letting value of land. It would be dangerous to adopt implicitly as a guide to fair rates, leases current in a tract of country where the majority of the proprietors were powerful and grasping men with large estates, resolutely determined to exact the last farthing, and where the great mass of the tenantry were not in the enjoyment of occupancy rights, and were consequently at the mercy of their landlords. In a district like Mainpuri, however, owned for the most part by petty yeomen, and with 74 per cent. of the tenantry possessed of occupancy rights, no such one-sided transactions were possible, and therefore the danger of being misled into rating at too high a figure was not to be anticipated. In fact, the difference in social position between the cultivator and the landlord being generally very slight, rates have been undoubtedly maintained at figures lower than those current in other parts of the country where the policy respecting rents has not been so conservative, and where the cultivators are less influential."

Results of assessment.

The areas of the various soils and the rent-rates deduced, with the estimated rental for each parganah, will be found under the parganah notices in the Gazetteer portion of this memoir. The following statement shows the general result for each parganah in the district :—

Parganah.	Revenue of last settlement.	Expiring revenue of last settlement.	Estimated rental at assumed rates.	Revenue at half estimated assets.	Declared revenue.
	Rs.	Rs.	Rs.	Rs.	Rs.
Ghiror	96,177	85,562	1,83,918	91,959	91,840
Mainpuri	98,859	86,258	1,86,427	93,213	93,070
Kuráoli	38,428	32,715	84,080	42,040	41,770
Karhal	85,672	75,774	1,70,419	85,209	84,710
Barnáhal	90,134	81,980	1,79,969	89,985	89,310
Alipur Patti	19,798	18,695	44,216	22,108	21,890
Bhongaon	1,62,647	1,44,949	3,70,232	1,85,116	1,79,730
Bewar	22,712	19,065	55,957	27,979	24,940
Kishni-Nabiganj ...	79,695	69,193	1,57,126	78,563	77,730
Mustafabád	2,80,898	2,55,376	6,13,181	3,06,590	2,92,880
Shikohabad	2,75,346	2,51,484	5,85,405	2,92,703	2,78,560
Total ...	12,50,366	11,21,046	26,30,930	13,15,465	12,76,430

The total revenue, exclusive of cesses, for the last year of the expiring settlement amounted to Rs. 11,21,046, giving an incidence of Re. 1-0-6 per acre on the total area, Re. 1-8-4 on the assessable area, and Re. 1-13-5 per acre on the cultivation. The new revenue, exclusive of cesses, gives an incidence of Re. 1-2-10 per acre on the total area, of Re. 1-11-8 per acre on the assessable area, and of

Rs. 2-1-6 per acre on the cultivation. Including cesses, the total demand of the last year of the expired settlement was Rs. 11,74,674, and the new revenue with cesses is Rs. 14,04,073, giving an increase of Rs. 2,29,399, or 19·53 per cent. The cost of settlement was Rs. 3,90,961, of which Rs. 88,731 were spent on survey and the remainder on assessments and records. The actual increased revenue with cesses collected up to the 30th June, 1874, was Rs. 5,30,000, or Rs. 1,39,000 in excess of the total cost of settlement, so that within one year from the virtual close of the settlement operations, Government had received more than the whole outlay besides the incalclable advantage of a complete record of agricultural and proprietary statistics so necessary to good administration. Both the Government and the settlement Officers are to be congratulated on this result.

The following statement shows the official returns relating to the collection of the land-revenue, in the Mainpuri district, from 1860-61 to 1873-74:—

Year.	Demands.	Collections.	Balances.	Particulars of Balance.				Percentage of balance on demand.
				Real.				
				In train of liquidation.	Doubtful.	Irrecoverable.	Nominal.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1860-61, ...	11,31,253	9 85,392	1,45,861	73,264	69,573	...	3,024	12·89
1861-62, ...	11,30,142	10,97,137	33,005	25,962	...	...	7,043	2·92
1862-63, ...	11 27,996	11,19,660	8,336	4,369	2 942	...	1,085	·73
1863 64, ...	11,27,931	11,21,377	6,604	2,222	2,758	...	1,624	·58
1864-65, ...	11,27,520	11,11,866	15,654	4,510	...	...	11,144	1·38
1865-66, ...	11,25,007	11,17,312	7,695	1,389	...	3,774	2,532	·68
1866-67, ...	11,21,747	11,16,354	5,393	2,318	...	1,987	1,088	·48
1867-68, ...	11,21,025	11,20,543	482	149	...	...	333	·04
1868-69, ...	11,21,045	11,14,828	6,217	4,431	...	...	1,786	·55
1869-70, ...	11,21,032	11,20,136	896	...	...	...	896	
1870-71, ...	11,43,007	11,41,824	1,183	...	...	...	1,183	·10
1871-72, ...	11,52,031	11,51,731	300	...	...	...	300	
1872-73, ...	12,75,427	12,74,642	785	...	...	...	785	
1873-74, ...	12,76,232	12,75,693	539	...	...	...	539	

Leading families. Raja of Mainpuri.

There are few families of importance in the district, but chief amongst those that exist is that of the Chauhán Raja of Mainpuri. Some account of his lineage has been given on a previous page, and here I shall sketch the history of the fiscal relations between him and the British Government. During the rule of the Oudh Government, towards the close of the last century, the Raja had been deprived of many of the farms which he had previously held, and in those that remained his influence had greatly decreased. Still, on the cession to the British he was able to

obtain some recognition, and a large tract of country lying within the boundaries of Bhongaon was settled with him as proprietor and was called taluka Manchhana, and was attached to the Hazúr Tahsíl. Nearly all the estates comprised in this taluka were situated along the borders of the old parganah in the well-watered tract of loam lying along its southern boundary, so that, if a few villages in the neighbourhood of Kusmara and Mainpuri be excepted, the soil may be regarded as productive, the sources of irrigation numerous and unexceptionable, and the taluka as favourably circumstanced with regard to agricultural population, lines of communication, markets and streams, as any parganah in the district. Such was Mr. Edmonstone's description in 1840, yet he found that, owing to inefficient management and reprehensible neglect, the full available assets which might be expected to result from extended cultivation and a regular system had never once been realized. The head of the family was totally incompetent to manage the property and was surrounded by agents of the worst description who did not allow the interest of their principal to interfere with their private objects; who, in his name, were guilty of flagrant acts of oppression, and who, in the desire to benefit themselves, or with some purpose equally reprehensible, had in some instances utterly disregarded the acknowledged rights and disturbed the hereditary possession of subordinate village communities. In many instances the rights of subordinate proprietors were sold or mortgaged without the consent of the owners, and it was often found necessary that the Collector should step in and grant leases under his hand and seal, to protect their rights and restore them to possession. Mr. Edmonstone brought the state of the taluka to the notice of the Board, and requested that instructions might issue for ascertaining whether any proprietary communities existed in the taluka, and for the formation of a sub-settlement with them for the estates they cultivated and possessed. The Board, in reply,[1] directed him to follow the established principle adopted in forming the settlement of talukas, that he should allow, "on fairly estimated rent-rates, a deduction of from 38 to 40 per cent., of which he will allow 18 to the Raja and 20 to the village proprietors. He will also allow the community to choose its own representative, who will enter into the engagement for the total amount of revenue and talukadári allowance, noting the two sums separately at the foot of the *darkhást*. As, for instance, where the rent amounts to Rs. 1,000, the total sum engaged for by the community will be Rs. 780, which at the foot of the *darkhást* will be stated as—revenue, Rs. 600; talukadári allowance, Rs. 180. The supplementary papers will be prepared for each village according to its constitution, just as if it were not included in a taluka. Separate engagements will be exchanged with the representatives of each community by the settlement officer. All villages in which no proprietor

Inquiry ordered.

[1] No. 146, dated 28th April, 1840.

or proprietary community exists will of course be settled with the Raja in zamíndári at the usual deduction of 30 to 33 per cent. on the rental."

These instructions were fully carried out, and Mr. Edmonstone reported in 1841 that—"From a rental assumed at average rent-rates fairly calculated, a deduction of 40 per cent. has been allowed; that in villages on which my calculations appeared to press too heavily I unhesitatingly rejected them; and that of the deduction made from the estimated rental, 18 per cent. has been assigned to the Raja and 22 per cent. to the mukaddam biswadárs. Records of shares and responsibilities, according to the constitution of each village have been carefully prepared; the communities have been vested with unlimited control in the cultivation and details of management, and made liable for patwáris' and chaukidárs' wages and all incidental expenses; and the talukadár has been debarred from interference of every description, his interest being limited to the receipt of the stipulated amount annually from the Government treasury. As specific instructions will be probably required on this point before the Collector can carry the proposed arrangement into effect, I had better state at once, in the first place, that the Raja has not been recorded as sudder málguzár of any other estates except those which have been settled with him as zamíndár. It appeared to me that no good object could be possibly answered by making him the medium of collection, and that much inconvenience and injustice would result from his retaining in his hands the power of injuring and oppressing the subordinate communities, as has been his practice hitherto. In this I, of course, chiefly consulted the wishes and interests of the people, whom I found singularly averse to the talukadár's mediation—indeed to any connection with him, and who, I am inclined to be of opinion, would, had the point been insisted on, have declined entering into engagements altogether. The second point which I would wish to have immediately and finally adjusted is the manner in which the Raja shall receive the allowance that has been assigned to him, having witnessed in another district the endless and innumerable objections to paying a percentage on the actual amount of collections. I beg leave to recommend that the Collector be authorized to pay to the talukadár, direct from his treasury, in four equal instalments, the allowance above alluded to, without reference to the proportion which may have been realized from the representatives of the village communities: these instalments might be so regulated as to ensure the collection of the current kists before they become due; and I would recommend the adoption of the following:—

Result of inquiry.

1st instalment of ¼th payable on 31st December.
2nd ditto of ¼th ditto on 31st March.
3rd ditto of ¼th ditto on 30th June.
4th ditto of ¼th ditto on 30th September.

I do not apprehend that any loss to Government would result from the adoption of the measure which I propose, for it requires a very uncommon combination of circumstances to form a position in which the Government should be unable to realize its dues."

The position of talukadárs discussed.

Shortly afterwards the entire question of the position of talukadárs came up for discussion. Mr. Thomason, in one of his despatches[1] on the subject, defines a taluka as "a large estate consisting of many villages (*mauzas*), or, as they would be called in England, parishes. These villages had originally separate proprietors who paid their revenue direct to the Government treasury. The Government, in former times, made over by patent to a person called the talukadár its right over these villages, holding him responsible for the whole revenue, and allowing him a certain percentage with other privileges to compensate him for the risk and labour of collection." As long as the grantee paid the revenue, he might manage the estate as he pleased. No provision was made for protecting or recording the rights of the actual proprietors, and in the troubled time preceding the cession to the British, many of these talukadárs were able to obliterate all trace of hostile ownership and appropriate the villages to themselves. During the earlier years of British rule they continued to effect the same designs through their influence and the courts of law, in which the real merits of the case were little understood. Their position was further strengthened by the rule which then obtained that any one who succeeded in having himself recorded as proprietor at the two first settlements should continue to enjoy full proprietary rights. The natural result of this state of affairs was that so much injustice was done to the village communities all through these provinces, that it was found necessary to enact certain clauses in section 10 of Regulation VII. of 1822 to meet these cases. The principles there laid down were carried out in the re-settlement of taluka Manchhana. In 133 out of the 184 villages Mr. Edmonstone found that sub-proprietary rights existed, and in the remaining 51 villages he decided that either these rights had never existed, or, if they had ever existed, that they had been extinguished. In the biswadári villages, he settled with the village proprietary bodies and allowed 18 per cent. of the assets, or 22½ per cent. of the revenue, to the Raja. The Board and Government confirmed a similar arrangement in the case of talukas Mursán in Aligarh and Shiurájpur in Cawnpore, but at the same time declared this to be, as it stood, a grant of favour to the talukadár, and not a claim of right, and that it should be open to revision on the demise of the person to whom it was given. When the proceedings relating to Manchhana came up for sanction, a strong party was disposed to admit the talukadár to engagement in this instance, and evinced an evident desire to retrace its steps in all the other settlements of talukas

[1] To G. G. in C., 31st January, 1844.

which had been made. The talukadárs began to be considered injured individuals who were to be encouraged and assisted in their efforts to recover possession of property from which, it was alleged, they had been wrongfully excluded. No specific orders, however, were issued, nor was any definite course of procedure laid down. Objections were urged to what had been done and obstacles opposed to the further progress of the measure, but no consistent plan was substituted for that which it was desired to set aside. In this state the question was brought forward for consideration. The result of the discussion which ensued was a practical adherence to the procedure already adopted.

Principles established.

The biswadárs, where they existed and were acknowledged, were to be admitted to engagements, and the *malikána* of the talukadárs was to be collected with the Government demand and to be paid into the treasury. The talukadár was to receive Rs. 22½ out of every Rs. 100 collected by Government, and never less than one-tenth of the total demand of Government from the biswadári villages at the time of settlement, such being the highest amount fixed by law as the compensation to be given to a proprietor who is not admitted to engage. Other provisions were made for procedure in all cases of default by the biswadárs from over-assessment, of sale or purchase of the rights of either party, and of decisions of the civil courts affecting their rights. On the demise of the talukadár, for the time being, the allowance was to be reduced to one-eleventh of the payments made by the biswadárs. The principle underlying this latter clause of the arrangements seems to have been that ten per cent. on the revenue was considered a fair equivalent to and a due provision for the right of the talukadár, and the remaining 12½ per cent. was designed to cover the risk and cost of collection, but was liberally relinquished by Government to the talukadár during his life-time, after it had taken on itself the risk and cost of collection by making an engagement direct with the biswadárs. Mr. Thomason writes:[1] "An allowance of 22½ per cent. on the revenue was certainly liberal and more than the law ever contemplated when the sole and entire proprietor of an estate was either continued in its management (clause 2, section 7, Regulation VII. of 1822), or excluded from it (clause 2, section 5). But the duration of this liberality was expressly limited to the life of the grantee. It rested with the Lieutenant-Governor to determine what should be the amount on the death of the grantee, and on what terms it should be held—in fact, to place a fair construction on an ill-defined and complicated arrangement. He has done so with full advertence to all its features. He has viewed the question as one of justice and equity, not of liberality." Elsewhere he writes:—"The talukadárs never have advanced, nor can they advance, a legal claim to more than ten per cent. on the Government demand. The assumption of the 22½ per cent. as an

[1] Despatches, I., 16, 22; II., 92, 199.

allowance to the talukadár for his life-time, in the first instance, was a mere accident, or, if I may use the term, a blunder: for it was originally fixed at that amount in order to support him in a position of much cost and risk, as the responsible collector from the biswadárs, and not to maintain him in a mere sinecure, as the pensioner of Government." The course pursued in the settlement of taluka Mursán was followed in all other talukas, and the allowance of 22½ per cent. on the revenue was given only for the life of the talukadár. "I determined that of the 22½ per cent., 10 per cent. should be considered a heritable and transferable property, and the remaining 12½ per cent. should revert to the Government on the demise of the talukadár. This course appears to me to be warranted by the most liberal interpretation of the law, to be opposed to no pledge or contract with the talukadárs, and to be consistent with a due regard to the rights of the people on the one hand, and to the interests of the Government on the other hand." * * * "At the next settlement, the biswadárs must undoubtedly be admitted, as now, to engagements with the Government, and the talukadárs will receive their allowance, whatever it may be, whether 22½ per cent. on the Government revenue if the persons originally excluded from settlement are alive, or ten per cent. if their heirs are in possession." During the present settlement the Raja of Mainpuri claimed to have Mr. Edmonstone's arrangements entirely set aside and to have engagements taken from himself as plenary proprietor, to the total exclusion of the biswadárs, whose proprietary rights he persisted in ignoring. No change was, however, made, but in regard to the *malikána* or money allowance, it was decided that "under the strict application of the rule, the Raja's allowance should have been reduced to one-eleventh of the biswadárs' payments. But as his talukadári allowances constitute so large a portion of his income, and as the rule would have suddenly and greatly reduced that income, and consequently affected his state and appearance to such a degree as would have been regarded as a hardship, the Lieutenant-Governor resolved to leave his *malikána* for his life-time at its present amount, irrespective of the altered assessment. On the Raja's death the amount will be reduced to one-eleventh of the biswadári payments, or one-tenth of the land revenue assessed on the villages." Granted that the hardship did exist, it is hardly equitable to relieve the Raja at the expense of the village communities and to refuse the real owners of the land the relief which was promised by Mr. Thomason—a promise which they had every right to expect would be fulfilled.

Taluka Muhammadpur Labhaua.

Amongst the persons of local importance at the cession, due place must be given to the Kirár Thákur, Bhagwant Singh of Muhammadpur Labhaua. Through the favour of Raja Báramal, who held office at Shikohabad under Almás Ali Khán, the Oudh governor of Etáwa, Bhagwant Singh was admitted to engage as farmer for a large tract of country in the present parganahs

of Shikohabad, Mustafabad, Sakít, and Ghiror, comprising 170 villages. Although the papers given in by the parganah officers at the cession showed that in 1208 *fasli* taluka Daktauli, comprising 45 villages, was then held in farm by one Mirza Muhammad Beg; that taluka Bhauli, comprising 14 villages, was then held in farm by one Yúsaf Ali, and that of the 111 villages of taluka Muhammadpur Labhaua only 42 were entered as held by Bhagwant Singh, he was admitted to engage for the whole 170 villages as proprietor at the first three settlements. At the cession, the real proprietors had vainly urged their claims, and again at the second settlement lists of those entitled to the proprietary right had been filed in the Revenue Courts, but it was not until 1813 that their case was inquired into. Mr. Moore then wrote to the Board that the talukadár had fallen into arrears amounting to Rs. 29,896, and had declared his inability to make the sum good, "in consequence of the opposition which had manifested itself to his authority throughout the whole of the taluka, the numerous claimants to the villages comprised therein having unanimously and peremptorily refused either to recognize the title of Bhagwant Singh as proprietor, or to pay their rents to him as such, saying that no authority should compel them to pay their rents through Bhagwant Singh, although they professed themselves ready to pay an enhanced revenue to Government, provided they were admitted to engage as proprietors." The minute of Mr. Deane, of the Board, which formed the basis of the reply to Mr. Moore, is quoted here as showing the mode in which such questions were disposed of, and as throwing some light on the character of the earlier settlements. He wrote as follows:—"The only difficulty which occurs to me as to the order which this letter ought to receive arises from the actual recognition of Bhagwant Singh as exclusive proprietor at the three preceding settlements. The Board having held it as a rule, that when the proprietary right is once recognized in any individual by the revenue officers, it is not competent to the Revenue Department subsequently to eject the party so recognized in favour of another, and excluded claimants, in pursuance of this rule, have been invariably referred to the courts of civil law. But, however equitable and expedient this rule may have heretofore been, in order to give stability to property and certainty to the revenue engagements, as well as to establish a fixed and uniform principle of decision, it appears to me now necessary to recede from it, lest we be found in opposition to clause 3, section 53, Regulation XXVII. of 1803, enacted to correct the injury done to private rights at the former settlements on the expiration of the last of them in the year 1219 *fasli*. The adjudication of the claims now brought forward under that section must, I conceive, rest with the revenue officers, whose duty it will be to make the pending settlement with any claimant who can now show a better title than the party who has been recognized and admitted at former settlements, though such party may have been under engagements for the whole decennial period.

If the case be not as I suppose, if we have debarred ourselves or are restricted by the law from correcting the evils of mismanagement or mistake necessarily resulting from the circumstances under which the first settlements were made, we shall be found to perpetuate many fatal errors and abuses originating with our own department, to the manifest and lasting injury of a large class of the community. The excluded parties are for the most part indigent because excluded, and ignorant because they are poor. To refer the poor and the ignorant in any country to contend in a series of suits in courts of justice against the knowing and the wealthy is in point of fact not far from a denial of right. They who have not the means of contest must of course be defeated. The claims brought forward by the Collector of Etáwa are supported by clause 7, section 53, Regulation XXVII. of 1803, and as that clause requires the proof of the fact of undisturbed possession, the right of the claimants might not be established on the assumed ground, though perhaps perfectly good under the third clause of the same section, according to my construction of it. From the foregoing considerations, I am of opinion that the Collector should be directed to investigate the claims opposed to the exclusive title of Bhagwant Singh, and to conclude the settlement with the parties who can show the best evidence of ownership."

Settlement of the taluka.

Some progress was made in the inquiries set on foot to carry out the orders of the Board, but, owing to the opposition shown by Bhagwant Singh, there was great difficulty and delay. He not only refused to pay up any portion of the balance due from his taluka, although he had ample means, but declined to appear before the Collector, or assist at the inquiry in any way. Out of a demand of Rs. 1,09,312 for 1222 *fasli*, only Rs. 60,094 had been collected in April, 1815, and Rs. 28,839 remained due on account of the revenue and the *takkávi* advance of the previous two years.[1] The three talukas were then put up for sale and as no bidders appeared,[2] were bought in for Government for Rs. 10,950. The sale was confirmed, and the Collector was directed to settle each individual village "with the mukaddams or persons denominating themselves zamíndárs in all practicable cases, and, in the event of their refusal, with eligible persons as farmers." A careful record of the evidence tendered to establish the claim to be settled with as proprietors was directed to be made, to enable the Board to judge of the expediency of authorizing the interchange of engagements with those claiming the right, whilst in the villages undoubtedly belonging to Bhagwant Singh, an offer was to be made to the old zamíndárs or resident mukaddams of the proprietary right on payment of an equitable consideration.[3] Mr. H. G. Christian succeeded Mr. Valpy towards the end of 1815, and in that and the following year completed the resettlement of the taluka at an increase

[1] Board's Rec., 7th April, 1815, No. 19 [2] Collr. to Board, 25th April, 1815. [3] Board, 28th April, 1815, No. 23.

of Rs. 11,484 on the revenue for which Bhagwant Singh had engaged at the fourth settlement, and of this sum Rs. 3,000 per annum were subsequently allotted for the support of Bhagwant Singh's family. The mukaddams, however, were not admitted to enjoyment as proprietors by Mr. Christian, but simply as farmers, and held on this tenure until Mr. Edmonstone's revision in 1838-39. The villages comprising the talukas were therefore first settled with a farmer under the name of proprietor, and again with the proprietors under the name of farmers. Of the 115 estates belonging to the talukas in 1840, four villages were given in full proprietary right to those in possession. In 107 villages the proprietary title was recovered by liquidating a portion of the balances for which the talukas had been sold, calculated proportionately to the amount of the revised revenue of each village, and in only four villages was it found necessary to have recourse to farm. Mr. Edmonstone wrote:—"I have given the most liberal interpretation to the orders I received, and have endeavoured to restore the property claimed to those whose hereditary occupancy of the soil and proprietary right entitled them to re-entry, and have not allowed to a farmer and a stranger, merely in virtue of his present possession as a málguzár, the privilege of acquiring rights on such favourable terms as the hard usage and oppressive dispossession to which the rightful owners of these estates were subjected, have elicited." These men nearly all availed themselves of the opportunity offered to them by this judicious order of regaining their possessions and paid up their shares of the arrears. In many cases the lumberdars or principal men alone were able to meet such demands, and then they were put in sole possession. The subordinate co-sharers, however, who could not contribute their quotas had their rights carefully recorded, and liberal provisions were made on their behalf. Even now numbers of them or their representatives have claimed re-entry under these provisions, and on payment of their shares of the original balance have been readmitted into the proprietary body. The injustice therefore which was done to the peasant proprietors under the Lucknow Government, and which continued for a short time under our rule, has been thoroughly and permanently removed.

Other families.

The family of the Raja of Kuráoli, of the Dhír Sáh *sákha*, has already been noticed. Chaudhri Lachhman Singh of Kuráoli was rewarded for his services during the mutiny with the title of Raja. The Raja of Eka, a Chauhán of the Partábner family, is now so involved that there is little chance of his preserving his property from sale. The Kánúngoi family of Shikohabad, the Káyath Chaudhris of Bhongaon, the Shaikhs of Asúa, the Kirárs of Labhaua, the Chaudhris of Ponchha and Bharaul, the Bais of Bewar and Deoli, and the Chaudhráin of Sámán, are the only other families worthy of even a passing notice. As a whole, the indigenous gentry *(rás)* of Mainpuri are not remarkable either for their wealth, intelligence or ancient splendour, and omitting the Chauháns, few have claims, either through

their ancestors or by reason of their present influence, to being mentioned in a work like the present.

Tenures.

The usual forms of tenure occur in this district, *viz.*, *zamíndári*, perfect *pattidári*, imperfect *pattidári*, and *bháyachára*. The first three have the bígha as the integer of property, and in other respects do not differ from the tenures of the same name described elsewhere. The *bháyachára* villages, where each man's possessions are the measure of his rights, are scattered all over the district, especially towards the Jumna ravines. "They seem to be naturally adapted to regions like these," write the settlement Officers, "although traces of the model internal government which we hear so much of in connection with them are now very faint. The fact is that for the most part the old proprietors have disappeared and their places have been taken by outsiders. The tenure has remained, but the community has changed. But, strange enough, their rights had not been, generally speaking, sold, but only mortgaged. Unlike the rest of the district, here the practice of selling and buying land was uncommon. But there was scarcely a single field which had not been mortgaged; and most of the shares were in the possession of mortgagees three, four, and even five times removed from the original mortgagee. Such cases as the following were found:—A. had at the accession of British Government been possessed of a share amounting to 40 bíghas of land. He had mortgaged the whole to B. B. had been a litigious man, and having become involved in consequence of some heavy costs decreed against him, mortgaged one-third of the holding to C., the plots comprising this third being identified by names. The remaining two-thirds had been assigned to a relation D., who had paid up arrears of revenue for which B. had been liable. C., shortly after last settlement, had mortgaged one-half of his third to E., who had for the time of the settlement assigned it to the lumberdar in lieu of a tenant holding at privileged rates. D. had mortgaged his two-thirds in two halves, one to a Márwári Brahman and the other to the village Baniya."

Tauzi tenure.

A peculiar tenure obtains in the villages of Faizpur and Nasírpur in parganah Ghiror, and is known as the *tor* or *tauzi* tenure. The integer of the ordinary tenure is the bígha, and the units are the twenty biswás which go to make one bígha. In the *tauzi* tenure, the unit is based upon the artificial classification of soils into *gauhán*, *manjha*, and *barha*, and in the village of Faizpur one bígha *tauzi* is made up of 6 bíghas *gauhán*, 8 bíghas *manjha*, and 10 bíghas *barha*. There 819 of these *tauzi* bighas in the village form 819 equal shares, and the profits and liabilities are distributed accordingly. In Nasírpur, the proportions of the three classes of land which go to form a bígha *tauzi* are 25 bíghas *gauhán*, 30 bíghas *manjha*, and 35 bíghas *barha*, and there are 154·75 such bíghas or shares in the village. The tendency throughout is to separate the common land and to define each

one's share in the estate. During the currency of the assessment operations 732 cases of partition were decided by the settlement Officers. The following statement shows the tenures in each parganah in the district :—

Parganah.	Zamíndári mahál.	Pattidári.	Bháyachára.	Total.	Parganah.	Zamíndári.	Pattidári.	Bháyachára.	Total.
Mainpuri, ...	41	43	1	85	Barnáhal, ...	43	62	2	107
Ghiror, ...	33	45	3	81	Kishni-Nabiganj,	37	50	...	87
Kuráoli, ...	43	40	8	91	Bhongaon, ...	116	119	2	237
Shikohabad, ...	75	219	2	296	Bewar, ...	20	41	4	65
Mustafabad, ...	110	136	28	274	Alipur Patti, ...	12	14	...	26
Karhal, ...	39	43	4	86	Total, ...	569	812	54	1,435

Resident and non-resident proprietors.

The following statement shows the proprietary body as divided into resident, non-resident, and a mixture of both showing which of the two have the actual fiscal management of the village, from which it will be seen that the non-residents greatly outnumber the residents :—

Parganahs.	NUMBER OF VILLAGES HELD BY				Parganahs.	NUMBER OF VILLAGES HELD BY			
	Resident proprietors.	Non-resident Proprietors.	*Mixed.*			Resident proprietors.	Non-resident proprietors.	*Mixed.*	
			Resident proprietors.	Non-resident proprietors.				Resident proprietors.	Non-resident proprietors.
Kuráoli, ...	17	60	6,170	7,830	Karhal, ...	20	46	12,163	7,837
Mainpuri, ...	18	44	17,198	5,802	Barnáhal, ...	32	45	17,537	12,463
Ghiror, ...	16	42	14,555	8,445	Kishni, ...	26	42	10,496	8,504
Bewar, ...	16	30	11,711	7,289	Mustafabad.	39	136	53,376	43,624
Alipur Patti, ...	1	17	5,035	2,965	Shikohabad,	53	152	54,371	36,629
Bhongaon, ...	33	139	41,841	23,159	Total, ...	271	753	244,453	164,547

Transfers.

The settlement Officers write :—"In our statistics of transfers we have excluded from consideration all but cultivated lands, because the ratio, both in area and quality, between the uncultivated and cultivated lands varies widely in different villages, and even in parts of villages, so that unless every deed of sale or mortgage specified the terms of bargain separately for the arable and barren portions, no conclusions based on total areas would be at all reliable; on the contrary, they would certainly be wrong and misleading. Further, the value of the waste is generally insignificant; hence deductions from calculations upon the cultivated area will be sufficiently accurate for all necessary purposes. The cultivated area which has actually been the subject of bargain (including lands which have

reverted to the original proprietors and lands which have been sold or mortgaged more than once) during the thirty-one years of the expired settlement is 367,688 acres. The area which stands at this moment alienated from its original owners is 228,578 acres, or 37·68 per cent. of the whole district. The area which, during the expired settlement, has reverted to its former proprietors is 78,397 acres, while 60,713 acres represent the lands which have been the subject of sale or mortgage repeated more than once : 228,578 + 78,397 + 60,713 = 367,688 acres. In 471 out of the whole 1,433 villages of the district the possession of the old proprietors remains intact, while 284 have entirely passed out of the hands of the original owners. In the 678 remaining villages partial transfers of more or less importance have occurred."

For the purposes of comparison the returns are divided into three periods[1] :—

First.—The eleven years from 1840 to 1850.

Second.—The seven years from 1851 to 1857.

Third.—The thirteen years from 1858 to 1869-70.

V = a village ; B = biswa ; b = biswánsi ; K = kachwánsi ; N = nanwánsi, and A = anwánsi :—

Description of transfers.	*Total transfers.*								*Reverted to original proprietors.*								*Transfers remaining intact.*							
	Share.						Cultivated area.	Revenue.	Share.						Cultivated area.	Revenue.	Share.						Cultivated area.	Revenue.
1840 *to* 1850.	V.	B.	b.	K.	N.	A.	Acres.	Rs.	V.	B.	b.	K.	N.	A.	Acres.	Rs.	V.	B.	b.	K.	N.	A	Acres.	Rs.
Private sale,	75	13	17	17	8	4½	30,548	58,928	2	16	13	13	12	10	1,421	2,222	72	17	4	3	15	14½	29,127	56,706
Public sale, ...	155	10	4	8	5	10¾	76,774	1,38,457	84	5	3	9	13	16	17,158	27,412	121	5	...	18	11	14½	59,616	1,11,045
Mortgage, ...	74	15	2	16	8	19¾	43,159	77,967	46	8	7	...	1	¾	26,096	46,776	28	6	15	16	7	19½	17,063	31,191
Total, ...	305	19	5	2	2	14¼	1,50,481	2,75,352	83	10	4	3	7	6¾	44,675	76,410	222	9	...	18	15	8	105,806	1,98,942
1851 *to* 1857.																								
Private sale,	63	8	3	17	6	6	27,318	58,984	1	6	3	6	5	...	768	884	62	2	...	11	1	6	26,550	58,100
Public sale, ...	24	16	9	17	6	9¾	10,872	20,863	1	6	16	13	6	10	2,197	2,912	23	9	13	3	19	19¾	8,675	17,951
Mortgage, ...	55	13	12	13	...	1¼	26,064	51,636	25	16	16	...	19	14¼	13,212	23,325	29	16	16	12	...	7	12,852	28,311
Total, ...	143	18	6	7	12	17	64,254	1,31,483	28	9	16	...	11	4¾	16,177	27,121	115	8	10	7	1	12¾	48,077	1,04,362
1858 *to* 1870.																								
Private sale,	146	15	13	...	12	13¾	60,080	1,08,171	...	1	3	12	5	...	20	27	146	14	9	8	7	13¾	60,060	1,08,144
Public sale, ...	57	18	17	1	11	5¾	26,243	52,623	1	3	19	3	4	18	820	1,815	56	14	17	18	6	7¾	25,426	50,808
Mortgage, ...	142	3	11	16	19	15¾	66,627	1,20,576	36	6	16	1	6	9½	16,705	28,642	105	16	15	15	15	5¾	49,922	91,934
Total, ...	346	18	1	19	3	19½	152,953	2,81,370	37	11	18	16	16	7½	17,545	30,484	309	6	3	2	9	11¾	135,408	2,50,886
Total.																								
Private sale,	285	17	14	15	7	8¾	117,946	2,26,083	4	4	...	12	2	10	2,209	3,133	281	13	14	3	4	18¾	115,737	2,22,950
Public sale, ..	238	5	11	7	3	5½	113,892	2,11,943	36	15	19	6	5	4	20,175	32,139	201	9	12	..	18	1½	93,717	1,79,804
Mortgage, ...	272	12	7	6	8	16¾	135,850	2,50,179	108	11	19	2	7	4	56,013	98,743	164	...	8	4	1	12¾	79,837	1,51,436
Total, ...	796	15	13	8	19	10½	367,688	6,88,205	149	11	19	...	14	18	78,397	1,34,015	647	3	14	8	4	12½	289,291	5,54,190

[1] The details will be found under each parganah notice.

Parganahwár statement.

The following statement gives the areas transferred in each parganah by each process, distinguishing the areas sold or mortgaged twice or oftener and giving the real area transferred and its percentage to the total area of the parganah. :—

Parganah.	*Total cultivated area transferred during 31 years from 1840 to 1870 by*				*Resold or afterwards mortgaged.*			
	Private sale.	Public sale.	Mortgage.	Total.	Private sale.	Public sale.	Mortgage.	Total.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Ghiror ...	9,560	11,571	2,764	23,895	1,461	2,028	1,336	4,825
Kuráoli ...	5,981	1,953	1,460	9,394	1,301	894	643	2,838
Mainpuri ...	6,908	3,255	3,443	13,606	984	739	1,112	2,835
Karhal ...	1,631	3,038	4,222	8,891	231	462	1,122	1,815
Branáhal ...	6,752	3,957	4,853	15,562	1,187	690	1,885	3,762
Alipur Patti ...	2,275	97	913	3,285	28	...	62	90
Bhongaon ...	20,873	12,191	9,746	42,810	848	152	...	1,000
Bewar ...	2,912	3,347	3,048	9,307	1,461	260	338	2,059
Kishni-Nabiganj ...	4,274	1,564	3,356	9,194	234	160	583	977
Mustafabad ...	27,651	32,637	28,172	87,860	5,423	8,876	18,454	32,753
Shikohabad ...	26,920	20,707	17,860	65,487	1,110	2,839	3,810	7,759
Total, ...	115,737	93,717	79,837	289,291	14,268	17,100	29,345	60,713

Parganah.	*Total cultivated area actually transferred.*				*Percentage of actual area transferred to the total cultivated area of the parganah.*			
	Private sale.	Public sale.	Mortgage.	Total.	Private sale.	Public sale.	Mortgage.	Total.
	Acres.	Acres.	Acres.	Acres.				
Ghiror,... ...	8,099	9,543	1,428	19,070	18·79	22·15	3·31	44·25
Kuráoli, ...	4,680	1,059	817	6,556	16.34	3·69	2·85	22 88
Mainpuri, ...	5,924	2,516	2,331	10,771	11·98	5·08	4·71	21 77
Karhal,... ...	1,400	2,576	3,100	7,076	4·14	7·61	9·16	20·91
Barnáhal, ...	5,565	3,267	2,968	11,800	14.89	8 75	7·95	31·59
Alipur Patti, ...	2,247	97	851	3,195	16·58	·72	6·27	23·57
Bhongaon, ...	20,025	12,039	9,746	41,810	20·36	12·24	9·91	42 51
Bewar, ...	1,451	3,087	2,710	7,248	6.88	14·63	12·84	34·35
Kishni-Nabiganj, ..	4,040	1,404	2,773	8,217	10·99	3·82	7·55	22·36
Mustafabad, ...	22,228	23,161	9,718	55,107	19·57	19 38	8 34	47·29
Shikohabad, ...	25,810	17,868	14,050	57,728	20·12	13·93	10·95	45·00
Total, ...	101,469	76,617	50,492	228,578	16·72	12·63	8·33	37·68

Price of land.

Out of the 367,688 acres transferred, the actual terms of the transactions for 352,924 acres have been ascertained and are shown in the following table:—

Description of transfer.	Cultivated area in acres.	Price.	Average price per acre.	Revenue.	Amount of purchase money per rupee of revenue.
1840 *to* 1850.		Rs.	Rs. a. p.	Rs.	
Private sale, ...	30,534	1,97,300	6 7 4	58,905	3·35
Public sale, ...	68,029	2,29,699	3 6 0	1,27,522	1·80
Mortgage, ...	39,845	2,25,788	5 10 8	72,323	3·12
Total, ...	138,408	6,52,787	4 11 5	2,58,750	2·52
1851 *to* 1857.					
Private sale, ...	27,200	1,93,405	7 1 9	58,799	3·29
Public sale, ...	10,872	59,483	5 7 7	20,863	2·85
Mortgage, ...	24,212	1,57,423	6 8 0	49,856	3 16
Total, ...	62,284	4,10,311	6 9 4	1,29,518	3·17
1858 *to* 1869-70.					
Private sale, ...	59,704	7,93,486	13 4 8	1,07,443	7·39
Public sale, ...	26,183	2,24,567	8 9 3	52,557	4 27
Mortgage, ...	66,345	6 65,343	10 0 5	1,20,076	5·54
Total, ...	152,232	16,83,396	11 0 11	2,80,076	6·01
Total,					
Private sale, ...	117,438	11,84,191	10 1 4	2,25,147	5·26
Public sale, ...	105,084	5,13,749	4 14 1	2,00,942	2·55
Mortgage, ...	130,402	10,48,554	8 0 7	2,42,255	4 33
Total, ...	352,924	64,47,429	7 12 6	6,68,344	4·11

The following statement shows the proportionate area transfered in each village:—

Parganah.	Total number of villages.	Villages in which no transfers occurred.	*Number of villages of*					
			Whole 20 biswas transferred.	Less than 20 and more than 15 biswas transferred.	Less than 15 and more than 10 biswas transferred.	Less than 10 and more than 5 biswas transferred.	Less than 5 biswas transferred.	Total.
Ghiror, ...	81	27	16	6	10	12	10	54
Kuráoli, ...	91	50	8	2	6	11	14	41
Mainpuri, ...	85	35	9	3	7	13	18	50
Karhal, ...	86	43	7	3	7	15	11	43
Barnáhal, ...	107	45	16	8	15	17	6	62
Alipur Patti, ...	26	11	3	...	2	...	10	15
Bhongaon, ...	237	62	74	6	20	30	45	175
Bewar, ...	65	14	15	1	5	13	17	51
Kishni-Nabiganj, ...	87	30	9	1	12	15	20	57
Mustafabad, ...	272	64	81	28	40	40	19	208
Shikohabad, ...	296	90	46	51	52	17	40	206
Total, ...	1,433	471	284	109	176	183	210	962

Taking up each period, the first is well called "one of depression and change." It began with the sad effects of the famine of 1837-38 still everywhere visible, then came Mr. Edmonstone's assessment, and a few years afterwards the revisions made by Messrs. Unwin, Cocks, Dick, and Robinson, and it closed with the revised progressive assessments, reaching their standard limits in 1850-51. The price of land at private sales was only one-half of what it fetched in the third period, and the price of land at public sales was abnormally low, due principally to the fact that most of the sales were on account of arrears of revenue where the estates were either over-assessed or the landlords were contumacious and were too powerful for outsiders to come in and bid up to the full value. In the second and third periods, lands were seldom brought to forced sale unless they were so encumbered from previous liabilities undischarged as to greatly detract from their value. Hence the settlement Officers think that the true value of land must be measured in this district by the prices brought at private sales and agreed upon in mortgage transactions. The second period was one of rest and good harvests, but closed with the great rebellion, and the price of land hardly changed. During the eighteen years before the mutiny the average price realised at private sales for 57,734 acres was Rs. 6-12-4 per acre, while the average price realised for 59,704 acres sold by private arrangement subsequent to the mutiny was Rs. 13-4-8 per acre, or almost double. Similarly in mortgage transactions the price has risen from Rs. 5-15-8 per acre before the mutiny to Rs. 10-0-5 after the mutiny. Even public sales have felt the change, and the average price has risen from Rs. 3-10-7 per acre before 1858 to Rs. 8-9-3 per acre between 1858 and 1870. This, too, holds good if we look at the number of years' purchase of the land revenue brought by private sales, which rose from 3·35 years between 1840 and 1857 to 7·39 years between 1858 and 1870; similarly mortgages rose from 3·12 years' purchase of the land-revenue before the mutiny to 5·54 years' purchase after the mutiny. The mutiny followed by the famine of 1860-61 is the starting-point for the rise in prices and the rise in the value of land.

First period.

Second period.

During the third period, communications were opened in every direction, irrigation was extended, and the competition for land increased so as to more nearly approach its true value. Out of a cultivated area amounting to 214,735 acres transferred before the mutiny, 87,646 acres changed hands by forced sale, and in the first period almost all the forced sales were on account of arrears of revenue. This large recourse to compulsory processes, however, brought with it its own remedy. In many cases the Government was obliged to buy in the estates for the want of bidders, and either restore them to their old owners or give them to strangers on their paying up a proportionate amount of the arrears. In this manner 17,158

Third period.

acres of the property brought to the hammer between 1840 and 1850 found their way back to the former proprietors, and of the lands mortgaged, 26,096 acres have since been redeemed. Of the property transferred by forced sale between 1851 and 1857, as much as 2,197 acres have come again into the possession of the old zamíndárs and more than one-half the mortgages have been redeemed. Sales under decrees of courts have taken the place of sales for arrears of revenue in the third period, but these, too, are mostly due to the same cause, the loss caused by the famine of 1837-38 and the pressure of unequal assessments before 1840, which led to loans at usurious interest. These could never be cleared off, and as soon as land became valuable, the creditors pressed their claims and brought the estates to sale, that they might buy them in themselves and obtain a valuable investment for their money. The private sales during the thirteen years of the third period exceed in area and almost in revenue the transfers in this form for the entire eighteen years before the mutiny, and mortgages after the mutiny fell little below those effected previous to 1857. The settlement Officers write:—"Prior to the mutiny the speculating classes only looked to the land as a kind of security, a means for recovering the money lent with interest. They had seldom any desire to appropriate the land itself. Since the mutiny this has entirely changed. The moneyed classes during the last thirteen years, owing to the great security of landed property and the high profits derived from it, have evinced a strong desire for its acquisition, and in most of their transactions with zamíndárs have rather looked to ultimately becoming proprietors themselves than to the mere satisfaction of their claims. A new era has thus commenced. The banking classes, instead of, as formerly, lending out their capital grudgingly to the zamíndárs, now compete with each other in accommodating them, and thereby encourage by all the means in their power the naturally extravagant habits of the old landed gentry. Before the mutiny, money-lenders, so long as they received good interest on their money punctually paid, showed no desire to drive encumbered landlords to extremity. Now however, urged by the newly acquired instinct to become landlords themselves, they have taken advantage of the bonds executed during the two earlier periods by proprietors, and have insisted on foreclosures, thereby bringing about auction-sales as we have just observed, or compelling the mortgagors either to sell the whole or part of their property, or to renew the mortgage."

Transfers and holdings according to caste.

Turning from the land transferred, we come to the caste of the owners at the past and present settlements. Taking each village as the unit and the total number of villages in each parganah as 100, the details give the proportion of the whole parganah held by each caste in 1840 and in 1870, and the difference between these amounts will show the loss or gain. Similarly the total villages of the district (1,433) are put at 100, and the percentages

show the portions of this total held by each caste or class at L=last settlement and at P=present settlement.

Parganah.		Rajpúts.	Brahmans.	Ahírs.	Káyaths.	Musalmáns.	Lodhas.	Baniyas.	Márwáris.	Mahájans.	Khatris.	Eurasians.	Játs.	Káchhis.	Others.
Ghiror, ...	L.	55·12	30·99	4·93	4·96	1·23	...	1 23	...	...	...	...	...	...	1·54
	P.	48·90	39·74	3·45	2·61	1·23	...	1·83	...	0·53	...	...	...	...	1·71
Mainpuri, ...	L.	62·39	14·67	7·18	10·29	1·53	0·29	1·19	...	...	...	1·19	...	0·98	0·29
	P.	60·92	21·07	5 66	9·16	1·14	0·32	0·50	...	...	...	...	...	0 94	0·29
Kuráoli, ...	L.	58·48	0 04	5·49	33·79	1·10	...	...	...	1·10	..	...	...	...	...
	P.	55·33	0 66	6·95	32·21	1·30	...	0·88	0·28	...	...	...	...	...	2·39
Karhal, ...	L.	37 79	39·53	2 32	6·40	...	...	12·80	...	1·16	...	...	...	...	...
	P.	23·39	51·15	2·76	6 28	1 17	...	14 97	...	0·28	...	...	...	...	...
Barnáhal,	L.	47·57	27 89	13·04	4·67	2·82	1·77	0 93	...	1·31	...	...	...	...	...
	P.	41 16	32·21	12·44	3·78	2·05	0·05	3·06	1·30	3·90	...	...	...	...	0 05
Alipur Patti,	L.	44·23	23·07	...	21·16	...	...	...	...	...	...	11·54	...	...	...
	P.	38·53	28·75	...	24·74	0·29	...	...	...	...	...	7·69	...	...	...
Bhongaon,	L.	38·52	16·72	8·44	25·78	0 42	4·01	0·42	...	...	...	2·54	0·21	0·42	2·52
	P.	38·49	25·72	5 85	20·59	0·63	2·64	1·66	...	1·35	...	0·95	0·08	0·47	1·60
Bewar, ...	L.	93 75	1·56	...	4·69	...	...	...	...	...	...	...	...	...	...
	P.	84·70	8·18	0·18	5·69	0·46	...	...	...	...	...	...	...	...	0·79
Kishni, ...	L.	71·27	46·48	4·39	2·30	...	1·27	...	...	0·76	...	...	...	1·99	1·54
	P.	69·24	19·56	3·58	3·48	0·67	0·96	0·26	0·11	0·44	...	0·43	..	1·24	0·03
Mustafabad,	L.	53 46	8 81	24·75	1·47	3 03	5·82	0·74	0·92	...	...	0·04	0·52	...	0·44
	P.	48·43	7·39	18·53	2 93	1·54	3·39	3·95	10·77	0 76	0·77	0·52	0·23	...	0·79
Shikohabad,	L.	27·81	4·97	32·52	16·00	12·84	1·86	1·20	0·38	...	1·36	...	1·36	...	...
	P.	25·80	7·50	28·27	15·89	8·07	0·81	5·40	2·85	1·13	1 94	...	1·01	...	1·33
Entire district.	L.	47·86	14 03	15·25	12 50	3·80	2·38	1·44	0 19	0·21	0·28	0·70	0·41	0·25	0 70
	P.	44·02	18 12	12 65	11·70	2·57	1 34	3·43	2·75	0·96	0·54	0·42	0 27	0 21	1 02

Taking the agricultural classes of Rajpúts, Ahírs, Lodhas, Játs, Káchhis, Chamárs, and Kurmis, their possessions have fallen from 66·43 per cent. at the last settlement to 58·51 per cent. at the present settlement. Again, taking the trading classes comprising Baniyas, Márwáris, Khatris, Sonárs, Mahájans, Mathúriyas, and Tamolis, their possessions have risen from 2·12 per cent. to 8·13 per cent. of the total area, while the mixed classes of Brahmans, Káyaths, and Musalmáns have increased their properties from 30·33 per cent. to 33·39 per cent. The general result is that the agricultural classes have lost property, whilst the trading and mixed classes have gained. Amongst the mixed classes, the Brahmans partake far more of a commercial than of an agricultural character, and placing them with the trading classes, and the Musalmáns and Káyaths with the agricultural classes, we find that in thirty years the non-agriculturists have acquired one-tenth of the total area of the district. But this result, though striking enough in itself, does not give the real transfers. These, reckoning individual cases irrespective of caste amount to 37 per cent. of the total cultivated area of the district.

Effect on each caste.

In parganah Bhongaon alone have the Rajpúts held their own, and there it is chiefly due to the acquisitions made by the Raja of Mainpuri. Elsewhere, notwithstanding the purchases made by the Thákuráin of Kotla and the Jádon Raja of Awa Mísa, the

loss to the Rajpút agricultural community has been considerable and is much greater than that shown in the statement. Except in parganahs Kuráoli, Karhal, and Bewar, the Ahír zamíndárs have been equally unfortunate, and the Lodhas have lost nearly one-half of their possessions. The Musalmáns own little except in parganahs Shikohabad, Mustafabad, and Barnáhal, and in all three parganahs they have lost considerably. The Chamár mukaddams of Kishni have been entirely displaced, and the Kurmi biswadárs of Bhongaon have met a similar fate. The Eurasian element is losing its importance owing to the embarrassments of the Birch family. Káyaths have lost 5 per cent. of the area of Bhongaon. Brahmans have added to their possessions all round by 4·09 per cen . ofthe entire area of the district, and include amongst them the Tiwáris of Hardui and Kishni and Chaudhri Jai Chand of Binsiya. Márwári bankers of Rámpur and Khairgarh, in parganah Mustafabad, have already acquired 11 per cent. of the entire parganah, and many zamíndárs are in debt to them. They have begun their operations in Barnáhal and Shikohabad, and have been followed by Baniyas, Khatris, Mahájans, Sonárs, Mathúriyas, and Tamolis. The rich Gosháin of Garha has also taken to money-lending, and many of the landholders in Shikohabad are indebted to him.

Classes of cultivators and areas held by them.

In a previous table I have given the distribution of the proprietary rights over the total area amongst the various castes. I now give, from the settlement report, the distribution of the cultivated area amongst the various classes of cultivators according to caste, separating the seer or home-farm of the landholder, the patches held free of rent from the landholder, the area held by tenants having a right of occupancy, and the area held by tenants-at-will :—

	Ahirs.	Rajpúts.	Brahmans.	Lodhas.	Káchhis.	Chamárs.	Garurias.	Káyaths.	Kahárs.	Other castes.	Total.
Seer.											
Number of holders, ..	3,936	7,271	2,364	384	64	8	10	544	14	1,007	15,602
Area in acres, ...	18,991	45,082	14,226	2,101	238	38	52	2,371	139	5,344	8 ,582
Percentage, ...	21·44	50·89	16·06	2·37	0·27	0·04	0·06	2·68	0·16	6·03	100
Zamíndars' muáfi.											
Number of holders, ...	123	166	8,703	51	47	401	52	244	283	7,856	17,926
Area in acres, ...	161	363	8,117	35	36	224	23	310	194	7,562	17,025
Percentage, ...	0·95	2·15	47·69	·20	·21	1·32	·13	1·82	1·14	44·41	100
Tenants with rights of occupancy.											
Number of holders, ...	18,902	10,252	10,384	8,020	9,876	7,713	2,744	1,187	1,677	9,886	80,641
Area in acres, ...	102,301	53,573	45,638	41,703	40,531	32,444	11,803	4,910	5,644	31,14.	369,693
Percentage, ...	27·69	14·51	12·34	11·28	10·96	8·78	3·19	1·33	1·52	8·40	100
Tenants-at-will.											
Number of holders, ...	6,450	3,266	2,572	2,630	2,922	3,629	1,064	346	826	4,830	28,535
Area in acres, ...	38,068	16,144	12,842	12,781	12,323	14,390	4,515	1,560	2,467	14,731	129,821
Percentage, ...	29·32	12·44	9·89	9·84	9·49	11·08	3·48	1·20	1·90	11·36	100
Total.											
Number of holders, ...	29,411	20,955	24023	11,085	12,909	11,751	3,870	2,121	2,800	23,579	1,42,704
Area in acres, ..	159,521	115,162	80,823	56,620	53,128	47,096	16,393	9,151	8,444	58,783	6,05,121
Percentage, ...	26·36	19·02	13·38	9·35	8·79	7·78	2·71	1·51	1·39	9·73	100

From the total area entered as seer must be excluded 662 acres under groves; from that held rent-free, 158 acres; from the hereditary tenants' area, 459 acres; and from the area held by tenants-at-will, 152 acres, or a total of 1,431 acres under groves; but 1,240 acres under cultivated gardens and 3,596 acres fallow at attestation must be added, making up the total cultivated area to 608,526 acres. Rajpúts are the largest proprietors and the largest holders of seer land. Ahírs come next as seer-holders, and although they hold as proprietors only 12·65 per cent. of the total area, against 18·12 per cent. held by Brahmans, they manage 5·38 per cent. more of the cultivated area in their home farms. As already noted, the Brahmans in Mainpuri are more money-lenders than farmers. Káyaths, too, do not care much for agriculture, and neither do the Baniyas, Márwáris, Tamolis, and Mahájans, who have recently speculated in land. Thákurs, Ahírs, and Brahmans between them hold 74·79 per cent. of the total area and 88·40 per cent. of the seer. The rent-free area is chiefly held by Brahmans, Fakírs, and village servants. Of the tenant area, hereditary tenants hold 74 per cent. and tenants-at-will hold 26 per cent. "This is a peculiar feature of the district worthy of special notice, as showing the fixity of the cultivating tenure and the tenacity with which the agriculturist in Mainpuri has clung to his land. This permanency of tenure has naturally kept the range of rents low in comparison with other districts; hence the well-to-do, sturdy and yeomanlike character of the people, and their prudence and economy in the management of their land, which more than compensate for any lightness in the revenue." Ahírs are first in numbers actually, as well as first in the area held by them as tenants; next come Rajpúts as tenants, though only fifth in numbers; Chamárs are second in numbers and sixth as cultivators, but they supply the greater portion of the agricultural labour employed by Brahmans, Rajpúts, and Káyaths. The great agricultural castes are also those who hold the greatest portion of their cultivation in occupancy right.

Average holding.

The average seer holding is 5·63 acres; the average rent-free holding is 0·941 acre; the average occupancy holding is 4·57 acres, and the average tenant-at-will holding is 4·54 acres. Taking the principal castes, the average tenant holding of Rajpúts is 5·15 acres; Brahmans, 4·51 acres; Ahírs, 5·54; Káchhis,; 4·13 Chamárs, 4·13; and Lodhas, 5·12 acres. Excluding the holdings of tenants cultivating in villages others than those in which they reside, or *pahikásht* holdings, the average tenant-holding comes close upon six acres. The census returns of 1872 give the average holding as 3·7 acres per each male adult agriculturist, for which he pays Rs. 3-7-7 per acre. There were 77,817 ploughs and 167,256 head of plough-cattle in the district during the year of measurement, giving a general average of 7·8 acres per plough. This average varies from 9·71

acres in Bewar to 6·87 acres in Alipur Patti. In Ghiror, Mainpuri, Kuráoli, Karhal, and Bhongaon the area under each plough is about the district average; in Kishni and Alipur it is below the average, and in Shikohabad and Bewar above the average. The average exceeds the average holding, but none of the rent-free holders and few of the seer-holders have ploughs of their own, and generally depend upon obtaining the use of the tenants' ploughs. Chamárs, too, have frequently neither bullocks nor ploughs, but use those of their neighbours, giving a return in aid at time of harvest and in weeding and watering. Generally holders of small patches hire ploughs or obtain the use of them for services rendered. The following statement gives the number of ploughs and cattle in each parganah as ascertained at settlement:—

Plough area.

Parganah.	Ploughs.	Plough buffaloes.	Plough oxen.	Other cattle.	Average area per plough.	Parganah.	Ploughs.	Plough buffaloes.	Plough oxen.	Other cattle.	Average area per plough.
Ghiror, ...	6,223	1,714	10,782	24,107	6·99	Bhongaon, ...	13,175	3,317	22,070	46,716	7·46
Mainpuri, ...	7,142	548	13,940	5,720	7·07	Bewar, ...	2,171	241	4,108	6,198	9·71
Kuráoli, ..	3,904	929	6,878	12.172	7·4	Kishni, ...	5,326	1,547	11,073	19,188	6·90
Karhal, ...	4,726	2,903	9,002	18,072	7·14	Mustafabad,	1,4849	4,938	28,994	44,694	8·00
Barnahal, ...	4.251	2,127	8,825	12 816	8 79	Shikohabad,	14,075	3,777	25 581	40,985	9·11
Alipur Patti,	1,974	183	3,779	5,681	6·87	Total, ...	77,817	22,224	1,45,032	2,36,349	7·8

Under 'other cattle' are included cattle not employed in agriculture, shee and goats.

On the whole, the mere agricultural average rent-rates, without specification of caste, are apt to be misleading, and I will therefore give, from the settlement records, the average of the actual rents paid by each class and caste of tenant in the five marked parganahs of Alipur Patti, Bewar, Kishni, Mustafabad, and Shikohabad:—

Caste rents and rates.

Class of tenant.	Ahirs.	Rajpúts.	Brahmans.	Lodhas.	Káchhis.	Chamárs.	Garariyas.	Káyaths.	Kahárs.	Other castes.	Total.
Tenants with rights of occupancy.											
Area held, ...	50,676	17,538	20,142	22,440	16,344	15,249	6,034	2,358	2,010	23,227	176,018
Rent, ...	181,353	58,613	76,954	93,272	78,007	61,789	22,438	7,556	7,388	90,167	677,537
Rate per acre,... ...	3-9-3	3-5-6	3-13-1	4-2-6	4-12-4	4-0-10	3-11-4	3-3-3	3-10-9	3-14-1	3-13-7
Tenants-at-will.											
Area held, ...	25,400	6,141	7,950	9,551	6,303	9,554	2,756	992	1,198	12,331	82,176
Rent, ...	88,871	22,442	31,446	37,717	27,736	38,755	10,371	3,161	4,574	48,236	313,309
Rate per acre,... ...	3-8-0	3-10-5	3-15-3	3-15-2	4-6-5	4-0-11	3-12-2	3-3-0	3-13-1	3-14-7	3-13-0
Total.											
Area held, ...	76,076	23,679	28,092	31,991	22,647	24,803	8,790	3,350	3,208	35,558	258,194
Rent, ...	270,224	81,055	108,400	130,989	105,743	100,544	32,809	10,717	11,962	138,403	990,846
Rate per acre,... ...	3-8-9	3-6-9	3-13-9	4-1-6	4-10-8	4-0-10	3-11-8	3-3-2	3-11-8	3-14-3	3-13-5

Káchhis pay the highest rents, and the rents paid for their hereditary fields are higher than those paid for casual cultivation. They are the most skilful cultivators in the district, and are especially fond of garden cultivation. They are patient, peaceful, and industrious, and usually occupy the best home land, close to the village site. They are assisted in their work by their wives and children. Next come the Lodhas, who almost equal the Káchhis in agricultural skill, but are "distinguished rather by general excellence in the raising of ordinary field crops than, as the Káchhis are, by special aptitude for the culture of garden produce. Sugarcane is their speciality. Like the Káchhis, too, they use the labour of their families. On the other hand, the Lodha is not nearly so tractable as the Káchhi: he is addicted to combination and will often resist even reasonable demands by his zamíndár in raising his rent. This accounts for their rates approaching so closely to that paid by the Chamárs." The rate paid by the Chamárs is the next highest. Their land, however, is nearly always inferior in quality and disproportionately so to the rent paid. Their social standing, too, is so low that they have no moral support, and the consequence is that, though quite as laborious, they have less skill than the Káchhi or the Lodha. Their women and children assist in the cultivation. The Brahmans hold land equal in quality to that cultivated by Lodhas and superior to that held by Chamárs, but they pay less because their families do not labour in the field and they have to hire labour, and in a great measure because they still retain a portion of the reverence due to the priestly caste. The settlement Officers write:—"The Brahman when he really takes to agriculture as an occupation often brings considerable tact and energy to bear upon it, and may be ranked midway between the Lodha and Chamár. The Abírs in these five parganahs, as in the entire district, hold by far the largest area. They are either connected with the proprietary body, or manage to cluster together in such numbers and in such localities (hamlets distant from the parent village) as often to defy the efforts of the zamíndárs either to encroach on their possession or enhance their rents. Hence the lowness of their rates. As a whole they are, with the exception perhaps of the Thákúrs, the least thrifty and industrious of the six castes. The Thákurs are the most privileged tenants. Their lands are equal to those of the Káchhis, but their rents are the lowest of all. They are in the enjoyment of more rights of occupancy than any of the rest, owing, mostly, to their connexion with the landed classes, and the prestige which attaches to them from their belonging to the dominant race. They are backward and unskilled cultivators, and seldom till their own fields. They are difficult to manage, and a landlord will think twice before he arrays against him a body of men who he knows are dangerously independent, and will not hesitate to resist him to the utmost of their power. A zamíndár will therefore rather bear a long time than enter on a

Character as cultivators.

struggle with them. Hence the privileged and conservative character of their rents." On the whole, it may be said that the agricultural community in Mainpuri are fairly well off when compared with their brethren in other districts. They have a higher standard of comfort and are better fed and better clothed than the people of the Benares division.

Rents.

The question of rents and rent-rates must be considered in two aspects: the general rental of the district, portions of which are subject to influences which combine to lower the real value, and the actual rent-rates fixed by agreement or enhancement, and which, to a great measure, represent the true letting value of the land. The rent-rates assumed for each class of soil in each parganah are separately given under the parganah notices. I shall now give from the settlement report a comparison of rentals before and after assessment for the entire district. The

General rental of the district.

recorded rental of the district before assessment was Rs. 19,23,139, and after assessment was Rs. 20,71,690, giving an increase of Rs. 1,48,551, or 7·72 per cent. Neither of these estimates gives the true assets; for the landholders' seer is taken at nominal rates and the assets of land held on division of produce *(batái)* are omitted. In order to arrive at a correct conclusion the ordinary rates paid must be applied to these areas. The recorded rental of seer and zamíndárs' rent-free holdings are as given by the zamíndárs themselves, and the general result may be shown as follows:—

Before assessment.			After assessment.		
	Area in acres.	*Recorded rental.*		*Area in acres.*	*Recorded rental.*
		Rs.			Rs.
Rent-free, ...	17,840	25,440	Rent-free, ...	16,367	2,804
Seer, ...	88,140	2,31,324	Seer, ...	87,443	2,01,598
Land held by tenants, ...	460,684	16,66,375	Land held by tenants,...	4,35,918	1,866,691
Land held on division of produce, ...	12,772	...	Land held on division of produce, ...	13,462	...
			Cultivated groves, ...	1,240	597
			Fallow at attestation,...	3,596	...
Total, ...	579,436	19,23,139	Total, ...	6,08,526	20,71,690
Take for rent-free, seer and *batái* at tenants' rates, or Rs. 3-9-10 per acre.	...	4,29,239	Take for rent-free, seer, and *batái* at tenants' rates, or Rs. 3-13-6 per acre, ...	...	4,52,686
Tenants' land, ...	...	16,66,375	Tenants' land, ...	...	18,66,691
Total, ...	...	20,95,614	Total, ...	...	23,19,377

These figures give an increase of Rs. 2,23,763 in the rental, against an increase of Rs. 1,55,141 in the land-revenue. The settlement Officers consider,

that if to the total rental above given be added the miscellaneous receipts and allowance be made for some concealment, the actual rental of the district, in 1874, may be set down, in round numbers, at Rs. 24,00,000.

Rents fixed by agreement.

In noticing rent fixed by agreement I shall make use of a valuable memorandum on the subject drawn up by Mr. D. M. Smeaton.[1] His inquiries relate to 100,000 bighas, of which the rent was amicably adjusted and which comprise most varieties of soils, held by all classes of cultivators. The actual increase in rental amounts to Rs. 50,000, and the cases examined do not include compromises entered into before a Court. The following statement shows the seven classes of soil on which the rates have been raised, with their areas in bighas and the rates prevailing before and after enhancement :—

	Bhúr.				Dúmat.		Gauhán, first class.
	First class dry.	Second class		Third class dry.	Second class		
		Wet.	Dry.		Wet.	Dry.	
Area, ...	4,000	35,000	3,000	1,000	40,000	500	12,000
Rate per bígha, before enhancement.	1 6 0	2 0 0	1 2 0	0 12 0	2 4 0	1 12 0	6 8 0
Rate per bígha after enhancement.	1 15 0	2 8 0	1 12 0	1 5 0	2 10 0	3 0 0	7 9 0
Increase per cent., ...	41	25	56	75	17	71	16
Rates in 1840, ...	...	1 12 0	0 9 2	0 6 0	2 0 0	1 0 0	4 2 0

One remarkable result appears from these figures, and that is, that the rise in rent in dry soils between 1840 and 1874 is over 200 per cent., whilst in irrigated soils it is only 40 per cent., and the difference between the rates has now fallen from 100 and 200 per cent. to barely 50 per cent. Mr. Smeaton writes :—"Be the reason what it may, such are the facts. Nor are the dry lands on which these rates have been agreed to included in the leases of well-to-do cultivators, just to keep the land under the plough, they being cultivated at a loss, as far as they themselves are concerned ; for in a very large number of cases the tenants who have agreed to the enhanced rates hold only these dry lands, and have no irrigated fields within their holdings to fall back upon in the event of a loss in the dry. This fact I took special care to note and verify by personal inquiry. It is quite plain, then, that in holdings which consist of none but dry soils, the rates given are such as do not exclude a certain profit to the tenant, as well as remuneration for his labour. In other words, these rent-rates must be reckoned to be payable and fair. Of course in

[1] See Rev. Rep., II. (N. S.), 238.

the dry lands the outlay of capital is minimized; and yet on the average irrigated lands, the capital expended exceeds only in a very small degree that sunk on the dry. The seed, the keep of bullocks, are common elements in both, the excess in the irrigated lands consisting in the outlay necessary for the digging of two or three kuchcha wells, the aggregate cost of which is rarely above Rs. 10; and the maintenance of these in working order for four or five years at an annual cost of from Rs. 2 to Rs. 3."

Mr. D. Smeaton's comparison of dry and wet cultivation.

"The out-turn of an irrigated bígha, in my experience in this district, is never less than double in bulk that of a dry bígha of the same class—often more, and the quality of grain turned out is higher. Such must have been the case thirty years ago as now. There is, in fact, no reason, other things being equal, why the ratio of the irrigated rates to the dry in Mr. Edmonstone's time should not be maintained still, and there is no reason why with such slight additional outlay on the irrigated lands as compared with the dry, the proportion of profit appropriated by the holder of the one should be so much greater than that permitted to the holder of the other. Once admit that the dry rates agreed to are payable and fair, or even that cultivation over a certain area at these rates is possible, and the conclusion is inevitable, that the irrigated rates are disproporionately low, and must rise higher in order to place tenants on a footing of equality as regards their profits." The causes of this abnormal approach to each other in the rates for dry and irrigated land would appear to be, to a great extent, accidental, for the same soils in other parts of the country and under similar conditions pay the same and even higher rates of rent, and the conclusion to be drawn is that rents in this district are still in a transition state. Applying the facts here recorded to the question as to whether rents have reached their full limit, we have in this district certain rates for dry soils, lower than those paid for similar soils in other districts, but still bearing an unusually high ratio to the rents paid for irrigated soils of the same description within the district, and from these data Mr. Smeaton would draw the following conclusions:—"*First*, assuming no conditions except what are found actually present in the district—that is to say, taking prices as they are, without any forecast about them—and supposing these dry rates to have now reached their limit, it is plain that the irrigated and highly cultivated lands should, in future, pay much higher rates than at present. *Second*, without any reference to a possible rise in prices, the rent statistics of other districts warrant the inference that there is a gradual process of assimilation of rates going on all over the country; that therefore the dry rates in this district will probably rise still higher, and that with them the irrigated rates must also proportionately rise. *Third*, assuming that prices all over the country will rise, then

Have rents reached their limits?

the dry rates here as elsewhere will rise, and with them the rates in irrigated land. Thus, we have three distinct conclusions as to the future of rent-rates in this district, the second depending on the first, and on the assumption of a general equalization of standard all over the country; the third depending on the first and second, and on the assumption of a general rise of prices. The first conclusion stands on no hypothesis whatever; it is founded on present facts, and must be true. The second is extremely probable, because the hypothesis on which it stands is being partially verified even now. The third is greatly speculative, the conditions which it assumes being dependent on combinations which it is not possible to foresee. In short, then, taking the circumstances of the district as they are, and looking no further, there is still a wide scope for the increase of rates in irrigated and highly cultivated lands. Should the assimilating process continue, as in all probability it will, a still wider scope for enhancement is afforded, and should prices rise, rent-rates must increase, independently altogether of local conditions. To sum up, then, first, rents in this district have not yet reached their present local limit; and second, contingent on certain changes which may be on the eve of taking place, their present standard is much below what it may yet be. In short, the rents here are at present in a transition state. An extensive process of disintegration among the landed families is going on; individual sharers are separating their interests from the hitherto joint property; as a consequence, rents are now much more keenly scrutinized than before, the respect hitherto paid to long established usage gradually waning before motives of self-interest and expediency."

Weights and measures.

The measures of distance are the English mile and the *kos*, which is something under two miles. The phrases '*goli-ka-tappa*,' or musket-shot, and '*khet*,' or field, are vaguely used, the one to denote about 150 yards, and the other the side of a pukka bígha, or between 50 and 60 yards. The kuchcha bígha varies in size often in the same village; as a rule, however, 2¼ to 3 kuchcha bíghas make one pukka bígha, and about 2½ will form the average. The pukka bígha is 2,756·25 square yards, or 0·5694 of an acre, and 1·7560 bíghas make one acre. The sub-division of the bígha are as follows:—20 biswas make one bígha; 20 biswánsis, one biswa; 20 kachwánsis, one biswánsi; 20 nanwánsis, one kachwánsi; and 20 anwánsis, one nanwánsi. The English yard measure is commonly used, but besides it there are local measures used in particular marts and for certain classes of goods, the one short, or from 32½ to 35 inches, and the other long, or from 40½ to 45 inches. The latter is commonly used for country cloth and the former for silk. Solids and liquids are sold by weight; the British reputed quart is the standard for spirits, and small brass vessels supposed to hold a quarter of a ser, and called *ghantis*, for milk. Two kuchcha maunds make one pukka maund, and one pukka maund is equivalent to 1·25 Government maund, or 50 standard

sers. The pukka ser contains 32 *taka* or double pice of the old currency, and the Government ser only 26, or the pukka ser is equivalent to 100 tolas or rupees against 80 tolas or rupees to the Government ser. The two estimates, differ slightly, the proportion of 26 to 32 *taka* bringing out 80 to 101$\frac{9}{16}$ tolas. The ser of 100 tolas is not the only one used. In the east of the district, in Bewar, Kusmara, Ilahábás, Nabiganj, and Sámán the ser of 112 tolas is used. In the town of Bhongaon the standard is 102 tolas; in Sultánganj, 105 tolas, and in the remainder of the district 100 tolas (or 101$\frac{9}{16}$ in some places). The last weight is used at every local market except, perhaps, Sarsaganj and Mainpuri for wholesale transactions, and especially for cotton, but in retail transactions the Government ser of 80 tolas is now in common use. A kuchcha *pánseri*, or five sers, is in common use and weighs 250 tolas, or 3$\frac{1}{4}$ sers Government, or 2$\frac{1}{2}$ sers pukka. The word *dhari* is chiefly used for five pukka sers, or 6$\frac{1}{4}$ Government sers; eight *dharis* make one pukka maund and four *dharis* make one kuchcha maund.

Road traffic.

Several attempts have been made to register the traffic passing along the Grand Trunk road through this district. The following table shows the traffic in standard maunds by the Grand Trunk road at Bhongaon from October, 1870, to the end of July, 1871, and for October, 1871:—

Grand Trunk road traffic at Bhongaon.

Month.	Wheat and other grains.	Rice.	Oil-seeds.	Metals and hardware.		Timber in numbers.	Salt.	Miscellaneous.		Cotton.	Total.	
	Up.	Up.	Down.	Up.	Down.	Up.	Down.	Up.	Down.	Down.	Up.	Down.
1870.												
October, ...	..	1,120	750	2,075	...	200	20,200	5,136	2,504	1,260	8,531	24,714
November, ...	..	10,180	60	4,020	...	1,600	22,870	16,670	8,970	27,180	32,470	59,080
December, ...	..	28,650	..	12,330	...	5,600	15,900	..	..	48,550	46,580	59,450
1871.												
January, ...	..	13,880	1,380	13,200	..	1,800	28,460	55,910	25,550	35,340	84,790	90,730
February, ...	...	20,630	1,240	15,060	2,940	...	23,090	70,050	7,525	47,580	105,740	82,385
March, ...	...	21,040	2,960	8,690	...	...	22,330	60,710	9,300	26,160	90,440	61,050
April, ...	...	21,510	15,090	16,880	9,660	...	29,180	66,450	31,710	26,700	104,840	112,340
May, ...	7,650	26,950	18,460	...	13,180	..	23,490	64,070	18,710	23,370	98,670	97,210
June, ...	28,770	10,240	16,900	..	16,280	47,000	31,170	80,880	16,550	21,730	167,470	102,630
July, ..	8,840	6,020	13,150	...	...	...	27,260	43,018	18,060	...	62,908	58,470
October, ...	7,660	13,300	4,820	...	6,820	...	25,560	28,811	7,630	...	49,771	40,830

Besides the figures above given, 1,510 maunds of grain were carried down in October-November, 1870, 160 maunds of oil-seeds were carried up in October, 1870, and 18,500 maunds of salt were carried up in December, 1870. Amongst the miscellaneous entries for October, 1871 are, going upwards:—Sugar, 10,080 maunds; pedlars' wares, 6,520 maunds; tobacco, 5,970, and English cloth, 560 maunds. Downwards we have saltpetre, 3,520 maunds, and cloth, 1,540 maunds. Traffic registration has been placed on a better basis since April, 1875, when stations were established at Bajhiya and Dhandaus by the Department of

Agriculture and Commerce, and in a few years we must have a collection of statistics which may fairly be relied upon.

Canal traffic.

The general character of the traffic along the Cawnpore branch of the Ganges canal is shown by the returns for Singhpur, the station for Mainpuri city, and for Nidhauli:—

Articles.	Exports.					Articles.	Imports.				
	Singhpur.			*Nidhauli.*			*Singhpur.*			*Nidhauli.*	
	1871-72.	1873-74.	1874-75.	1873-74.	1874-75.		1871-72.	1873-74.	1874-75.	1873-74.	1874-75.
	Mds.	Mds.	Mds.	Mds.	Mds.		Mds.	Mds.	Mds.	Mds.	Mds.
Grain, ...	13	1,365	1,325	20,852	3,085	Grain, ...	972	435	1,364	1,845	1,047
Cotton, ...	807	2,125	2,279	18,834	15,000	Metals, ...	...	...	...	50	41
Oil-seeds,	...	...	423	276	1,540	Miscellaneous,	361	...	...	591	910
Miscellaneous, ...	2,138	1,024	2,427	4,757	12,914	Total, ...	1,333	435	1,364	2,486	1,998
Total, ...	2,958	4,514	6,454	44,719	32,539	Logs and joints, &c., in No.,	1,474	...	34	14	...

Railway traffic.

The following statement shows the traffic by the three stations of the East Indian Railway that serve this district for the fairly average year of 1872. Firozabad is included, as the cotton from the great mart of Pharha takes the rail there:—

	Firozabad.			Shikohabad.			Bhadán.		
	Goods traffic.		*Total.*	*Goods traffic.*		*Total.*	*Goods traffic.*		*Total.*
	Outward.	Inward.	Number of passengers booked.	Outward.	Inward.	Number of passengers booked.	Outward.	Inward.	Number of passengers booked.
	Mds.	Mds.		Mds.	Mds.		Mds.	Mds.	
Cotton, ...	17,765	...	...	5,412	...	...	816	...	...
Grain, ...	15,614	7,549	...	1,095	1,291	...	516	3,701	...
Seeds (oil and indigo),	29,850	...	...	4,638	2,966	...	8,680	...	...
Piece goods, ...	30	1,090	24,161	26	1,394	32,399	...	12	6,963
Tobacco, ...	...	...	...	523	41	...	...	177	...
Ghi, ...	4,942	...	...	1,359	91	...	790	...	...
Miscellaneous, ...	9,200	21,645	...	19,258	16,628	...	3,732	7,244	...
Total, ...	77,40	30,284	24,161	32,311	22,411	32,399	14,534	11,134	6,963

From Shikohabad the chief exports by rail are cotton, cotton-thread, ghi, hides, indigo, potatoes, shoes, and country cloth. Sugar usually goes by road to

Agra and the west. Between October, 1871, and February, 1872, cotton weighing 2,789 maunds and cotton-thread weighing 333 maunds were sent to Cawnpore. A great portion of these consignments came from the neighbourhood of Sárupur in parganah Shikohabad, through the local brokers; 267 maunds of indigo were despatched during the same period to Cawnpore, 1,389 maunds to Calcutta, and 511 maunds to Mirzapur; 649 maunds of hides and skins were sent to Cawnpore, 160 maunds to Aligarh, and 83 maunds to Fatehpur, Dehli, and Agra. Ghi for exportation comes chiefly from Sárupur, Ponchha, and Gursan. Nearly all the cotton from Bhadán goes to Cawnpore.

Trading marts.

The principal trading marts in the district are Sarsaganj, Pharha, Karhal, Shikohabad, Mainpuri, Ghiror, Bhongaon, Jasrána, Pádham, Armara Kirár, Ilahábás, and Kusmara. Sarsaganj is noted for its trade in cattle, cereals, rice, sugar, salt, cotton, and leather. During 1872, the number of cattle sold was as follows:—bullocks, 5,623; bulls, 385; cows, 316, and buffaloes, 876; total, 7,200 head. About one-third of the bullocks sold were purchased by residents of Bareilly or Sháhjahánpur. Pharha exports cotton by the Firozabad station of the East Indian Railway and by the Grand Trunk road, which is met at Ghiror, and sends nearly all its produce to Cawnpore. The cotton from Mainpuri town, also, goes to Cawnpore. Shikohabad exports a good quantity of cotton-thread, and Naushahr, close by, is noted for its iron-vessels and shoes. Jasrána, too, has a fair trade in iron-vessels; Pádham in turbans; Khergarh in hukkas for smoking; and Mainpuri in wood-work inlaid with brass and silver wire. Altogether the district is essentially an agricultural one; the manufacture of cotton-thread being only the preparation of the cotton grown to suit certain markets; and ghi, hides, grain, and indigo, growing with it, the staple exports. Shikohabad, Sarsaganj, Mainpuri, Karhal, and Pharha are the only marts which have any important trade with other than the neighbouring villages. There are no industries carried on under European superintendence except indigo-planting, and no special manufactures of note.

Manufacture of bangles.

Jasrána and Armara Kirár have some reputation for the manufacture of glass bangles, an account of which may be given here.[1] The bangles of *kánch*, known as *churis*, are made from an efflorescence usually found on *usar* plains, which is prepared for the purpose by making furrows through it. These are then filled with water and the resultant earthy compound is well mixed and at length dried. This is next placed in an oven fed by a continuous fire, and the glutinous *kánch* is the result. This *kánch* is taken by the bangle-maker, who with the assistance of a *saláj*, or thin iron rod, turns it into rings while it is still warm and adds the colouring matter to it. There are, therefore, three separate processes required

[1] From a note by Mr. Denniston.

in bangle-making: the preparation of the earth, the manufacture of the *kánch*, and the making of the bracelet. Usually one person prepares the earth and makes the *kánch*, and sells it at from 9 to 10 *dharís*, or 45 to 50 pukka sers, per rupee, to the bangle-maker. The cost of working a bangle-maker's furnace with eleven compartments is about twelve annas per diem for fuel, eight annas for *kánch* and colouring materials, and 1½ anna for each labourer, or Rs. 2-4-6 a day. The out-turn is about 350 bangles from each compartment, which at one anna per hundred are worth about Rs. 2-10-0. These bangles are largely exported from Karhal and Jasrána. Another local industry is that known as *tárkashi*, or inlaying wood with brass and silver wire, which is followed by a few families in Kuráoli and Mainpuri. The ornamentation shows considerable skill and even elegance in design. In 1849-50, Mr. Raikes made some inquiries into the distribution of the capital of the district. He calculated the gross income of the landowning population at about 89 lakhs of rupees, of which about one-seventh went to Government as revenue, 1¾ lakh was spent in the purchase of salt and iron and brass utensils, and about 63 lakhs were required to feed the people and their cattle, assuming a return of 350 sers of edible grain from every acre of cultivation.[1] Besides this amount in cash, the capital in dead-stock was worth about 39 lakhs of rupees.

Municipality.

Some further information regarding the trade of the district may be gathered from the returns of the Mainpuri municipality, but it would be manifestly beyond the scope of the present work to attempt to do more than to suggest that here we have the true basis for an exhaustive account of the ramifications of the internal trade of the district. Taking the octroi records from October, 1871, to September, 1872, we find[2] a very large trade passing through the city to and from the local marts of Sarsaganj, Shikohabad, &c., and also to Agra, Farukhabad, Etáwa, and Cawnpore, comprising 71,414 maunds of grain, 104,027 maunds of sugar, 26,572 maunds of tobacco, 1,772 maunds of ghi, and 3,421 maunds of spices, while metals to the value of Rs. 43,055 and cloth valued at Rs. 1,98,688 passed through the barriers under passes. About 7,000 maunds of the grain went to the local marts of Sarsaganj, Shikohabad, and Karhal, and about one-half the sugar went to Sarsaganj alone. The general result of an examination of the octroi records is, that saccharine produce comes into the district chiefly from Tilhar and Dataganj, in the Sháhjahánpur district, and that there are few villages noted for sugar in the district. Tobacco comes in large quantities from Farukhabad and leather from Ali Khera. Cotton, as already noted, is largely grown in the district, and Mainpuri is one of the chief places where the cotton-brokers collect the fibre and send it either by road to Cawnpore, or by

[1] These calculations are much too rough for any practical purposes, and are given in Sel. Rec., N.-W. P., III., 11. [2] From notes by Mr. Denniston.

rail to Cawnpore, Mirzapur, and Calcutta. I would commend a thorough examination of the octroi and traffic registers as the only way of arriving at a definite and correct idea of the course and importance of the internal trade of the district.

Produce and its distribution.

The following statement gives the results of an attempt made between 1868 and 1871 to estimate the amount of local produce, and of this the amount exported and the amount locally consumed :—

Years.		Rice.	Cotton.	Oil-seeds.	*Joár* and *bájra.*	Wheat and barley.	Pulses.	Other crops.	Total.
		Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.
1868-69,...	Exports, ...	250	19,061	2,668	38,955	230,590	4,032	29,233	323,889
	Retained, ...	23,105	22,215	71,236	5,95,963	1,113,740	66,922	296,499	2,189,680
	Total, ...	23,355	41,276	73,904	6,34,018	1,344,330	70,954	325,732	2,513,569
1869-70,...	Exports, ...	870	13,091	2,452	1,25,587	343,089	2,349	35,426	522,864
	Retained,...	29,918	17,938	93,161	8,46,801	1,551,993	83,947	404,096	3,027,854
	Total, ...	30,788	31,029	95,613	9,72,388	1,895,082	86,296	439,522	3,550,718
1870-71,...	Exports, ...	2,905	23,584	4,945	99,706	251,111	2,895	72,353	457,403
	Retained,...	31,550	12,663	35,177	6,51,767	1,796,007	94,146	430,135	3,051,445
	Total, ...	34 455	36,247	40,122	751,473	2,047,118	96,951	502,488	3 508,854
Average,	Exports, ...	1,341	18,578	3,355	87,782	274,930	3,062	45,670	434,718
	Retained,...	28,191	17,605	66,524	698,177	1,487,246	81,671	376,910	2,756,324
	Total, ...	29,532	36,183	69,879	785,959	1,762,176	84,733	422,580	3,191,042

Interest.

The current rate of interest where an article of silver is given in pledge is three pie per rupee per mensem, or a little over 18 per cent. per annum. Six to nine per cent. per annum is charged where land or immovable property is given as security. For petty agricultural advances on personal security one anna per rupee for each month of the season, *kharíf* or *rabi*, is charged, and two annas if the amount be not paid up at the end of the harvest for which the sum was borrowed. Very often the arrangement is made for a season at four annas for every rupee borrowed, and in the case of sugar-cane, which occupies the ground for double the time of an ordinary crop, eight annas in the rupee. There are several banking establishments in Mainpuri, Shikohabad, Sarsaganj, and every considerable mart, and indeed almost every village has its Baniya, who advances grain or money on the security of the cultivator's crops.

Wages.

The following statement shows the wages of ordinary workmen for the years 1856 and 1866 :—

Year.	Mason.	Carpenter.	Blacksmith.	Tailor.	Kahár.	Coolie in towns.	Coolie in villages.	Beldar.	Mochi.	Thatcher.	Bhisti.
	Rs. a. p.	Rs. a p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.a.p.
1856,	0 2 6	0 2 6	0 2 6	0 2 6	0 2 6	0 1 6	0 1 0	0 1 6	0 2 6	0 2 0	0 2 0
1866,	0 3 6	0 3 0	0 3 0	0 3 0	0 3 6	0 2 0	0 1 6	0 2 0	0 3 6	0 2 6	0 2 0

The wages of agricultural labourers at harvest time are paid in kind; in the dry season, for watering, they receive about two annas a day or its equivalent in grain.

Prices.

Taking the bazar prices-current in Agra from 1815 to 1839; in Muttra from 1840 to 1856, and in Agra from 1859 to 1871, and excluding from the account the seasons of scarcity, 1818-20, 1825-27, 1837-39, 1860-61, and 1868-69, the average selling price of the four principal grains in sers was as follows :—

Bazar prices.

Period.	Wheat.	Barley.	Joár.	Bájra.
From 1818 to 1836, ...	31·39	44·26	38·31	36·89
From 1840 to 1856, ...	32·40	...	...	...
From 1859 to 1871, ...	20·45	29·76	27·61	25·07

The real rise in prices took place since the mutiny. If we omit the years of exceptional plenty, 1815, 1829, 1849, 1851, 1855, and 1856, from the account, as well as the years of exceptional drought, the average price of wheat during the remaining twenty-six years was 30 sers per rupee. During sixteen of these twenty-six years wheat never sold at more than 32 or less than 28 sers, while of the remaining ten years, five show a selling price below 28 sers and five above 32 sers, the extreme limits being 24 and 35 sers respectively. Thus in the great majority of cases the oscillations in the price of wheat kept between 28 sers and 32 sers, and the highest and lowest prices were never kept up for a series of years, but appeared here and there only during the whole term. The price of wheat has increased since the mutiny over the prices ruling before 1840, 53 per cent.; of barley, 49 per cent.; of *joár*, 39 per cent., and of *bájra*, 47 per cent., or taking all these grains, the advance has been 47 per cent. Taking the whole pre-mutiny period, but leaving out the exceptional years, wheat averaged 31·89 sers per rupee between 1815 and 1856, and since the mutiny the average shows

20·45 sers, giving a rise of 55·94 per cent. Taking all the years of the pre-mutiny period from 1815 to 1858, and comparing the average price with that obtaining from 1859 to 1871, we have a rise of 55·7 per cent., or nearly the same as that obtained by eliminating the years of famine and plenty.

Harvest prices.

The following statement shows the harvest prices ruling in the Mainpuri district between 1840 and 1871:—

Year.	Wheat.	Barley.	*Jodr.*	*Bájra.*	Year.	Wheat.	Barley.	*Jodr.*	*Bájra.*
1840, ...	27·18	37·50	34·37	32·50	1856, ...	39·08	56·25	37·50	35·00
1841, ...	27·43	37·50	30·00	28·75	1857, ...	30·62	40·31	43·75	41·25
1842, ...	31·25	40·31	37·50	35·62	1858, ...	36·72	53·75	43·75	41·25
1843, ...	34·37	42·62	37·50	36 25	1859, ...	32·81	40·00	37·50	35·00
1844, ...	35·93	50·00	43·75	41·25	1860, ...	25·78	32·50	18·37	18 43
1845, ...	32·81	46·87	50 00	47·50	1861, ...	16·71	20·00	33·75	31·87
1846, ...	32·81	48·43	56·25	53·75	1862, ...	31·72	42 62	40·00	38·75
1847, ...	31·25	43·75	56·25	47·50	1863, ...	36·87	52·81	43·75	42·50
1848, ...	37·50	53·49	62·50	56·25	1864, ...	20·00	27·81	31·25	28·75
1849, ...	44·53	63·94	53·0)	51·25	1865, ...	20·93	33·74	32·50	31·87
1850, ...	45 62	78·12	81·25	75 00	1866, ...	19·37	28·14	21·25	25 00
1851, ...	50·00	88·12	94·75	92·50	1867, ...	19·37	24 84	34·37	31·25
1852, ...	33·62	45·31	32·50	29 37	1868, ...	28·12	41·41	20·06	18 75
1853, ...	32·81	42·18	43·75	40·62	1869, ...	15·31	19·38	22·50	21·25
1854, ...	31·25	40·62	50·00	49·37	1870, ...	18·12	27·65	35·00	31·25
1855, ...	43·75	62·50	46·25	43·12	1871, ...	28·12	35·50	25·56	24·12
From 1840 to 1854,	35 95	51·61	49 54	46·80	From 1859 to 1871,	25·26	35·01	33·57	32·05

Excluding the excepted years as before, the averages are as follows:—

The percentages of increase are, therefore, for wheat, 42 per cent.; for barley, 47 per cent.; for *jodr*, 47 per cent., and for *bájra*, 46 per cent., or a total of 45 per cent. The settlement Officers write:—"A remarkable fact is brought out by these figures. While the bazar price of wheat during the period 1859-71 shows an increase of 58 per cent. on that of the preceding period, the corresponding increase in its harvest price is only 42 per cent. That is to say, while both bazar and harvest prices have risen only since the mutiny, they have not risen in equal proportions; the divergence between them being considerably wider in the post-mutiny than in the pre-mutiny period. This is a fact established by the incontestable evidence of figures, and is no mere conjecture. Bazar prices must always have been governed by the ordinary laws of supply and demand, all the community being purchasers and the supply distributed among many competing sellers. Therefore, if the demand increase and the supply at hand be not in proportion, prices will rise at once. But in the determination of harvest prices, the cultivators and the village grain-dealer, be he zamíndár or Baniya, are the sole parties concerned, and the harvest rate is literally the bargain which they conclude with each other. But this bargain is not altogether a free one. The tenant is, by long established usage and his

own improvidence, dependent greatly on the Baniya or zamindár with whom he deals for his seed, rent advance, often for his food and other necessaries of life. The grip of the purchaser on the seller in such a bargain is a very tight one: hence in fixing the harvest prices, the grain-dealer, who is the purchaser, has generally the best of it. Therefore, on a general rise in market rates, harvest prices, although they will not remain stationary, will not increase in the same proportion. It is not to be wondered at, then, that bazar prices have diverged from harvest prices in a greater degree since the mutiny than before it; and seeing that all the causes which bring about a rapid rise in market value have been working since then, while custom and necessity have still operated to retard the advance of harvest rates, the cultivator, therefore, has not reaped the full benefit or anything like it of the rise in market value of produce, and he cannot be fairly called on to pay a rent enhanced in exact proportion to such rise. This is a point which has not, to our knowledge, been ever distinctly noted in discussions regarding the relation of rents to prices."

Income-tax

The actual assessment of the income of the district at six pies in the rupee calculated upon profits exceeding 500 rupees for the purposes of the income-tax of 1870 during 1870-71 was Rs. 68,442. There were 1,313 incomes between Rs. 500 and Rs. 750 per annum; 351 between Rs. 750 and Rs. 1,000; 210 between Rs. 1,000 and Rs. 1,500; 119 between Rs. 1,500 and Rs. 2,000; 131 between Rs. 2,000 and Rs. 10,000, and 6 between Rs. 10,000 and Rs. 100,000; total persons assessed were 2,130.

Stamps.

Stamp duties are now collected under the General Stamp Act (XVIII. of 1869) and under the Court Fees Act. The following statement shows the revenue and charges under this head for a series of years: —

Year.	Adhesive stamps and hundís.	Blue-and-black document stamps.	Court fees.	Duties and penalties realized.	Total receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1862-63, ...	564	38,418	...	168	39,150	2,280	36,870
1863-64, ...	744	42,760	...	105	43,609	2,770	40,839
1864-65, ...	773	45,338	...	652	46,763	2,350	44,413
1865-66, ...	545	57,327	...	194	58,066	3,947	54,119
1866-67, ...	507	56,789	...	362	57,658	3,504	54,154
1867-68, ...	420	74,474	...	164	75,058	4,159	70,899
1868-69, ...	717	78,318	...	137	79,172	4,619	74,553
1869-70, ...	640	86,418	...	408	87,466	4,336	83,130
1870-71, ...	587	11,874	65,424	295	78,180	4,893	73,287
1871-72, ...	695	15,080	74,326	234	90,335	2,084	88,251
1872-73, ...	701	15,336	85,759	270	1,02,066	2,868	99,198

Registration.

In 1871-72, there were 2,881 documents registered under the provisions of the Registration Act, VIII. of 1871, on which fees to the amount of Rs. 5,917 were collected. The expense of establishment, &c., during the same period amounted to Rs. 3,659. There were 1,308 registrations affecting immoveable property in which the registration was compulsory under section 17 of Act VIII. of 1871, and 741 in which the registration was optional. The other registrations effected refer to moveable property, wills, &c., and the total aggregate values of all the documents registered amounted to Rs. 8,20,230. Similar statistics are procurable for each year since 1865.

Excise.

The following statement shows the collections on account of excise for ten years in the Mainpuri district:—

Year.	License fees for vend of spirits.	Duty on spirits.	Opium.	Madak.	Tári.	Intoxicating drugs.	Fines, &c.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1862-63, ...	1,093	51,710	510	...	3,514	8,741	...	845	64,723
1863-64, ...	3,477	8,225	330	21	2,419	5,458	...	962	18,967
1864-65, ...	7,056	8,816	940	147	2,328	6,615	366	1,528	24,740
1865-66, ...	10,282	10,393	1,424	208	2,530	6,991	226	2,423	29,631
1866-67, ...	9,145	8,088	969	127	2,301	6,190	254	2,174	24,891
1867-68, ...	7,838	6,811	1,744	190	2,359	6,730	490	2,634	23,529
1868-69, ...	9,555	6,084	2,048	200	2,410	7,078	240	3,243	24,372
1869-70, ...	1,013	8,723	2,490	140	2,621	6,630	143	3,830	17,930
1870-71, ...	2,945	11,443	4,176	146	2,935	7,690	176	4,529	24,982
1871-72, ...	3,135	10,460	4,144	246	3,266	7,558	995	4,285	25,519

Canal revenue.

The following statement shows the receipts and charges on account of canals for a series of years:—

Year.	Collections.	*Payments.*				Percentage of payments to collections.
		Patwáris' fees.	Establishments.	Contingencies.	Total.	
	Rs.	Rs.	Rs.	Rs.	Rs.	
1866-67, ...	80,599	1,627	309	...	1,936	2·40
1867-68, ...	1,03,939	1,689	279	30	1,998	1·921
1868-69, ...	89,298	1,592	276	673	2,541	2·846
1869-70, ...	1,86,372	3,134	289	20	3,443	1·84
1870-71, ...	97,885	2,414	272	20	2,706	2·76
1871-72, ...	1,08,443	3,501	277	46	3,824	3·53
1872-73, ...	1,00,665	4,511	309	...	4,820	3·00
1873-74, ...	1,35,911	5,980	309	...	6,289	4·63

There is nothing in the reports to show what portion of the charges for general superintendence and the head establishment is debitable to the district.

Increased land-revenue due to canal irrigation.

The following statement shows the amount of enhanced land-revenue due to the canal. The result is arrived at by eliminating from the total area habitually watered by the canal those lands which but for the canal would have remained dry, and then applying to this area a rate equal to the difference between the general irrigated and dry rates of the settlement records. Thus, taking parganah Ghiror, the area habitually irrigated from the canal is 12,454 acres, of which 2,491 acres would have remained dry but for the canal. The general irrigated rate per acre is Rs. 4-10-7, and the general dry rate is Re. 1-15-2, so that Rs. 2-11-5, or the difference between these rates multiplied by the number of acres which would have been "otherwise dry," gives the increased rental due to the canal, or Rs. 6,759, and one-half that sum is the estimated increase in revenue due to the same source.

Statement showing increase of revenue due to the canals.

Parganah.	Area habitually canal irrigated		General rent-rates.			Estimated increase due to the canal		Net increase of present on past revenue.	Percentage of column 8 on 9.
	Total.	Of this otherwise dry.	Wet.	Dry.	Difference.	In rental.	In revenue.		
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.	Rs.	
Ghiror, ...	12,454	2,491	4 10 7	1 15 2	2 11 5	6,760	3,380	6,278	53·84
Kuráoli, ...	1,493	190	4 5 1	1 4 6	3 0 7	1 976	988	9,055	10 91
Mainpuri, ...	9,196	60	4 9 0	1 12 2	2 12 10	5,668	2,834	6,817	46·21
Karhal, ...	23,399	85	5 5 11	2 2 0	3 3 11	11,386	5,693	8,936	63·70
Barnáhal, ...	3,773	82	5 5 7	2 2 3	3 3 4	2,178	1,089	7,330	14·86
Kishni, ...	6,214	80	5 10 6	2 4 3	3 6 3	4 234	2,117	8,536	39·86
Mustafabad, ...	22,000	85	5 10 6	2 9 4	3 1 2	10,140	5,070	37,504	13·52
Shikohabad, ...	2,600	60	5 8 1	2 9 2	2 14 11	3,048	1,524	27,076	5·63
Bhongaon, ...	...	564			3 0 0	...	...	34,781	10·56
		677			2 0 0	...	...		
		2,348			1 13 4	7,350	3,675		

History.

Mainpuri, like Etáwa, was inhabited in the early centuries of the Christian era, and doubtless formed a part of the great Kanauj kingdom. Recent researches have brought to light traces[1] of Buddhist remains in the kheras or mounds marking the position of deserted sites of ancient towns which are so numerous in this district. The chief of these are Kuráoli, Karímganj, Karhal, one near Takhrau canal-station, Sauj, Asauli, and Kishni. In Pádham, the people connect the site

[1] See J. A. S. Ben., XXXVI., 105, 157.

with the great snake-sacrifice of Janamejáya, and in other parts of the country claim an extravagant antiquity for the present very modern towns. Tradition makes the Meos, Bhars, and Chirárs the oldest inhabitants. Many of the Meos were converted in the time of Ala-ud-dín, and still more emigrated to other districts. The Bhars have almost disappeared and the Chirárs were nearly exterminated by the Chauháns in the fifteenth century. The first great change was due to the disruption of the petty Hindu kingdoms in the beginning of the thirteenth century. Alírs then simply swarmed over the western parganahs, and shortly afterwards came the Chauháns, bringing with them Mathúriya Chaubes, Kachhwáhas, Dhákaras, and other similar followers. Like Etáwa, the portion of the western parganahs bording on the Jumna was full of jungle and was almost impenetrable, and even as late as the reign of Sháhjahán the country around Shikohabad was clothed with scrub and *dhák* sufficient to afford shelter to numerous bands of dakaits. It would be useless repetition to notice the general history of this portion of the Duáb here, and I shall, therefore, confine myself to a short sketch of the local history of Rápri on the west and Bhongaon on the east, which divided between them the entire political and fiscal administration of the district until the reign of Akbar.

Rápri.

One of the oldest and most important local divisions of the tract comprising the present district of Mainpuri was Rápri, so called from the town of that name, now represented by the village of Rápri, on the left bank of the Jumna, in parganah Shikohabad. Local tradition says that Rápri was founded by Ráo Zoráwar Singh, also known as Rápar Sen, who made it the head of a petty kingdom comprising the *behar* or ravines of the Jumna and the country now divided amongst the neighbouring parganahs of Shikohabad, Mustafabad, Ghiror, and Barnáhal. After the defeat of Jaichand of Kanauj by Muhammad Sám, in 1194 A.D., at Chandwár, in parganah Fírozabad, a little to the north of Rápri, the victorious army proceeded southwards along the left bank of the Jumna and attacked the Rája of Rápri at a place about three miles to the north-east of Rápri and defeated him. To commemorate the victory, the name of the small village where the battle was fought was changed from Karkha to Fatehpur, a name which it retains to the present day. Rápri thenceforward became the head-quarters of an *ikta* or fief, and continued to be the seat of government for several centuries under successive Musalmán rulers. One of the earliest monumental records connected with this period is an inscription on the idgah[1] at Rápri,

[1] Blochmann, Proc. A. S. B., August, 1873. The tablet measures five feet by two feet and consists of four lines. The letters are thick and clumsy. The inscription refers to the end of 711 H., when Malik Kafúr came back to Dehli laden with the spoils of Malabar and Dhúr Samandar.

which bears date in the reign of Ala-ud-dín Khilji and runs as follows:—

بناء این بقعهٔ شریف بتوفیق یزدانی و تائید سبحانی و بفضل ربانی در عهد خلافت سکندرالثانی علاءالدنیا والدین المخصوص به عنایت رب‌العالمین ابوالمظفر محمدشاه السلطان ناصر امیرالمومنین و تربت ایالت پندهٔ کمترین خدائگانی کافور سلطانی تقبل‌الله منهم و احسن‌الله جزاءهم فی‌المنتصف من شهرالمبارک رمضان عظم‌الله حرمته منه احدی عشر و سبعمائة *

"The building of this noble work (took place) by the grace of God and the assistance of the Almighty and the favour of the Lord, during the time of the reign of the second Alexander, Ala-ud-dunya waddín, who is distinguished by the kindness of the Lord of worlds, Abul Muzaffar Muhammad Sháh the king, the helper of the Commander of the faithful, and during the governorship of the mean slave of his Majesty Káfur, the Royal, may God accept it from them and may God give them an excellent reward!—in the middle of the blessed month of Ramazán (may God increase its honour!) of the year 711. (End of February, 1312 A.D.)"

The Afgháns.

In 1414 A.D., Hasan Khán was Amír of Rapri, and his brother, Malik Hamza, resided there.[1] In 1426 A.D., Ibráhim Sháh Sharki of Jaunpur was driven across the district to Rápri by the royal forces, and was defeated in a pitched battle to the west of the Jumna. The Jaunpur army retreated again by Rápri to their own country, and were pursued by the enemy as far as Batesar. The Amír of Rápri seems to have made common cause with the Chauháns, Ráthors, and Bhadauriyas in the rebellions which occurred, year after year, at this time, for we find that, in 1429-30, the fief was taken away from Hasan Khán and was given to his brother, Malik Hamza, who had wisely attached himself to the imperial interests. Rápri probably remained in this family for some years, for on the accession of Bahlol in 1450 A.D., we find Kutb Khán, son of Hasan Khán Lodi, in possession of Rápri. Under the vigorous government of Sultán Bahlol (1450-1488 A.D.) some attempt was made to introduce a semblance of order not only amongst the Hindu princes of the middle Duáb, but also amongst the local Muhammadan governors, who often showed themselves more inclined for rebellion than obedience. Bahlol's life was spent in fighting with Jaunpur, and Mainpuri and Etáwa were often the scene of moving camps of partizans of either side, and often supplied large numbers of mercenary troops to both Dehli and Jaunpur. During the disorders that arose in the last reigns of the Sayyid dynasty, Kutb Khán Lodi assumed independence in Rápri, and Rái Partáb, the head of the Chauháns, held Bhongaon in Mainpuri, Patiáli in Eta, and Kampil in Farukhabad. When Bahlol resolved to seat himself on the throne, one of the first consulted by Sultán Ala-ud-dín was Rái Partáb of Bhongaon and his friend Kutb Khán Lodi of Rápri. They replied to the Sultán that if he would degrade Hamíd Khán, the wazír, they would wrest some parganahs from the hands of the

[1] *Makhzan-i-Afghání* of Niamat-ullah, Dowson's Elliot, V., 74.

nobles and hand them over to the Sultán. "Accordingly, Sultán Alá-ud-dín ordered Hamíd Khán to be confined, and then marched from Dehli to Burhánabad and encamped near Amroha. Kutb Khán, Isa Khán (the Turk-bacha governor of Koil and Jaláli), and Rái Partáb came there to pay their respects and promised to make over forty parganahs to the Sultán on condition that he would put Hamíd Khán to death. Partáb incited the Sultán to slay Hamíd Khán because the Khán's father in former days had plundered his estate and seized his wife." Ala-ud-dín, foolishly for himself, embraced the cause of the injured husband, but Hamíd Khán escaped, and Bahlol Lodi, seeing his opportunity, pounced upon Dehli and seized the throne. Thus the rape of the Chauhánin Ráni of Bhongaon was the proximate cause of the change from the Sayyid to the Lodi dynasty. Bahlol engaged many Afgháns from Roh amongst his troops, the same who some three hundred years afterwards gave their name to Katehir, the modern Rohilkhand.

Kutb Khán and Rái Partáb.

After the defeat of the Jaunpur forces near Dehli, in 1452 A.D., Bahlol made a royal progress throughout his dominions. He proceeded southwards through Koil and Eta to Mainpuri, where he confirmed Rái Partáb "chief of the zamíndárs in those parts," in possession of Bhongaon (Bhuíngánw). From thence he went to the fort of Rápri, still held by Kutb Khán in open defiance of his clansman. Kutb Khán resisted, but his fort was speedily captured. Khán Jahán, after making a solemn promise of safe conduct to Kutb Khán, brought him into the king's presence, when he also was confirmed in his *jágírs*, which apparently nominally comprised Etáwa, Chandáwar, and Rápri. In the meantime, Mahmúd Sharki of Jaunpur, dissatisfied with his defeat near Dehli, and incited by the remonstrances of Malika Jahán, the chief lady of his harem and a relative of Ala-ud-dín, led himself a considerable force against Sultán Bahlol and encamped in the country about Etáwa. On the first day both armies engaged in hostilities. On the second, Kutb Khán and Rái Partáb induced the rival Sultáns to agree to a treaty of peace, on the basis that the possessions of Mubárak Sháh, king of Dehli, should be left in the hands of Sultán Bahlol, and those which Sultán Ibráhím of Jaunpur had held should be left in the possession of Sultán Mahmúd; also that seven elephants which had been captured from Fath Khán, in the battle near Dehli, should be returned, and Shamsabad should be given up to one Rái Karan, son of the Rái of Gwaliar. The truce was short-lived, for though Bahlol wrote to Júna Khán, the Jaunpur governor in Shamsabad, to deliver that town to his own agent, Rái Karan, he was finally obliged to advance in person and expel the Jaunpuris by force of arms.

The Jaunpuris in Mainpuri.

Sultán Mahmúd hearing of these transactions came up in force and was opposed by Bahlol. In the skirmishes which took place, Kutb Khán, son of Islám Khán and first cousin of

Bahlol, was taken prisoner and sent to Jaunpur, where he remained in captivity for seven years. The war was put an end to by the death of Sultán Mahmúd, and peace was restored for a time on the former basis. A lady was again the cause of the renewal of the struggle, for no sooner had Bahlol arrived at Dehli than he was intreated by Shams Khatún, the sister of Kutb Khán and chief lady of the harem, to make some effort to release her brother. She even threatened to kill herself and forbade the Sultán to take sleep or repose of any kind until her request was complied with. Bahlol set out at once in pursuit of Muhammad Sháh, the successor of Mahmúd, and on the other hand, Muhammad Sháh advanced from Jaunpur to meet him and took possession of Shamsabad. Although Rái Partáb had formerly sided with Bahlol, the success of the Jaunpur king now induced him to change sides. Muhammad Sháh reached Surseni by uninterrupted marches, while Bahlol encamped in the parganah of Rápri, which adjoined Surseni, and fighting took place for some days between the two armies. "During these transactions, Husain Khán, a younger brother of Muhammad Sháh, sent Sultán Sháh and Jalál Khán Ajodháni to inform Muhammad Sháh that the troops of Sultán Bahlol intended to make a night attack; that 30,000 horsemen and thirty elephants had been detached for the purpose, and had taken up a position on the banks of the Jharna. Sultán Muhammad, on receiving this news, sent a division of his troops to oppose them. Prince Husain Khán desired to take his brother Sháhzáda Jalál Khán with him, and sent a man to call him; but Sultán Sháh remonstrated against the delay, representing that Jalál Khán might come up afterwards. Upon this, they went off in the direction of the enemy. It so happened that Sultán Bahlol's army was prepared for these movements; so that when Prince Jalál Khán, in obedience to the summons of Husain Khán, had left the army of Muhammad Sháh and started for the Jharna, he found himself in the presence of the Sultán's troops instead of Husain Khán's. Thereupon Sultán Bahlol's men seized Jalál Khán and brought him into the presence of their sovereign, who imprisoned him, determining to retain him as a hostage for the safety of Kutb Khán. Husain Khán, when he heard of this capture of Jalál Khán, being in fear and dread of Muhammad Sháh, took to flight and went to Jaunpur. Muhammad Sháh was terror-stricken when he learnt the capture of one brother and flight of another, and feared that the latter might go and do damage to his interests throughout the country; but being unable to offer any opposition he went to Kanauj, and was pursued as far as the Ganges by Sultán Bahlol, who returned to Dehli after plundering a small portion of the baggage and capturing some elephants and horses." Whilst encamped at Surseni, Muhammad Sháh had given orders for the assassination of his own brother Hasan Khán, and Bibi Ráji, the queen-mother, in revenge for her son's death, conspired with the nobles and raised the prince

Husain Khán to the throne with the title of Sultán Husain. The flight of Sultán Husain from the field at Jharna was no doubt due to orders received from Jaunpur, and on his arrival he at once levied a force and proceeded against Muhammad Sháh, and in the battle that took place the latter was slain. Again peace was proclaimed, and it was agreed that both parties should remain satisfied with their own possessions for four years. Rái Partáb was induced by Kutb Khán of Rápri to side with Bahlol, and Kutb Khán, son of Islám, was released by Sultán Husain, and the prince Jalál Khán was restored by Bahlol.

Wars with Jaunpur.

Some time after, Sultán Bahlol recaptured Shamsabad and gave it to Rái Karan, and immediately a new cause of quarrel soon arose. In one of the numerous actions that had taken place Rái Partáb had taken the kettle-drum and standard belonging to Darya Khán, one of Bahlol's generals, and in revenge for this Darya Khán assassinated Narsingh Rái, the son of Rái Partáb, in spite of the opposition of Kutb Khán of Rápri. In consequence of this treachery, Kutb Khán, Husain Khán, Mubáriz Khán, and Rái Partáb, having entered into a conspiracy, went over to the Sharki monarch.[1] Sultán Bahlol finding himself too weak to resist them, went back to Dehli, and leaving Kutb Khán, son of Islám, and Khán Jahán and his deputies at Dehli, proceeded to the Panjáb. He had scarcely set out from Dehli when news arrived of the approach of the Jaunpur king with a well-equipped force. Bahlol was, at once, obliged to return, and the result of the engagement which ensued was a further truce for three years. This was again broken and again renewed, and in 893 H. (1487 A.D.) Bahlol encroached upon the Jaunpur parganahs in Farukhabad, Eta, and Aligarh. He then went in pursuit of the Jaunpur army and was fast approaching them, when Sultán Husain faced about and posted himself in the village of Rámpanjwáran, which was then attached to Rápri. Again, after some skirmishing, a truce was agreed upon, on the old grounds, that each one should remain satisfied with his own territory. Malika Jahán, the chief wife of Sultán Husain, had previously been captured by Sultán Bahlol in one of his raids, and had been restored by him to her husband. He is said to have treated her well and with all becoming respect, still she thirsted for revenge and incited her husband to break the truce and again occupy the Lodi parganahs with a large force. This time a desperate battle was fought at Sonhár, now in the Eta district, and Sultán Husain, being again routed, fled to Rápri, while Sultán Bahlol pitched his camp near the village of Dhúpamau and obtained an immense booty. "About this time intelligence was received of the decease of Khán Jahán Lodi, and Sultán Bahlol granted to his son the title of Khán Jahán and conferred on him the appointments held by his father. He then went to Rápri against Sultán Husain and was victorious, after much fighting

[1] Dowson's Elliot, V., 85.

and slaughter." Sultán Husain, being defeated, fled across the Jumna and lost several of his wives and children in the passage. He retreated then by Gwaliar and Kálpi to Jaunpur, while the Afgháns occupied Etáwa. Bahlol pursued the Jaunpuris southwards and drove them across the Jumna. He then took possession of Jaunpur and eventually drove Husain into Bengal. "Bahlol being now old," writes Firishta, "divided his dominions amongst his sons. Jaunpur was given to Bárbak Khán; Karra and Mánikpur to Alam Khán; Bahráich to the Prince Muhammad Farmúli, known by the name of Kála Pahár (the black mountain); Lucknow and Kálpi to Azam Humáyún, whose father, Báyazíd Khán, was assassinated by one of his own servants; Budaun was allotted to Khán Jáhan, one of his oldest officers, and Dehli with several districts in the Duáb were conferred on his son, Prince Nizám Sháh, known afterwards by the name of Sikandar, whom he now declared his heir and successor. After seating Bárbak Sháh on the throne of Jaunpur, Bahlol proceeded by Rápri and Chandáwar to Dholpur, and thence by Bári and Alláhapur, a dependency of Rantambhor, to Dehli. At the close of the rainy season he set out for Gwaliar and went thence to Etáwa, and while returning to Dehli fell sick at Maláwi, in the territory of Sakít, and died there in the year 1488 A.D.

The Lodis.

Many of the nobles considered that Azam Humáyún had the best right to the throne, and on his accession, Sikandar was met by a powerful opposition headed by his two brothers. Alam Khán fortified himself in Rápri, but afterwards fled to Patiáli, and Rápri was given in *jágír* to Khán Jahán, or as he is sometimes called Khán Khanán Lohání. This officer remained a firm friend of his master, and was subsequently employed with Alam Khán Mewáti and Khawás Khán in a disastrous attempt on Dholpur. On the death of Sikandar, in 1517 A.D., Khán Jahán was still in possession of Rápri, and it was chiefly owing to his remonstrances that the party who supported Jalál Khán agreed to abandon his cause and transfer themselves to the side of his brother, Ibráhím Khán Lodi. Ibráhím, however, had none of the virtues of his father Sikandar, and soon disgusted his supporters by his severity and cruelty. Darya Khán Lohání, governor of Behár, Khán Jahán Lodi, and Husain Khán Farmúli, broke out into open rebellion in 1519 A.D., and on the death of Darya Khán, his son Bahádur Khán was raised to the throne with the title of Muhammad Sháh. Meanwhile, other malcontents in the Panjáb invited the Mughals under Bábar to enter India.[1] At the time of Bábar's invasion, Rápri was held by Husain Khán Lohání, who abandoned it on the approach of the Mughals[2] (1526 A.D.), but during the troubles of the succeeding year it again fell into the hands of the Afgháns. This success was for a very short time, for after the defeat of Rána

[1] See further Dowson's Elliot, IV., 47, 64, 263, 255; V., 9, 74, 80, 97. [2] Erskine's Bábar, I, 448, 469, 476.

Sanga, Bábar was enabled to send a force to recover Rápri and Chandáwar, and the terror spread by his success was such that Etáwa, even, "which had never yet submitted to his power, was surrendered by Kutb Khán, who held it." Etáwa to the south and Firozabad to the north seem now to have entirely supplanted Rápri, the name of which as a separate fief disappears from the local histories. Kutb Khán, son of Sher Sháh wrested Kálpi and Etáwa from the Mughals, and during the reign of Sher Sháh and his successors Rápri was often visited by the reigning Sultán, and the remains of noble buildings of this period attest the correctness of the local tradition. Still the Phátak Ahírs and Mewátis living along the borders of the Jumna gave Sher Sháh much trouble, and he had once to send a body of twelve thousand horse to overawe and severely punish them. With the return of Humáyún, Mainpuri again came under the Mughals, and the district was divided by Akbar into the *maháls* and *dastúrs* already noticed.

Akbar's campaign in Sakít.

One of the most remarkable events connected with the local history, at this time, is Akbar's campaign against the Sakít dakaits in the beginning of 1562 A.D., which is thus recorded in the *Akbarnámah*.[1] "The people inhabiting the villages round Sakít, it is said, stood unrivalled for their rebellious spirit and ungratefulness, especially those of eight places which were collectively called 'Athgah.' The eye of the age never saw rebels, thieves, and murderers like them; they are not only themselves disorderly, but keep the villages and their inhabitants in a disordered state, and they live a bold sort of life which only fools call bravery. The officers of the district had frequently complained of the inhabitants, when it happened that His Majesty took his way to Sakít in order to hunt. Khwájah Ibráhím Badakshi was at that time *jágírdár* of Sakít. The drivers fell in with a Brahman of the name of Hápah, and took him to the emperor, for he wished to complain of the Sakít people, who had murdered his son and plundered his whole property. Akbar, next morning, resolved to punish the people of the place where the robbery had been committed, and sent a detachment of drivers in advance. When the emperor next morning arrived at the place, the drivers informed him that the people had all fled. Several detachments of soldiers were immediately sent out to hunt down the fugitives, and Káraták, the imperial Mír Shikár, killed a man and brought another to the emperor, who had in the meantime come to the village of Paraunkh. Here, it was ascertained, the robbers had collected and resolved to fight. The whole imperial camp did not consist of more than one thousand people: but as so many had been sent over the surrounding country, the number actually present did not exceed two hundred. There were besides about two hundred elephants in the

[1] Translated by Mr. Blochmann: see Proc. A. S., 1874, p. 102: these dakaits were probably Ahírs who were subsequently ousted by Bais Rajpúts.

camp. Although the robbers numbered more than four thousand, the emperor gave orders to attack their fortification. But no success was obtained, and the soldiers, on account of the heat produced by the conflagration of the houses, climbed up the trees for protection. Akbar mounted on his elephant *dastkár* and rushed forward, but the fire drove him back, and he rode to the rear of the place. When the elephant entered the narrow street of the village, a man in yellow armour *(jaiba)* appeared on the roof of a house. Akbar took him for Rastam Khán, who had a similar armour, approached the house in spite of the arrows, pieces of wood, and stones that flew about, and found that the man in yellow was Mukbil Khán, who in pursuing a robber had gone up the roof of a house, where he was surrounded by several dakaits. The emperor at once drove the elephant to the house, and Bandah Ali, Kuzbegi of Munim Khán and elder brother to Sultán Ali Khaldár, ran up and speared the rebels. At the same time, the forefoot of Akbar's elephant sank into a grain-pit, and Jhujhár Khán, the faujdár, who was sitting behind the emperor, fell with force upon His Majesty. But Akbar remained cool, managed to get the elephant out of the hole, and at once drove up to the place which the robbers had fortified. Only Rája Bhagwan Dás and Rája Bidhi Chand were with the emperor, who had to ask the former for a drink of water. A Hindu struck at Akbar's elephant, and the sword hit the iron rings, which for the sake of beauty are attached to the tusks, in so powerful a manner that the sparks flew about, and the elephant got wild and trampled the robber to death. Immediately afterwards, a boy of about fifteen years, from fright, threw himself from the roof of a house on the emperor's elephant; Jhujhár Khán was on the point of killing him, when the emperor told him to keep him a prisoner. When they reached the fortified place they saw that the officers of the imperial elephants had arrived, but stood perplexed on account of the unexpected extent of the fight. They were now ordered to attack the wall. A Rajpút archer aimed seven arrows at the emperor, who caught them with his shield: five of them pierced the shield and passed five and three inches *(ungli)* through the back, and two stuck in the shield without passing through the back. God's protection is quite another shield. Aláwal Khán, one of the officers of the elephants, seeing how gallantly the emperor's elephant went forward, called out, "Well done! who are you? I shall not forget to mention you to His Majesty." Akbar lifted his visor, showed his face, and politely thanked Aláwal for his good intentions. At the same time, Tátár Khán called to the emperor not to expose himself to the shower of arrows; but Jhujhár Khán told him to hold his tongue and not direct the attention of the enemy to the emperor by calling out his name. Akbar, still on the same elephant, now broke down the wall and entered the place, joined by three or four other elephants. A good number of the rebels were killed, whilst others retreated to the house which they barricaded. Akbar gave orders to make a hole in the roof of the house and

had fire thrown into it. Nearly one thousand people were thus consumed by the flames of divine fury." Paraunkha is a large village in parganah Bewar of this district, and lies to the south of the Bewar and Kishni road.[1] There is little to add to the local history of the district. The past settlements of the land-revenue have been detaile dunder the Etáwa district, and the present settlement in its proper place in the present notice. The mutiny alone remains, but the materials for the notice are not so good as in Etáwa, and, indeed, can hardly be said to exist.

Mutiny.

Tidings of the outbreak of the mutiny at Meerut and of the excitement at Agra reached Mainpuri on the 12th May, 1857, and a consultation was held at which it was decided that women and children should at once proceed to Agra. Only one family actually went, and the Magistrate (Mr. John Power) proceeded to enlist some Chauhán Rajpúts with the assistance of Ráo Bhawáni Singh, cousin of the Raja of Mainpuri. Late on the night of the 22nd May, Mansúr Ali, tahsíldár of Bhongaon, brought news to the Magistrate that the 9th Native Infantry had mutinied at Aligarh and had murdered their officers, and warned him to beware of the detachment of that regiment then quartered at Mainpuri.[2] Fourteen females, consisting of the wives of the officers, sergeants, and writers, besides a large number of children, were at once sent off to Agra and were escorted part of the way by Mr. James Power and Sheikh Amín-ud-dín; they eventually arrived in safety at Agra. Messrs. Cocks and Power then proceeded to the Native Infantry lines, where they found Lieutenants Crawford and deKantzow, who at once agreed to march out their men towards Bhongaon. Lieutenant deKantzow went in advance with the main body, and Lieutenant Crawford, after leaving a small guard at the treasury and quarter-guard, joined him. This was about four o'clock in the morning, and shortly afterwards Lieutenant Crawford galloped in and said that his men had broken out into open mutiny, had probably killed Lieutenant deKantzow, whom they had taken prisoner; and added, when the question was put to him, that nothing more could be attemped, and that he was about to ride into Agra. Mr. Cocks, the Rev. Mr. Kellner, and Lieutenant Crawford proceeded to Agra.

Defence of the city.

The sepoys were now approaching the station and shouting and firing off their muskets, and Messrs. John and James Power, with Dr. Watson, Sergeants Mitchell, Scott, and Montgomery, and Mr. McGlone, with a small force of horse and foot under Ráo Bhawáni Singh, proceeded to the bridge over the Isan, to keep the high road open and prevent the sepoys from joining the bad characters

[1] There is a Paraunkha in parganah Mainpuri, but the Bewar village is more probably the one intended here.

[2] From the official accounts by Messrs. Cocks and John Power.

of the city. In the meantime, the mutineers passed round by the dák bungalow and fired and plundered the houses of Sergeant Montgomery and Dr. Watson, and the rear-guard, the magazine of which they broke open and carried off the ammunition. They held Lieutenant de Kantzow prisoner, and while the rear-guard was being plundered his life was in the greatest danger. "The men fired at random," writes Mr. Power, "and muskets were levelled at him, but were dashed aside by some of the better disposed, who remembered, perhaps, even in that moment of madness, the kind and generous disposition of their brave young officer. Lieutenant deKantzow stood up before his men: he showed the utmost coolness and presence of mind: he urged them to reflect on the lawlessness of their acts, and evinced the utmost indifference to his own life in his zeal to make the sepoys return to their duty. The men turned from the rear-guard to the kutchery, dragging Lieutenant de Kantzow with them. They were met at the treasury by my jail guard, who were prepared to oppose them and fire on them. Lieutenant de Kantzow prevented them from firing, and his order has certainly prevented an immense loss of life. A fearful scene here occurred. The sepoys tried to force upon the iron gates of the treasury, and were opposed by the jail guard and some of the jail officials; the latter rallied round Lieutenant de Kantzow and did their best to assist him, but they, though behaving excellently, were only a band of twenty or thirty (if so many) and poorly armed against the infuriated sepoys, who were well and completely armed and in full force. It is impossible to describe accurately the continuation of the scene of the disturbance at the treasury. Left by his superior officer, unaided by the presence of any European, jostled with cruel and insulting violence, buffetted by the hands of men who had received innumerable kindnesses from him, and who had obeyed him, but a few hours before, with crawling servility, Lieutenant de Kantzow stood for three dreary hours against the rebels at the imminent peril of his life. It was not till long after Lieutenant de Kantzow had thus been situated at the treasury that I learnt of his being there. I was anxious, with all my heart, to help him, but was deterred from going by the urgent advice of Rao Bhawáni Singh, who informed me that it was impossible to face the sepoys with the small force at my disposal, and I received at this time a brief note from Lieutenant de Kantzow himself, by a trusty emissary I sent in search of him, desiring me not to come to the treasury, as the sepoys were getting quieter, and that my presence would only make matters worse, as they were yelling for my life. At this time the most signal service was done by Rao Bhawáni Singh, who went alone to the rebels, volunteering to use his own influence and persuasion to make them retire, and succeeded ably in his efforts; drew off and then accompanied the rebels to the lines, when, after a space of time, they broke open and looted the bells-of-arms and the quarter-guar d, carrying off, it is supposed,

Rs. 6,000 in money and all the arms, &c., they found of use to them. I had retired, with the Europeans with me, to the Raja of Mainpuri's fort on the departure of Rao Bhawáni Singh, according to his advice, and shortly after the sepoys left the treasury Lieutenant de Kantzow joined me, and I again took possession of the kutcherry. I found on my return, the whole of the málkhána looted, the sepoys having helped themselves to swords, iron-bound sticks, &c., which had accumulated during ages past. The staples of the stout iron doors of the treasury had alone given way, but the doors themselves stood firm."

Murder by the Oudh Irregulars.

The garrison then comprised the officers who had met at the bridge with Lieutenant de Kantzow and Messrs. Richards and Donovan. Old guns were collected and mounted and other arms were received from Agra. On the 29th May, Major Hayes and Captain Carey of the 17th N. I. joined the garrison. The former officer was Military Secretary to Sir H. Lawrence, and had come by forced marches from Lucknow to be under the orders of the Lieutenant-Governor. He had under his command three or four troops of an Oudh Irregular regiment, with Captain Carey, Lieutenant Barbor of the 20th N. I., and Mr. Fayrer, a volunteer. Major Hayes had intended ordering his force to Fatehgarh, whither he had proceeded from Gursaháiganj, but was dissuaded from doing so by Colonel Smith of the 10th N. I. and Mr. Probyn, the Magistrate, at the instance of the sepoys of the 10th N. I. He then sent orders to Lieutenant Barbor to march to Bhongaon on the 30th of May and meet him at Kuráoli on the 31st. The troopers arrived at Bhongaon on the 30th and showed such signs of mutiny that Lieutenant Barbor reported them in a letter which, however, was intercepted. In the meantime, news arrived that they had not moved on the 31st, and Major Hayes wrote to inquire the cause, but received no reply. Mansúr Ali, tahsíldár of Bhongaon, came late in the evening, but merely stated that the men were grumbling at the long marches they had made, and at the same time gave an accurate description of the desponding and dejected state of the two young officers at Bhongaon. Major Hayes resolved to proceed to Bhongaon, but as he was leaving several of his troopers arrived. They reported that the force had halted at Bhongaon as the men were tired, and they were then proceeding to Sultánganj, the next encamping-ground, to halt there for the night. They brought also a letter from Lieutenant Barbor to Major Hayes. "This letter has always appeared a mystery to me," writes Mr. Power; "it appeared like the continuation of a letter previously despatched, and as if the writer were unable fully to express his meaning. Lieutenant Barbor stated that the men were then proceeding in an orderly way to Sultánganj, and requested Major Hayes not to join the force till the following morning, the 1st June. Major Hayes delayed his departure. I despatched Mansúr Ali to Sultánganj, which is only five miles from Mainpuri, to

ascertain the state of the troopers. Mansúr Ali returned to me after an absence of three hours or so. He reported that the troopers were quiet and contented, but he brought no letter from Lieutenant Barbor. I afterwards learnt, beyond doubt, that Mansúr Ali had never proceeded to Sultánganj, and that his story was a mere invention. Had he gone there and made enquiries, he would have learnt that the troopers had forcibly compelled their officers to accompany them, that a guard was placed over them, and that the party sent to Mainpuri were merely intended to deceive Major Hayes and decoy him to Kuráoli.

"Major Hayes and Captain Carey left me early on the 1st June to join their force. They found the troopers drawn up on the plain at Kuráoli to receive them. As they approached, some native officers rode out to warn them off. They saw their danger and turned to escape, and rode for their lives. The troopers spread over the plain in pursuit. Major Hayes was overtaken, and receiving a deep sword-cut across the face, which penetrated to the brain, fell dead from his horse. Captain Carey, though closely pursued, was enabled to escape, and got safely back to Mainpuri. About the same time that Major Hayes was thus killed, the troopers also murdered Lieutenant Barbor and Mr. Fayrer. The bodies of the three unfortunate gentlemen (fearfully mutilated) were conveyed to Mainpuri by Lachhman Singh, talukadár of Kuráoli, and were buried by me in the churchyard at Mainpuri. The murder had unquestionably been planned at Lucknow, and Kuráoli selected as a favourable spot for the perpetration of it. After the murder the troopers made off towards Dehli."

Preparations for a siege.

Mr. Power took up his position in the court-house, where the treasury contained three lakhs of rupees, and resolved to stand a siege in it. News came in of the outbreak at the neighbouring stations of Fatehgarh, Eta, and Etáwa, that the canal escapes were opened, and that Europeans had been murdered on the Grand Trunk road. On the 25th May he wrote:—"Without, I hope, being considered an alarmist, therefore, I may venture to say our position is not pleasant, but we stand well prepared. All the faujdári (criminal court) records have been taken up to the roof of the kutcherry, and being placed behind its railing, forms an excellent breastwork. This matter had better be reported to the sudder (chief court of justice), but at the same time it may be mentioned that the faujdári record-room of Mainpuri has undergone a thorough purification by the purpose to which its contents have been applied. I may also mention, for the sudder's information, that a good stout *khánah-jangi misl* (judicial record of a case of affray) prepared after the sudder's last and most approved fashion, and thickened with false evidence, is an excellent article of defence, and has, by experiment, been found to be bullet-proof. The zamíndárs of the district continue loyal, and I have constant offers of help from all quarters. The Government treasure

is safely kept under the charge of Ráo Bhawáni Singh." It was thus bravely and cheerfully that the district officials resolved to attempt the hopeless task of restoring order and preserving a semblance of government. Mainpuri, however, was unfortunately situated in this respect. It lay on the high road to Agra and Dehli, and was the focus on which converged the rebels of the Jhánsi division, Cawnpore, Farukhabad, and Gwaliar, on their way to the great mutineer rendezvous at Dehli. Could the district have been preserved from the contaminating influence of the bodies of rebels passing through it, the result might, possibly, have been different, but such unexpected treachery and such equally inexplicable loyalty was shown by natives in different places during 1857, that it would be useless, at this distance of time, to speculate upon what might have been had the circumstances been different.

Reinforcements arrive.

On the 1st June, the station was reinforced by seventy troopers of the 1st Gwaliar cavalry under Major Raikes, and some six or eight Sikh sepoys and ten or twelve men of the 9th N. I., who had remained faithful. A telegraph office was opened, and Messrs. Boodrie, Collins, George Lawrence, and Swan also came in. An irregular force was then levied under Damar Singh, Chhatar Singh, and Pahlád Singh, with Lieutenant de Kantzow as commandant. These men behaved well for some time, and in a sharp action with the 7th Irregulars near Bhongaon lost several men, and Lieutenant de Kantzow received a severe sword-cut in his head. The rebels were the stronger party and immediately attacked the police-station. The principal officer ran off, but Bálkishan Jamadár and several privates fell fighting bravely in its defence. Shortly afterwards Sergeant Wells and his wife were wounded at the toll-bar at Nabiganj, and the former died soon after his removal to Mainpuri. "In the early part of June," writes Mr. Power, "our position became extremely precarious, as all the surrounding districts broke out into open rebellion, and Mainpuri remained the only small spot in which authority was upheld. We were hourly kept in anxiety. The worst information reached us from Cawnpore, Fatehgarh, Lucknow, and Jhánsi. The Trunk Road swarmed with mutineers proceeding to Dehli, whose spies intrigued about us, and whose piquets reconnoitred our position at kutcherry. The thánas, tahsíli schools, bungalows and guard-houses along the Eta branch of the Grand Trunk road were burnt, and all Mustafabad was in rebellion, influenced by the state of the adjoining district of Eta. Every night, villages were to be seen burning in all directions around us, and every hour brought notice of some heavy affray having occurred, or the commission of some fearful murder.

State of the district.

We had to contend with the treachery of Raja Tej Singh on his return to Mainpuri. We knew that he held nightly meetings in the fort at Mainpuri and plotted against us, and that his emissaries were sent in all directions to draw some mutineer force to Mainpuri. W

momentarily expected an outbreak in the jail, and I had constantly to hear that the police had been overthrown or had grossly misconducted themselves in different parts of the district. These troubles hourly increased throughout the month of June. During this trying time, however, nothing could exceed the cheerful energy with which each gentleman at Mainpuri and the European sergeants and clerks laboured to uphold our position. Major Raikes and Captain Carey were unremitting in their attention to their men, and never left them. Dr. Watson had numerous sick and wounded to attend to, to whom and to ourselves he showed the utmost consideration and kindness. Lieutenant de Kantzow did his best to organize the levies under his charge, and undertook any other work entrusted to him. Mr. J. W. Power had the charge of the jail and of the treasury, and all the miscellaneous work belonging to the office. In addition to this work, all these gentlemen patrolled the station and town in all directions at night, at uncertain hours. They were always accompanied by the sergeants or clerks of the office, whose aid in all matters was of the very greatest advantage to us. The watchfulness thus evinced, and the constant preparation to resist attack, enabled us, in fact, to keep our position. We were also materially assisted by several faithful zamíndárs and by those native officials who remained at their posts. Towards the end of June it became manifest that our authority was drawing rapidly to an end. The mounted police were insolent and disobedient. The telegraph was nightly cut. The whole district was influenced by the rebellion then raging on all sides, and all was faithlessness and defection around us. On June the 28th people flocked in from Karhal and informed us that the Jhánsi force had reached that place, on the 29th June the advanced guard of this force had reached Mainpuri itself. The force consisted of the 14th Irregular Cavalry, of the 12th N. I., a large body of other mutinous sepoys, and four or more guns. It was deemed absurd our facing them, owing to the state of feeling then existing in Mainpuri. The jail broke loose on the morning of the 29th, and this was effected with the aid of Ráo Bhawáni Singh's men, the jail guard, and jail officials. Nothing could be more disgraceful than their conduct. The place then swarmed with every description of villains, who with the collectory sawárs and mounted levies commenced plundering our property before our eyes. After consigning the Government treasure to the joint care of the Raja of Mainpuri and Ráo Bhawáni Singh, I left Mainpuri in company with Major Raikes and Captain Carey, the sergeants who had joined me, Mr. McGlone, Mr. Collins, and Mr. Boodrie. We were guarded by the troopers of the Gwaliar contingent, but for whose faithful conduct at that time we should not have escaped with our lives. The other officers not above named proceeded to Agra in advance."

The fugitives reached Shikohabad on the morning of the 30th of June, and on the 3rd of July, the Gwalior troopers mutinied quietly and marched off to

Gwaliar without attempting to do any harm to their party, who proceeded in safety to Agra. Mainpuri was occupied on the 30th by the Jhánsi force, who plundered and burned every bungalow and attempted to sack the town, but were beaten off by the better disposed amongst the inhabitants with some loss. The three clerks, Messrs. Richards, Lawrence, and Donovan, who had remained behind to save their property, were discovered and were barbarously murdered. Throughout the district the police behaved badly: many of them sided with the rebels or took service with the rebel Raja of Mainpuri. In Shikohabad, Prág Datt, tahsíldár, held his charge to the last, and his influence kept the parganah faithful, although the rebellion was at its height in all the surrounding districts. He kept the road to Mainpuri open as long as it was possible, and only retired when the rebel Raja, Tej Singh, brought his force to Shikohabad. Lachhman Singh of Kuráoli kept the police-station there and assisted in keeping the villages on the roadside deserted, to harass the mutineers on their journey. By his help almost all the villages on the Grand Trunk road in the Mainpuri district were forsaken, and the rebels were unable to obtain supplies. The district remained in the hands of the Raja of Mainpuri until he surrendered himself to Mr. A. O. Hume, when it was quietly re-occupied and peace was restored, and from 1858 to the present day nothing has occurred deserving of further notice here.

The district abandoned.

The general observations on the medical history of the Etáwa district apply with equal force to Mainpuri, and all that is necessary here is to give the local statistics. During 1874, there were 340 in-door patients treated in the dispensaries of the district, and 5,822 out-door patients. The income for the same year amounted to Rs. 1,631 from Government and Rs. 736 from private sources; and the expenditure to Rs. 2,178. In 1874-75 there were 9,680 vaccine operations, of which 8,097 were successful, and the effect of 467 operations was unknown. The following statement gives the mortuary statistics for a number of years, and is compiled from the annual returns of the Sanitary Commissioner:—

Medical history.

Mortuary Statistics.

Year.	Fever.	Small-pox.	Bowel complaints.	Cholera.	Other causes.	Total.	Percentage of deaths to 1,000 of the population.
1867, ...	5,249	1,256	612	678	1,758	9,553	13·6
1868, ...	5,786	901	306	80	1,573	8,646	12·3
1869, ...	5,763	4,210	296	349	1,693	12,311	17·5
1870, ...	12,883	62	...	38	1,503	14,486	20·65
1871, ...	16,299	81	289	14	578	17,261	24·62
1872, ...	12,726	27	329	366	475	13,923	18·43
1873, ...	11,988	814	310	524	598	14,234	18·56
1874, ...	14,226	3,194	340	6	693	18,459	24·10

GAZETTEER

OF THE

MAINPURI DISTRICT.

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AIRWA or Ahrwa, a large village in parganah Bhongaon of the Mainpuri district, is distant four miles from Mainpuri. The population, in 1872, numbered 1,064 souls. Mr. Birch is the zamíndár, and the cultivators are chiefly Lodhas and Káchhis. To the south-east there is an immense jhíl. Wells can easily be dug in this tract and water is only from twelve to twenty feet from the surface.

AKBARPUR AUNCHHA, a large village in parganah Ghiror of the Mainpuri district, is distant 17 miles from Mainpuri. The population, in 1872, numbered

2,167 souls, consisting principally of Bhutela Brahmans. Akbarpur Aunchha possesses a police-station, post-office, a bazar, and a market twice a week. The village was formerly of more importance than it is at present, and the site now inhabited covers only a portion of what was once a considerable town. The site is well raised, and on one side are the remains of a great brick-and-mud fort on the top of a very high mound. Chaudhri Jaichand of the Farukhabad district now owns the fort, and he obtained it from the Kirár Thákur, Bhagwant Singh of Labhaun, in the Shikohabad parganah. The old buildings on the *khera* were of block kunkur, and numerous fragments of sculpture have been collected and placed in a ruined temple where a fair is held every year. The figures discovered represent the various incarnations of Vishnu and other similar Vaishnava subjects.

ALIPUR PATTI, a parganah in tahsíl Bhongaon of the Mainpuri district, is bounded on the north by the Káli Nadi, which separates it from parganah Aliganj of the Eta district, and on all other sides by parganah Bhongaon of the Mainpuri district. According to the settlement returns of the year of measurement (1868-69), the parganah had a total area of 19,558 acres, of which 13,559 acres were cultivated (8,012 acres irrigated), 2,884 acres were culturable (567 resac under groves), and 3,115 acres were barren.

Physical features.

Alipur Patti, although the smallest parganah in the district, still contains examples of every class of soil to be found elsewhere. Close to the Káli runs a strip of low alluvial land, subject to inundation during the rains and only growing *rabi* crops. The soil is fair *tarái* equal to that of parganah Kuráoli, but during the last two years much has been thrown out of cultivation, owing to continued and heavy floods in the Káli. In dry seasons it yields excellent crops of wheat, but *reh* occasionally effloresces in considerable quantities during years of excessive rain-fall. To the south of the *tarái* is a narrow strip of land running along the base of the uplands and containing the home cultivation of the *tarái* villages, which are all situated along its southern border overlooking the river. Water is close to the surface, and the soil is a fair *dúmat*, possessing much inherent moisture and yielding excellent crops. Further south come the two sandy tracts around Jagatpur on the west and Rajwána on the east. The soil here is bad, irrigation is scanty, and is usually confined to percolation wells ; the subsoil is bad, and though water is not far from the surface, the capability for constructing kuchcha wells is not good. The sand often rises in ridges, and here and there, near the borders of the minor nálás, is broken up into small ravines. To the south of the *bhúr* tracts the face of the country again becomes level and the soil changes to a loam. Here water is near the surface, irrigation becomes again possible, kuchcha wells are practicable, and the spring-level is often reached. On account of these variations in character, Mr. McConaghey divided the parganah for assessment

purposes into three tracts. The first comprised six villages in the southern or *dúmat* tract; the second, nine villages in the sandy or *bhúr* tract, and the third, eleven villages along the Káli or *tarái* tract. The following statement shows the soils of each circle, the assumed average rent-rate per acre, and the assumed rental assets :—

Soils : their areas and value.

Soil.	*Dúmat circle.*			*Tarái circle.*			*Bhúr circle.*			*Total.*	
	Area in acres.	Rate per acre.	Assumed rental.	Area in acres.	Rate per acre.	Assumed rental.	Area in acres.	Rate per acre.	Assumed rental.	Area in acres.	Assumed rental.
	Acres.	Rs. a. p.	Rs.	Acres.	Rs. a. p.	Rs.	Acres.	Rs. a. p.	Rs.	Acres.	Rs.
Irrigated *gauháni* 1st,	280	8 12 6	2,460	248	8 12 6	2,185	...	...	...	528	4,645
Do. do. 2nd,	79	7 0 4	556	...	...	...	314	7 0 4	2,200	393	2,756
Do. *manjha-dúmat* 1st.	577	5 4 3	3,042	478	6 2 4	2,937	..	...	...	1,055	5,979
Do. do. 2nd,	158	4 6 3	693	...	...	...	539	4 6 3	2,367	697	3,060
D .ha-ha-dú at, 1st,	1,310	3 15 2	5,175	99	3 15 2	389	179	3 8 2	630	1,588	6,194
Do. do. 2nd,	560	3 1 2	1,720	145	3 1 2	446	496	3 1 2	1,524	1,201	3,691
Do. do. *bhúr*,	72	2 10 2	191	144	2 10 2	381	504	2 10 2	1,326	720	1,897
Dry *gauháni*, ...	..	...	...	22	4 6 3	95	12	3 8 2	42	34	137
Do. *manjha*, ...	18	3 8 2	64	76	3 8 2	268	25	2 10 2	65	119	396
Do. *barha-dúmat* 1st,	338	2 3 1	743	47	2 3 1	103	19	2 3 1	41	404	886
Do. do. 2nd,	151	1 12 1	266	170	1 12 1	298	586	1 12 1	1,029	907	1,593
Do. do. level *bhúr*,	41	1 12 1	72	996	1 12 1	1,749	1,128	1 5 1	1,486	2,165	3,307
Do. do. uneven do	107	0 14 1	93	700	0 14 1	615	661	0 14 1	581	1,468	1,289
Irrigated Káli Nadi *tarái*.	...	...	...	1,106	4 6 3	4,852	...	...	...	1,106	4,853
Dry do. do.,	...	...	...	95	3 1 2	292	...	...	...	95	292
Irrigated other *tarái* 1st,	148	4 6 3	650	...	...	...	104	4 6 3	458	252	1,108
Do. do. 2nd,	334	3 1 2	1,027	...	...	...	128	2 10 2	339	462	1,366
Dry do. do.,	266	2 3 1	582	...	...	...	84	2 4 1	185	350	767
Total, ..	4,439	3 14 6	17,334	4,326	3 6 0	14,616	4,779	2 9 1	12,273	13,544	44,216

The following statement compares the past and present areas of the parganah :—

	Total area.	Revenue-free.	Barren.	Culturable waste.	Lately thrown out of cultivation.	Bághs.	Irrigation.	Dry.	Total cultivated.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Last settlement, ...	19,499	102	4,821	1,442	3,700	...	4,866	4,568	9,434
Present ditto, ...	19,558	...	3,115	2,136	181	567	8,012	5,547	13,559

Cultivation has increased by 4,125 acres, or 43·7 per cent., and irrigation by 3,146 acres, or 64·6 per cent., since last settlement, whilst the proportion of irrigation to cultivation is now 59 per cent. Of the irrigated area, 6,763 acres obtain their water from wells and 1,249 acres from other sources. The canal is at present unknown, but the Lower Ganges canal will soon flow through the parganah and entirely alter its irrigational capabilties. The culturable waste is so poor that little increase in the cultivated area can be expected in future years, and it is only in the means of irrigation and the economy of labour that much improvement can be expected. During the year of measurement (1868-69) *kharíf* crops covered 54·5 per cent. of the total cultivated area, and amongst them *bájra* occupied 21·74 per cent. of the whole annual cultivation ; *joár* covered 14·5 per cent.; cotton, 4·13 per cent.; sugar-cane, 3·15 per cent.; indigo, 1·91 per cent., and maize, 2·76 per cent. In the *rabi*, wheat covered 15·81 per cent. of the whole annual cultivation ; barley, 13·82 per cent. ; *gojái* and *bejhar*, 10·08 per cent., and gram, 2·01 per cent. The large area under kharíf crops and the great proportion of *bájra* shows that irrigation is imperfect and sandy soil exists to a considerable extent, whilst the proportion of cereals in the *rabi* and of cane and vegetables in the *kharíf* show that there must also be a fair amount of good soil.

Fiscal history.

The first settlement of the parganah gave a revenue of Rs. 17,637 ; the second, one of Rs. 17,592 ; the third, one of Rs. 19,530, and the fourth, a revenue of Rs. 20,885. In 1840, Mr. Edmonstone found a Mr. Birch in occupation as mortgagee of nine villages, as owner of two villages, and engaged in monetary transactions with the remaining fifteen in connection with an indigo concern, and wrote as follows regarding the state of the parganah:—"In the parganah as it at present exists, there are few estates of a good character and few which have not been either mortgaged, sold, or transferred. The existence of an indigo factory at Ali Khera, the imprudence with which the zamíndárs are apt to incur obligations without sufficiently calculating their ability to require them, and the advantages which possession of landed property and the uncontrolled command of the best soils for the production of the indigo plant confer, have undoubtedly, in a great measure, occasioned these alienations ; but the heaviness of the Government demand has, it is equally certain, in other instances, been instrumental in obliging proprietors to resort to mortgage or temporary relinquishment of possession, with the object of discharging their liabilities to the State, and at the same time saving their villages from irretrievable sale. I visited every village in this parganah, and was induced, on consideration of the numerous changes of property and possession which have occurred, and the difficulty which, previous to Mr. Birch's admission, was experienced in realising the assessed revenue from the majority of them, to allow a small net reduction on the total demand."

Mr. Edmonstone reduced the demand by Rs. 1,087 and fixed it at Rs. 19,798, but the famine of 1837-38 left behind it much more permanent and disastrous effects than were anticipated. The demand was revised by Mr. Unwin in 1845-46, and resulted in a reduction in the revenue of thirteen villages, from Rs. 10,191 in 1844-45 to Rs. 7,264 in 1845-46, which, however, gradually rose to Rs. 9,601 by 1850-51, and remained at that sum until the end of the settlement. Mr. Robinson still further reduced the demand, so that the revenue of the entire parganah stood at Rs. 16,872 in 1845-46, rising to Rs. 18,696 in 1850-51, at which sum it remained until the expiration of the settlement. The existing settlement was made by Mr. McConaghey, who, as already shown, valued the rental at Rs. 44,216, and finally assessed at Rs. 21,890, *viz.*, Rs. 8,480 on the *dúmat* circle, Rs. 7,420 on the *tarái* circle, and Rs. 5,990 on the *bhúr* circle, giving an increase in pure revenue of Rs. 3,195, or 17 per cent. The recorded rental for 1275 *fasli* was Rs. 34,510, or corrected for under-rented land and land held on division of produce was Rs. 38,098, which had increased between the declaration of the assessment (October, 1870) and 1874 to Rs. 40,937 and Rs. 45,670 respectively. The revenue-rate on cultivation in 1840 was Rs. 2-1-7 per acre, of the last year of the expired revenue was Re. 1-6-0, and of the initial year of the new revenue was Re. 1-9-10 per acre.

Transfers.

The transfers have been few between 1840 and 1870, and those that have taken place can in no way be attributed to the severity of the land revenue. The nine villages mortgaged to Mr. Birch were redeemed before the mutiny. The statement annexed shows the transfers that took place during the entire currency of the expired settlement, and which amounted to 13·49 per cent. of the total cultivated area. Eleven entire villages still remain with the old proprietors; in ten villages portions amounting to less than a quarter share have been alienated; in two villages half the shares have changed hands, and in three villages the entire area has been mortgaged to strangers :—

Transfer statement.

Mode of transfer.	Total cultivated area transferred.	Reverted to original owners.	Area transferred more than once.	Totals of columns 3 and 4.	Area permanently alienated.	Percentage of column 6 to total cultivated area.
1	2	3	4	5	6	7
	Acres.	Acres.	Acres.	Acres.	Acres.	
Private sale, ...	2,275	...	28	28	2,247	16·58
Public do., ...	97	...	...	...	97	·72
Mortgage, ...	6,623	5,710	62	5,772	851	6·27
Total, ...	8,995	5,710	90	5,800	3,195	23·57

Mode of transfer.	Total cultivated area.	Total price brought.	Average price.	Revenue.	Years' purchase of the revenue.
	Acres.	Rs.	Rs. a. p.	Rs.	
Private sale, ...	...	...	...	...	...
Public do., ...	...	...	...	...	...
Mortgage, ...	1,104	1,000	0 14 6	1,395	·72
Total, ...	1,104	1,000	0 14 6	1,395	·72
Private sale, ...	137	1,100	8 0 5	114	9·65
Public do..	...	...	...	...	...
Mortgage, ...	...	...	...	...	...
Total, ...	137	1,100	8 0 5	114	9·65
Private sale, ...	2,138	46,300	21 10 6	2,219	20·86
Public do., ...	97	1,549	15 15 6	155	9·99
Mortgage, ...	1,933	19,432	10 0 10	2,642	7·35
Total, ...	4,168	67,281	16 2 3	5,016	13·41
Private sale, ...	2,275	47,400	20 13 4	2,333	20·31
Public do., ...	97	1,549	15 15 6	155	9·99
Mortgage, ...	3,037	20,432	6 11 7	4,037	5·06
Total, ...	5,409	69,381	12 13 3	6,525	10 63

Population.

According to the census of 1872, parganah Alipur Patti contained 67 inhabited sites, of which 39 had less than 200 inhabitants; 22 had between 200 and 500; 3 had between 500 and 1,000; and 3 had between 1,000 and 2,000. The settlement records show that there were 26 separate villages during the year of measurement, containing 67 inhabited sites, giving an average area per village of 752 acres (521 cultivated), and per inhabited site of 292 acres (199 cultivated). The total population, in 1872, numbered 15,236 souls (6,976 females), giving 508 to the square mile of area and 720 to the square mile of cultivation. Classified according to religion, there were 14,734 Hindús, of whom 6,754 were females, and 502 were Mu almáns, amongst whom 222 were females. Distributing the Hindu population amongst the four great classes, the census shows 1,506 Brahmans, of whom 686 were females; 491 Rajpúts, including 208 females; 121 Baniyas (60 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 12,616 souls, of whom 5,800 are females. The principal Brahman sub-division found in this

parganah is the Kanaujiya (1,275). The chief Rajpút clans are the Gaur, Kachhwáha, and Chauhán. The Baniyas belong to the Saraugi (100) and Agarwál sub-divisions. The most numerous amongst the other castes are the Lodha (3,901), Káchhi (2,208), and Chamár (1,888). Besides these, the following castes comprising less than one thousand members are found in this parganah :—Kahár, Bharbhúnja, Kori, Mahájan, Darzi, Garariya, Kumhár, Barhai, Dhobi, Teli, Hajjám, Lohár, Dhanak, Ahír, Khákrob, Káyath, Sonár, Máli, Bairági, Nat, Tamoli, Bári, Banjára, Gosháin, and Ghosi. The Musalmáns are distributed amongst Shaikhs (201), Patháns (191), Sayyids, and Mughals.

Proprietors.

At the settlement in 1840, Rajpúts held 44·23 per cent. of the entire number of villages in the parganah ; they now hold 38·53 per cent., and amongst them Chauháns possess 22·89 per cent. ; Gaurs, 8·43 per cent. ; Kachhwáhas, 6·03 per cent., and Katiyas, 1·13 per cent. Brahmans have increased their possessions from 23·07 per cent. to 28·75 per cent., and Káyaths from 21·16 per cent. to 24·74 per cent., whilst Musalmáns have acquired a few shares amounting to only 0·29 per cent. Eurasians, represented by the Birch family, held eleven villages at the last settlement, amounting to 11·54 per cent. of the entire number. They now hold but two, Chhachha and Rajwána, amounting to 7·69 per cent. Mr. S. Birch was one of the officers of Sindhia's army, and on the breaking out of the Marhatta war retired from Sindhia's service and received a pension. He settled in this parganah as an indigo-planter and attained to considerable wealth and influence. Of the eleven villages held by Mr. James Birch in 1840, nine which he held on mortgage were redeemed, previous to 1857, by the hereditary owners. The family has declined much of late years. The Kanaujiya Brahman, Jaichand of Binsiya, owns three villages, and one is held in mortgage by a Brahman from Lálman Singh, who purchased it a short time previously from some Káyaths who had been sold up for arrears of revenue. Many of the Káyath proprietors reside in Ali Khera and Ali Patti, and being thus near their villages are able to hold seer land in them and exercise a good personal control over their cultivation. One-half the number of villages is held on zamíndári and one-half on pattidári tenure. There were 389 recorded proprietors at the present settlement, holding on an average 50·28 acres (34·86 acres cultivated) each person. The zamíndári villages average 17 sharers each, and the pattidári villages 13 sharers. Of the 26 villages, 17 were owned by non-resident proprietors, one entirely by residents, and eight partly by residents and partly by non-residents.

Cultivators.

During the year of measurement, Lodhas (1,103) held 4,414 acres of the cultivated area, or 32·64 per cent. of the whole cultivation ; Brahmans (591) held 2,249 acres, or 16·63 per

cent ; Rajpúts (204) held 1,652 acres, or 12·22 per cent.; Káchhis (518) held 1,522 acres, or 11·25 per cent., and Ahírs (191) held 1,101 acres, or 8·14 per cent. The remainder of the cultivated area (2,587 acres) was tilled by various castes, none of whom held so much as one thousand acres. The following statement shows the distribution of the cultivation amongst the various classes of cultivators :—

Cultivating statistics.

	Number of holders.	Area		Cash rental of area in column 4.	Rate per acre deducted from columns 4 and 5	Average holding.	Percentage which total of columns 3 and 4 bear to total cultivated area.
		Paying rent in kind.	Paying rent in cash.				
1.	2.	3.	4.	5.	6.	7.	8.
		Acres.	Acres.	Rs.	Rs. a. p.	Acres.	
(1.) Seer, ...	236	...	2,079	4,927	2 5 11	8,809	15·33
(2.) Held by tenants with occupancy rights.	2,481	310	9,061	31,990	3 8 6	3,777	69·11
(3.) Held by tenants-at-will,	478	246	1,598	3,722	2 5 3	3,858	13 60
(4.) Zamíndárs' *muáfi* ...	236	...	231	52	0 3 6	980	1·71
(5.) Cultivated gardens and fallow at attestation.	...	...	34	...	...	...	0 25
Total, ...	3,431	556	13,003	40,691	3 2 1	3,952	100 00
Total (2)+(3), ...	2,959	556	10,659	35,712	3 5 7	3,790	82·71
Total (1)+(3), ..	714	246	3,677	8,649	2 5 9	5,494	28·93

Lodhas and Káchhis are the principal cultivators. 2,425 occupancy tenants paid rent in cash, against 56 paying rent in kind, and amongst tenants-at-will only 67 paid rent in kind. Owing to the fact that the two best agricultural castes predominate amongst the cultivators, the parganah will always be able to bear and pay a comparatively high revenue. The average cultivated area per plough is 6·87 acres, and the average irrigation per well is about 5 acres.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 19 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 302 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c ; 110 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods ; 3,617 in agricultural operations ; 357 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 636 persons returned as labourers and 66 as of no specified occupation. Taking the total population, irrespective of age

or sex, the same returns give 629 as landholders, 10,210 as cultivators, and 4,397 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 242 males as able to read and write out of a total male population numbering 8,260 souls. Alipur Patti is entered as Patti Alipur in the records of Akbar's reign, and no changes in its area have occurred since 1840.

ALIPUR PATTI and Ali Khera, two large connected villages in parganah Alipur Patti of the Mainpuri district, lie about 9½ miles to the north-east of Mainpuri. The population of Alipur Patti in 1872 was 1,510, and of Ali Khera was 1,412. There is a fair market here for hides and blankets, and leather buckets for irrigation purposes are made. The hereditary zamíndárs of Alipur Patti are Sanádh Brahmans, who are still in possession; and of Ali Khera are a Káyath family of Behar in Farukhabad. In addition to the town of Alipur Patti there are six *naglas* or hamlets scattered over the estate. The cultivators are chiefly Brahmans, Káchhis, Chamárs, and Lodhas.

ASAULI, a village in parganah Bhongaon of the Mainpuri district, is distant 3 miles from Mainpuri. The population, in 1872, was 470. There is here an old residence of the Chauhán Raja of Mainpuri, and it was from Asauli that the family emigrated to Mainpuri. The uncle of the present Raja is zamíndár, and the cultivators are chiefly Musalmáns and Káchhis. There is a large jhíl close to the site.

AZAMABAD ARAON, a village in parganah Shikohabad of the Mainpuri district, is distant 8 miles from Shikohabad and 24 miles from Mainpuri, on the Shikohabad and Mainpuri road. The population, in 1872, numbered 1,194 souls. The site of the village is on an old *khera*, to the north of which flows the Sengar Nadi, here crossed by a bridge on the Mainpuri road. There are a village school, a small bazar, two saráis, a post-office, and a small station of police here. The zamíndárs are Sanádh Brahmans, who reside in Araon, and the cultivators are chiefly Lodhas and Brahmans. There are four hamlets attached to the parent village: Imiliya, Samogar, Báli, and Kacholar. An encamping-ground for troops lies within the boundary.

BAJHERA BUZURG, a considerable village in parganah Mustafabad of the Mainpuri district, is situated close to the left bank of the Sengar, on the borders of parganah Shikohabad. The population, in 1872, numbered 1,056 souls. Bajhera Buzurg is a first-rate Lodha village, well irrigated and highly cultivated.

BALTIGARH, a large village in the extreme south-western corner of parganah Mustafabad of the Mainpuri district, is distant some 40 miles from Mainpuri, to the north of the Agra road and south of the Sarsa Nadi. The population, in 1872, numbered 1,096 souls. Baltigarh is now divided into two separate villages—Baltigarh Deojít and Baltigarh Raghol. In both villages Chauháns are hereditary zamíndárs; in the former Brahmans, Thákurs, and

Lodhas form the bulk of the cultivators, and in the latter Chauháns and Káchhis.

BARÁGAON, a village in parganah Mustafabad of the Mainpuri district, is distant 24 miles from Mainpuri, in north lat. 27°-15′-3″ and east long. 78°-44′-42″. The population, in 1872, numbered 1,718 souls. Barágaon is a principal station of the great trigonometrical survey, and the lower or ground markstone lies on a mound within the village, a foot below the crest, and is surmounted by a tower 45 feet 2 inches high and about 14 feet square at the top, with a hollow core and a gallery at bottom for reference to the station-mark, which shows 573·30 feet above the level of the sea.

BARNÁHAL, a parganah of tahsíl Karhal of the Mainpuri district, is bounded on the north by parganah Ghiror ; on the south by parganah Etáwa ; on the west by parganah Shikohabad, and on the east by parganah Karhal. The records show that during the year of measurement (1867-68) of the present settlement the parganah comprised a total area of 59,310 acres, of which 37,368 acres were cultivated (31,042 acres irrigated), 6,172 acres were culturable (1,364 acres under groves), and 15,470 acres were barren and unculturable.

Physical features.

To the north-west and north-east, a small portion of the parganah lies to the north of the Sengar, and between it and the Etáwa branch of the Ganges canal. The remainder lies to the south of the Sengar and forms a portion of the table-land between that river and the Sarsa Nadi. The northern strip assimilates in its soil to the *dúmat* or loam of Ghiror and Karhal, and, like it, is interspersed with large tracts of *usar*. To the south of the Sengar, the soil agrees with that found in Shikohabad and contains much more silica in its composition ; the drainage, too, is more rapid, jhíls are of rarer occurrence, and the proportion of *usar* to the total area is smaller. High tracts of sand occur in belts running parallel to the course of the Sengar, and near its banks and there the soil is poor and the surface uneven and often broken up by ravines. The prevailing soil is a light, rich, yellow loam, forming a sort of mean between pure loam and sand, and naturally little inferior to loam. In the loam parganahs, to the east, the presence of extensive tracts of *usar* causes the cultivation to become scattered, whilst here, on account of the comparative absence of *usar* plains, the cultivated area is more compact, the different patches of cultivation lie closer together, and the fields are more regular in shape than in Karhal. The Sengar is larger than the Rind and almost equals the Isan in size. It contains water, more or less, during the entire year, and has a well-defined bed which is not encroached upon by cultivation in the cold-weather. Its *tarái*, however, is poor and sandy, and the alluvial deposits are not so rich and fertile as those of the Rind. It is little used for irrigation in the *rabi* season as well from the

small quantity of water it contains as because of the depth of the depression in which it flows. The small stream called the Aganga, which flows through the southern corner of the parganah and joins the Sengar in the Etáwa district, ceases running immediately after the rains, and hence is of no importance for irrigation. It, however, affords a fertile strip of alluvial land, and its bed is cultivated for the *rabi* crops. Canal irrigation reaches only the strip of country lying to the north of the Sengar, and wells, therefore, are the main sources of the water-supply. The spring is almost invariably reached even by kuchcha wells, except in the high sandy tracts along the Sengar. Water is found at a depth of about twelve feet from the surface in the canal-irrigated villages adjoining Ghiror and Karhal, whilst in the south-west of the parganah it recedes to from 40 to 45 feet from the surface. The average depth is from 25 to 30 feet from the surface of the ground. Kuchcha wells last usually about five years and are worked by cattle, and often give two runs. Of the total area usually irrigated, or 31,042 acres, wells supply water to 26,452 acres, the canal to 3,773 acres, and the remaining 817 acres obtain water from other sources. The roads throughout the parganah, though unmetalled, are good and are passable at all seasons. Mr. McConaghey notes that a bridge over the Sengar on the Karhal road is necessary to complete communications. There are no important marts in the parganah, and the greater portion of its surplus produce is sent to Karhal, Sarsaganj, Jaswantnagar, Shikohabad, Ghiror, and Mainpuri.

The following statement compares the past and present areas of this parganah :—

Comparison of past and present areas.	Total area.	Revenue-free.	Barren.	Culturable waste.	Gardens and groves.	Lately abandoned.	Cultivated.		
							Irrigated.	Dry.	Total.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past settlement, ...	58,831	1,021	20,515	701	916	3,637	26,820	5,221	32,041
Present ditto, ...	59,310	...	15,470	4,749	1,364	359	31.042	6,326	37,368

These figures show an increase in cultivation since 1839 of 16·62 per cent., and in irrigation of 15·74 per cent., whilst the proportion of irrigation to cultivation has remained the same, being 83·71 per cent. in 1839, against 83·07 per cent. in 1868. The following statement shows the soils found to exist at

settlement, the average rent-rates applied to them and the value thus obtained :—

Soils.	Area in acres.	Rate per acre.	Assumed rental.	Soils.	Area in acres.	Rate per acre.	Assumed rental.
		Rs. a. p.	Rs			Rs. a. p.	Rs.
Home circle 1st,...	5,281	8 1 11	42,892	Dry *barha* 2nd ...	934	2 7 8	2,255
Ditto 2nd,...	5,511	7 5 8	40,527	Ditto *bhúr*, ...	3,883	2 3 1	8,522
Ditto 3rd,...	652	5 6 0	3,506	*Tarái* 1st, ...	394	5 4 3	2,076
Irrigated *barha* 1st,...	7,222	4 9 9	33,288	„ 2nd, ...	3,585	3 8 2	12,590
Ditto 2nd,...	5,548	3 15 2	21,922	„ 3rd, ...	1,209	2 10 2	3,185
Ditto *bhúr*, ...	1,624	3 8 2	5,704	*Maiyár*, ...	540	1 12 1	948
Dry ditto 1st, ..	969	2 10 2	2,554				
				Total, ...	37,352	4 13 1	1,79,969

The *kharíf* crop occupied, at measurement, 54·12 per cent. of the total cultivated area, and in it, sugar-cane covered 3·86 per cent.; cotton, 8·06 per cent.; *joár*, 22·01 per cent.; *bájra*, 10·16 per cent., and rice, 4·36 per cent. In the *rabi*, wheat covered 16·7 per cent.; opium, 16·17 per cent.; gram, 6·46 per cent., and *gojái* and *bejhar*, 4·18 per cent. The proportion of opium (6,041 acres) is remarkable.

Fiscal history.

The first settlement (1210-1212 fasli) of the villages of Barnáhal was made at Rs. 99,223; the second (1213-1215 *fasli*) amounted to Rs. 1,00,126; the third (1216 to 1219 *fasli*) to Rs. 1,01,825; the average of five years preceding Mr. Gubbins' settlement in 1839 was Rs. 1,02,756; the first year of Mr. Gubbins' settlement amounted to Rs. 87,457; the second to Rs. 88,430, the third to Rs. 88,713, and on the expiration of the settlement the demand had fallen to Rs. 81,980. Notwithstanding the severity of the demand, during the early years of British rule the balance-sheet of the parganah shows that the collections were easily realised up to 1240-41 *fasli* (1832-34 A.D.), when over Rs. 10,000 became due, and again in 1245-46 *fasli* (1837-39), when considerably over a lakh and a half of rupees were returned as uncollected. Mr. Gubbins, while acknowledging that the revenue he found was too high, writes that "it was less oppressive than in most of the parganahs of the district, and bore the reputation of being comparatively moderate." He adds:—"The present condition of Dehli-Jákhan is better than that of Lakhna or Etáwa. The effects of the famine have been less destructive, the landholders are not so generally broken and impoverished, nor the labouring classes so fearfully swept away. Nevertheless, there were many estates clearly over-assessed, and very few in which an increase could be taken. The average (revenue-rate on the assessable area) of Rs. 2-5-0 was too high for the circumstances of the parganah." He found the 107 villages now comprising parganah Barnáhal paying a revenue of Rs. 1,02,756, falling at Rs. 3-3-4 per cultivated acre, an apparently crushing rate. He lowered the demand perma-

nently by Rs. 14,043, besides some slight temporary reductions, during the first two years of the currency of his assessment. Still it was subsequently found necessary to allow still further reductions, amounting to Rs. 6,733 in 38 villages. The net result of these successive revisions was a decrease on the revenue of the settlement existing previous to 1839 of Rs. 20,776, and it is not remarkable that a parganah which had paid over a lakh of rupees for nearly thirty years should have easily paid the reduced demand of Rs. 81,980. The revenue since the revision has been easily collected, and the Bais Thákurs and Sanádh Brahmans, who form the bulk of the proprietary body, have lost that character for recusancy attributed to them by Mr. Gubbins. Mr. McConaghey made the existing settlement. Mr. Gubbins' revenue was two-thirds of his estimated rental, which must, therefore, have been about Rs. 1,33,000, and taking the revised demand, the assumed rental, calculated at one and a half times the demand, was about Rs. 1,22,970, falling at Rs. 3-13-5 per acre of cultivation at the revision. The recorded rentals in the village papers amounted to Rs. 1,25,198 for 1264 *fasli* (1856-57 A.D.) and to Rs. 1,35,385 for 1275 *fasli* (1867-68), giving an average over the twelve years of Rs. 1,29,159. Taking the recorded rental for 1275 and valuing seer and rent-free land at occupancy rates, the corrected rental rose to Rs. 1,43,715, but Mr. McConaghey considered this too low a figure, for he found that in many cases the village papers had been falsified; that many tenants held at unduly favourable rates which would be enhanced as soon as the assessments were declared; that the seer was better than the average, and consequently the valuation at average tenants' rates was too low, and that his own lowly-pitched estimate, based on the application of his assumed soil-rates, pointed to a rental assets of Rs. 1,79,969. He finally assessed at Rs. 89,310, giving an increase of Rs. 7,330, or 8·94 per cent. and falling at Rs. 2-6-3 per cultivated acre, against the Rs. 3-3-4 of 1839, Rs. 2-12-4 of Mr. Gubbins' assessment, and Rs. 2-3-1 of the last year of the expired settlement. Between the declaration of the new assessment in December, 1871 and 1874, the recorded rental rose to Rs. 1,42,853, and valuing the under-rented land at occupancy rates, to Rs. 1,55,769, and there can be no doubt but that the new settlement must result in great prosperity to the parganah.

Transfers.

The transfer statements annexed show that excessive alienations have not taken place since last settlement, and that the prices realised have been on the whole high. Compulsory sales were most numerous during the first period, but still the area which changed hands was not excessive, being only about one-eighteenth part of the whole parganah. In the seven years immediately preceding the mutiny the forced transfers were very few, but the area transferred by private sale was considerable and a great number of mortgages took place, but neither the prices realised nor the total area transferred, in the settlement Officer's opinion, suggest

an inordinate pressure of the Government demand. Since 1858, between one-fifth and one-sixth of the whole parganah has changed owners from various causes, but the prices realised have been comparatively high. Altogether the total area transferred during the currency of the expired settlement, exclusive of land which has reverted to the original owners, has amounted to 11,800 acres, or 31·59 per cent. of the entire area of the parganah, as compared with 13·49 per cent. in Alipur Patti; 35·19 per cent. in Bewar; 45 per cent. in Ghiror; 21·8 per cent. in Mainpuri, and 20·91 per cent. in Karhal. No transfers have occurred in 41 villages; 4 villages have reverted to the original owners; 16 villages have been permanently alienated; transfers of more than 15 biswas have occurred in 8; of between 10 and 15 biswas in 15; of between 5 and 10 biswas in 17, and of less than 5 biswas in 6 villages.

Transfer statements.

Mode of transfer.	Total cultivated area transferred.	Reverted to original owners.	Area transferred more than once.	Totals of columns 3 and 4.	Area permanently alienated.	Percentage of column 6 to total cultivated area.
1.	2.	3.	4.	5.	6.	7.
	Acres.	Acres.	Acres.	Acres.	Acres.	
Private sale, ...	6,752	...	1,187	1,187	5,565	14·89
Public do., ...	3,957	...	690	690	3,267	8·75
Mortgage, ...	6,955	2,102	1,885	3,987	2,968	7·95
Total, ...	17,664	2,102	3,762	5,864	11,800	31·59

Mode of transfer.	Total cultivated area.	Total price brought.	Average price.	Revenue.	Years' purchase of the revenue.
1840 *to* 1-50.	Acres.	Rs.	Rs. a. p.	Rs.	
Private sale, ...	1,164	7,486	6 6 11	2,800	2·67
Public do., ...	2,051	8,413	4 1 7	4,738	1·77
Mortgage, ...	2,552	13,714	5 0 0	6,861	1·99
Total, ...	5,767	29,613	5 2 2	14,399	2·05
1851 *to* 1857.					
Private sale	2,762	20,593	7 7 3	5,478	3·76
Public do., ...	252	1,629	6 7 5	643	2·53
Mortgage, ...	1,934	11,254	5 13 1	5,340	2·11
Total, ...	4,948	33,476	6 12 3	11,461	2·92
1858 *to* 1869-70.					
Private sale, ...	2,826	42,247	14 15 2	5,870	7·19
Public do, ...	1,654	19,262	11 10 4	2,939	6·55
Mortgage, ...	2,469	37,163	15 0 9	6,163	6·03
Total, ...	6,949	98,672	14 3 2	14,972	6·59
1840 *to* 1869-70.					
Private sale, ...	6,752	70,326	10 6 7	14,148	4·94
Public do., ...	3,957	29,304	7 6 6	8,320	3·52
Mortgage	6,955	62,131	8 14 0	18,364	3·38
Total, ...	17,664	1,61,761	9 3 6	40,832	3·96

Population.

According to the census of 1872, parganah Barnáhal contained 250 inhabited sites, of which 175 had less than 200 inhabitants; 63 had between 200 and 500; 10 had between 500 and 1,000; and two had between 1,000 and 2,000. The settlement records give 107 distinct villages, having each an average area of 554 acres (349 cultivated) and 271 inhabited sites, with an average area of 219 acres (138 acres cultivated). The total population, in 1872, numbered 42,593 souls (18,617 females), giving 463 to the square mile and 729 to the square mile of cultivation. Classified according to religion, there were 40,792 Hindús, of whom 17,794 were females, and 1,801 were Musalmáns, amongst whom 823 were females. Distributing the Hindu population amongst the four great classes, the census shows 4,633 Brahmans, of whom 1,983 were females; 2,501 Rajpúts, including 1,010 females; 709 Baniyas (302 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 32,949 souls, of whom 14,499 are females. The principal Brahman sub-divisions found in this parganah is the Kanaujiya (2,321). The chief Rajpút clans are the Chauhán (599), Bais (312), Gaur (256), Tank (373), Bhadauriya, Tanwar, Dhákra, Ráthor, Parihár, Katehiriya, and Gahlot. The Baniyas belong to the Saraugi (244), Agarwál, Awadhiya, Ajudhiyabási, and Rastaugi sub-divisions. The most numerous amongst the other castes are the Kahár (1,226), Káchhi (5,754), Kori (1,013), Mahájan (1,064), Chamár (5,798), Barhai (1,136), Dhának (1,002), and Ahír (7,491). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Lodha, Bharbhúnja, Darzi, Gadariya, Kumhár, Dhobi, Teli, Hajjám, Lohár, Khákrob, Nunera, Káyath, Sonár, Máli, Bairági, Khatík, Nat, Tamoli, Bári, Banjára, Jogi, and Gosháin. The Musalmáns are distributed amongst Shaikhs (803), Sayyids (111), and Patháns (642).

Proprietors.

In 1840, Rajpúts owned 47·57 per cent. of the total number of villages now comprising the parganah, and at the recent settlement they owned 41·16 per cent. Amongst them, Bais now own 15·24 per cent.; Chauháns, 10·98 per cent.; Baghels, 6·54 per cent.; Gaurs, 3·23 per cent., and Tanks, 2·26 per cent. The remaining Rajpút proprietors belong to the Rathor, Gaharwár, Dhákra, Badgújar, and Kirár clans. Brahmans, as a body, have increased their possessions, during the currency of Mr. Gubbins' settlement, from 27·89 to 33·51 per cent. of the entire number of villages, and amongst them Sanádhs now own 31·32 per cent. Baniyas have also added to their possessions, holding now 3·06 per cent. of the total number of the villages, against 0·93 per cent. in 1840. Ahírs now hold 12·44 per cent.; Mahájans, 3·9; Káyáths, 3·78; and Musalmáns, 2·05 per cent. of the villages in the parganah. The Raja of Tirwa, in the Farukhabad district, is the only Baghel zamíndár. The Sanádh Brahmans and Bais Rajpúts are the old Chaudhris of

the parganah and still hold nearly half of it. There are, altogether, 1,106 proprietors, of whom 826 hold seer lands; 32 villages are owned by cultivating proprietors; 45 by non-residents, and 30 by a mixed proprietary. The average area in the possession of each sharer is 53·62 acres, of which 33·79 acres are cultivated. The Bais and Sanádh proprietors have lost their old character for recusancy in the payment of the Government demand, a result chiefly due to the light assessments which the parganah has enjoyed during the last 30 years.

Cultivators.

From the settlement records, it appears that Ahírs (1,961) held, during the year of measurement, 10,078 acres, or 27·01 per cent. of the cultivated area; Brahmans (1,860) held 7,043 acres, or 18·87 per cent.; Rajpúts (863), 5,226 acres, or 14 per cent.; Káchhis (1,216), 4,996 acres, or 13·39 per cent.; Chamárs (709), 2,591 acres, or 6·94 per cent., and Garariyas (376) held 1,526 acres, or 4 per cent. The remaining 5,862 acres of the cultivated area is distributed amongst a large number of castes, none of whom individually occupy one thousand acres. The following statement shows the distribution of the cultivation amongst each class of cultivators, the average area held by them, and the average rent paid by each class:—

Cultivating statistics.

	Number of holders.	Paying rent in kind.	Paying rent in cash.	Cash rental of area in column 4.	Rate per acre deduced from columns 4 and 5.	Average holding.	Percentage which total of columns 3 and 4 bears to total cultivated area.
1	2	3	4	5	6	7	8
		Acres.	Acres.	Rs.	Rs. a p.	Acres.	
(1.) Seer, ...	847	...	5,368	15,932	2 15 6	6·338	14 37
(2.) Held by tenants with occupancy rights, ...	4,845	7	21,252	90,464	4 4 1	4·388	56 89
(3.) Held by tenants-at-will,	2,323	17	9,353	3,6167	3 13 10	4 032	25·08
(4.) Zamíndars' *muáfi*, ...	1,152	...	961	290	0 4 10	·835	2 57
(5.) Cultivated gardens and fallow at attestation,...	...	...	410	...	...	...	1·09
Total ...	9,167	24	37,344	1,42,853	3 13 2	4·076	100·00
	7,168	24	30,605	1,26,631	4 2 2	4·273	81·97

Produce rents are practically unknown, only nine persons being recorded as holding on division of crops.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than 15 years of age), 269 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,121 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 655 in commerce, in buying, selling,

keeping or lending money or goods, or the conveyance of men, animals, or goods; 9,523 in agricultural operations; 1,552 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,856 persons returned as labourers and 317 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,845 as landholders, 23,154 as cultivators, and 16,594 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 563 males as able to read and write out of a total male population numbering 23,976 souls. Barnáhal formed a portion of Dehli-Jákhan in 1839, and was asssessed with it in the Etáwa district. After the mutiny, the 107 villages now comprising the parganah were transferred to Mainpuri and were formed into a separate parganah under the name Barnáhal.

BARNÁHAL, a large village in the parganah of the same name in the Mainpuri district, is distant 20 miles from Mainpuri. The population, in 1872, numbered 1,356 souls. There is a second-class police-station and a post-office here. Barnáhal now gives its name to the old parganah of Bíbamau, formerly known as Dehli-Jákhan.

BEWAR, a parganah of tahsíl Bhongaon of the Mainpuri district, is bounded on the north by parganah Shamsabad of the Farukhabad district; on the south and west by parganah Bhongaon, and on the east by parganah Kishni-Nabiganj. According to the measurement returns (1868-69) of the present settlement, the parganah then contained a total area amounting to 28,029 acres, of which 11,324 acres were cultivated (9,775 irrigated), 4,569 acres were culturable (1,048 acres under groves), and 2,361 acres were barren and unculturable.

Physical features.

The Káli Nadi forms the northern boundary of the parganah and separates it from Farukhabad. It forms a belt of low-lying alluvial land inundated during the rains, but usually dry enough in November to admit of *rabi* crops being sown. It contains much inherent moisture, and water is seldom farther than from four to eight feet from the surface. Irrigation is seldom had recourse to except for sugar-cane and garden produce and wheat in dry seasons. Small kuchcha wells, called *choiyas*, are dug at a small expense and are worked by *dhenklis*, but last only until the commencement of the ensuing rains. In a year of drought like 1869 this tract produced excellent crops, but in a year of excessive rain, like 1874 and 1875, great injury is caused by the lengthened and heavy floodings from the river. To the south of the *tarái* strip runs a belt of high and uneven sandy *bhúr*, nearly all unirrigated with the exception of some isolated level spots where villages have generally been planted. Further south, the country becomes level again and the soil improves by cultivation, and in places where the substratum admits of it, kuchcha and pukka wells, worked by cattle, exist. The soil does not equal the *dúmat* of the western parganahs, and is merely a

superior kind of *bhúr* known as *píra* or *píliya* where good, and as *tikuriya* where indifferent. The latter soil is fairly distinct and has a crisp feel when trodden on by which it is easily distinguishable from the former. In many villages of this tract, the home-lands have now been worked up by constant irrigation and manure to an equality with those of real *dúmat* villages. The average depth of water from the surface in the level tracts is 20 feet. The prevalence of *bhúr*, in many places infested by the destructive weed *káns*, is due to the fact that the Isan and the Káli approach each other more closely here than in any other of the parganahs of Mainpuri. The only patch of real loam is in the south-eastern corner of the parganah, and with this exception and the lands along the Káli and bordering on jhíls and ponds, the whole area comprises sand of varying quality. Pure sand is, however, most prevalent and is often barely fit for cultivation. *Usar* plains occur only in the small *dúmat* tract and give place elsewhere to sandy ridges or stretches of *bhúr* which have been thrown out of cultivation by the presence of *káns* grass. There are few jhíls, and at present no canals, but the projected Lower Ganges canal will fully supply the wants of the unprotected area. 2,398 acres are returned as irrigated from jhíls and rivers and 7,377 acres as watered from wells of the total habitually irrigated area. Kuchcha wells seldom reach the spring-level, and, in many places, even pukka wells cannot be constructed. In the strip lying between the Káli *tarái* and the level southern tract, lever wells can only be used, and these are only fed from percolation, and yield, therefore, a scanty and variable supply of water. The subsoil throughout this tract is unfavourable to the construction of wells with one single and remarkable exception. Mr. McConaghey notes that close to the village of Husainpur there is a narrow strip of firm subsoil, capable of supporting wells, which, though only a few yards in width, extends from the Káli to the Isan in a direction perpendicular to their course. All along this line crowds of wells are seen, whilst to the east and west of it only a few percolation wells are possible.

The following statement compares the past and present areas of this parganah :—

Comparison of former and present areas.	Total area.	Revenue-free.	Barren.	Culturable waste.	Lately thrown out of cultivation.	Gardens and groves.	Irrigated.	Dry.	Total cultivation.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past settlement, ...	27,702	357	4,628	3,014	2,412	...	5,291	12,000	17,291
Present ditto, ...	28,029	...	2,361	2,266	1,255	1,048	9,775	11,324	21,099

Cultivation has increased since 1835 by 3,808 acres, or 22·02 per cent., and irrigation by 4,484 acres, or 84·75 per cent. The proportion of irrigation to cultivation has also risen from 30·59 per cent. in 1835 to 46·33 per cent. in 1868-69.

Soils and their value.

The revision made by Messrs. Unwin and Robertson in 1844 affected 33 estates, with a revenue of Rs. 13,756, and their reports show that, during the previous seven years, the cultivated area had fallen from 12,546 acres to 7,817 acres, or by 37·7 per cent., in those villages. Taking the statistics of 53 villages for 1844-45, we find that the culti vation had fallen from 14,427 acres to 9,084 acres, or by 37·03 per cent. since 1845, so that, all round, the loss during those years cannot be under 37 per cent. of the total cultivation. The increase therefore between 1844-45 and 1868-69 must be close upon 90 per cent. In 1850-51, Mr. Raikes gave the cultivated area at 19,110 acres, or only 1,989 acres below the present standard. At the recent settlement, Mr. McConaghey adopted only two divisions of soils, the home-land and the outlying land or *barha*. The former he divided into three classes: first quality irrigated, second quality irrigated, and dry. The first class occurs in those villages where there is either a marked superiority in soil, or where the cultivators belong chiefly to castes celebrated for their industry and skill in cultivation; the second class comprises all the remaining irrigated home-land, and the third class all the dry area. The primary divisions of the *barha* or outlying *hár* land is into irrigated and dry. The former division is still further distinguished by the natural soils; the first quality comprising *dúmat* and good *píra*, while the second quality embraces all the inferior *píra*, *tikuriya*, and pure *bhúr*. The unirrigated *barha* has three sub-divisions; the first quality containing level *dúmat* and superior *píra;* the second quality embracing level, inferior, *píra*, *tikuriya*, and *bhúr*, and the third comprising the uneven *tikuriya* and *bhúr*, to be found chiefly to the south of the Káli *tarái* tract already noticed. The *tarái* land of the Káli and jhíls has also been separated and divided into irrigated and dry: in the former class is included all land for which water, if required, is available from wells, rivers, or ponds during the latter part of the *rabi* season, and all other *tarái* land is entered as dry. The above remarks sufficiently explain the following statement, which shows the area of each class, its average rent and assumed rental value:—

Soil statistics.

Soil.	Area in acres	Rate per acre.			Assumed rental.	Soil.	Area in acres.	Rate per acre.			Assumed rental.
		Rs.	a.	p.	Rs.			Rs.	a.	p.	Rs.
1st quality irrigated home land.	1,315	7	0	4	9,236	Dry *barha*, 2nd quality.	4,314	1	12	1	7,576
2nd ditto ditto, ...	2,146	5	4	3	11,304	Ditto ditto, 3rd...	4,591	0	14	1	3,952
Dry home land, ...	364	4	6	3	960	Irrigated Káli Nadi *tarái*.	1,879	3	1	2	5,773
Irrigated *barha*, 1st quality.	1,332	3	8	2	4,678	Dry ditto ditto, ...	194	1	12	1	341
Ditto ditto, 2nd	2,425	2	10	2	6,389	Irrigated other *tarái*	660	2	10	2	1,733
Dry *barha*, 1st quality,	1,418	2	3	1	3,112	Dry ditto ditto, ...	512	1	12	1	898

These figures give a total cultivated area of 21,060 acres, an average rent-rate of Rs. 2-10-6 per acre, and an assumed rental of Rs. 55,957. The rent-rate thus found is 49 per cent. above that adopted in 1844-45, and Mr. McConaghey attributes 30 per cent. of this increase to an absolute rise in rents and 19 per cent. to increase in irrigation. During the year of measurement, the *kharíf* crops covered 57·47 per cent. of the total cultivated area, and amongst them sugar-cane occupied 1·65 per cent. of the whole area under the plough; *bájra*, 26·43 per cent.; *joár*, 8·27 per cent.; maize, 4·85 per cent.; cotton, 2·2 per cent.; *moth*, 9·01 per cent., and indigo 0·51 per cent. In the *rabi*, wheat covered 12·93 per cent. of the entire annual cultivation; barley, 16·61 per cent.; *gojái* and *bejhar*, 9·3 per cent., and gram, 1·15 per cent. *Moth* and *bájra*, characteristic of a poor soil, are here at their maximum in the district.

Fiscal history.

The first assessment of the parganah as constituted in 1802-03 amounted to Rs. 11,867, which was left unchanged at the second settlement. At the third the revenue was raised to Rs. 15,986, and with some variation remained near that sum, eventually rising to Rs. 17,693 on an average of five years preceding 1836. Mr. Robinson raised the demand for 1836 to Rs. 19,824, including the revenue of two resumed *muáfi* patches in Bewar khás and falling at Re. 1-4-8 per acre on the cultivation. Notwithstanding this light assessment, the turbulent Bais proprietors threw up their engagements in 10 out of the 33 estates comprising the parganah, in the hope of compelling a reduction. These estates were let in farm, but the drought of 1837-38 coming so soon afterwards obliged the authorities to undertake a complete revision, which was carried out by Mr. Unwin under the superintendence of Mr. Robinson. Between 1835 and 1844, as already noticed, 37 per cent. of the entire cultivated area became waste, *káns* grass increased, sales and farms for arrears were numerous, and, in most cases, purchasers were not to be found, and Government was obliged to buy in the estates. Taking the 53 villages for which we have the statistics of the revision, we find that 9,084 acres were cultivated, and paid a revenue of Rs. 13,639, falling at Re. 1-7-11 per acre for 1845, against Re. 1-4-6 per acre at Mr. Robinson's settlement, the difference being due to the fact that all the bad land was thrown out of cultivation at the revision, and the remaining good land was able to pay a higher rate. The general rent-rate from the village papers, in 1835, was Re. 1-12-0 per acre, and in 1845 was Rs. 2-1-3 per acre, which shows that both officers took the same proportion of the rental assets in calculating the demand. Mr. Unwin's revised demand on the entire parganah commenced with a reduction of Rs. 5,476 in 1845-46, or a demand of Rs. 14,347, which gradually rose to Rs. 16,826 in 1850-51, and would have remained at that figure to the end of the settlement had not remissions been made on account of land taken up for public purposes, which brought down the revenue to Rs. 16,491 during the

last year of the settlment. The revenue of the nine villages added to the parganah since last settlement was Rs. 3,130, reduced to Rs. 2,818 in 1850-51, and amounting to Rs. 2,816 during the last year of the settlement, giving Rs. 19,307 as the revenue of the whole parganah as it now stands in 1868-69. Prior to assessment the recorded rental was Rs. 39, 241, or corrected for under-rented land at occupancy rates, and land held on division of produce at cash rates, it amounted to Rs. 45,083. Mr. McConaghey's assumed soil rates, as already seen, gave a rental of Rs. 55,957, on which he ultimately assessed at Rs. 24,940.

Statistics of incidence.

	Revenue	Revenue and cesses.	*Incidence of revenue on*		
			Total area.	Assessable area.	Cultivated area.
	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Last year of expired settlement.	19,307	20,374	0 11 0	0 12 0	0 14 8
First year of present settlement.	24,940	27,434	0 14 3	0 15 7	1 2 11

The increase in pure revenue has therefore been Rs. 5,633, or 29·17 per cent., and in revenue with cesses has been Rs. 7,060, or 34·65 per cent. Since the new assessment was declared, in October, 1870, the recorded rental has risen to Rs. 47,433, or by Rs. 8,192, and corrected for land still under-rented to Rs. 56,800, or by Rs. 11,717—facts which show that the new assessment combined with the proposed introduction of the Ganges canal will enable the proprietors to tide over any temporary difficulty from the inclemency of the seasons that may befal them.

Transfers.

The following statement shows the transfers that took place between 1840 and 1869-70, divided into three periods. During the first period, transfers took place in 13 villages; during the second period in 11 villages, and during the third period in 42 villages. In 16 villages no transfers have taken place since 1840; in 22 villages less than five biswas have changed hands; in 6 villages between five and ten biswas; in 6 villages between 10 and 15 biswas; in 6 villages between 15 and 20 biswas, and in 8 villages the entire rights have been alienated. Altogether 35·19 per cent. of the cultivated area has been transferred. Except the compulsory sales during the disastrous period succeeding the famine of 1837-38, few transfers occurred previous to the mutiny. During the last twelve years a large area has changed hands, but prices have risen considerably, and the cause cannot be attributed to any pressure of the revenue, for purchasers have given nearly twice the average

price for the poor land of Bewar that they have given for the superior land of Ghiror and Mainpuri: —

Transfer statement.

Mode of transfer.	Total cultivated area transferred.	Reverted to original owners.	Area transferred more than once.	Totals of columns 3 and 4.	Area permanently alienated.	Percentage of column 6 to total cultivated area.
1.	2.	3.	4.	5.	6.	7.
	Acres.	Acres.	Acres.	Acres.	Acres.	
Private sale, ...	2,912	...	1,461	1,461	1,451	6·88
Public do., ...	7,047	3,700	260	3,960	3,087	14·63
Mortgage, ...	4,444	1,396	338	1,734	2,710	12·84
Total, ...	14,403	5,096	2,059	7,155	7,248	34·35

Mode of transfer.	Total cultivated area.	Total price brought.	Average price.	Revenue.	Years' purchase of the revenue.
1840 *to* 1850.	Acres.	Rs.	Rs. a. p.	Rs.	
Private sale, ...	657	2,050	3 1 11	541	3·79
Public do., ...	2,997	3,634	1 3 4	2,972	1·23
Mortgage, ...	392	1,050	2 10 10	297	3·55
Total, ...	4,046	6,734	1 10 7	3,810	1·77
1851 *to* 1857.					
Private sale, ...	879	3,247	3 11 1	1,111	2·92
Public do., ...	217	355	1 10 2	201	1·76
Mortgage, ...	1,010	4,987	4 15 3	759	6·57
Total, ...	2,106	8,589	4 1 3	2,071	4·08
1858 *to* 1869-70.					
Private sale, ...	1,376	18,319	13 5 0	1,109	16·52
Public do., ...	215	1,663	7 11 9	254	6·55
Mortgage, ...	3,042	15,099	4 15 5	2,543	5·94
Total, ...	4,633	35,081	7 9 2	3,906	8·98
1840 *to* 1869-70.					
Private sale, ...	2,912	23,616	8 1 9	2,761	8·55
Public do., ...	3,429	5,652	1 10 5	3,427	1·65
Mortgage, ...	4,444	21,136	4 12 1	3,599	5·88
Total, ...	10,785	50,404	4 10 10	9,787	5·15

Population.

According to the census of 1872, parganah Bewar contained 113 inhabited sites, of which 89 had less than 200 inhabitants; 20 had between 200 and 500; 3 had between 500 and 1,000; and one had between 2,000 and 3,000. The settlement records show

that during the year of measurement (1868-69) there were 65 separate villages, of which nine were uninhabited, giving an average village area of 431 acres (324 cultivated). There were 126 inhabited sites, having an average area of 222 acres (167 acres cultivated). The total population, in 1872, numbered 18,040 souls (7,724 females), giving 430 to the total area and 547 to the square mile of cultivation. There was an average of 278 inhabitants to each recorded village and 143 to each inhabited site. Classified according to religion, there were 17,429 Hindús, of whom 7,463 were females, and 611 Musalmáns, amongst whom 261 were females. Distributing the Hindu population amongst the four great classes, the census shows 1,468 Brahmans, of whom 643 were females; 3,071 Rajpúts, including 1,182 females; 184 Baniyas (84 females), whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 12,706 souls, of whom 5,554 are females. The principal Brahman sub-division found in this parganah is the Kanaujiya (1,118). The chief Rajpút clans are the Bais (1,786), Gaur (350), Chauhán, Báchhal, Katehiriya, Chandel, Ujain, Nikumbh, and Baghel. The Baniyas chiefly belong to the Agarwál sub-division. The most numerous amongst the other castes are the Káchhi (2,361), Chamár (2,641), and Ghosi (1,860). Besides these, the following castes comprising less than one thousand members are found in this parganah :—Lodha, Kahár, Bharbhúnja, Kori, Mahájan, Darzi, Garariya, Kumhár, Barhai, Dhobi, Teli, Hajjám, Lohár, Dhanak, Khákrob, Nunera, Káyath, Sonár, Máli, Bairági, Khatík, Baheliya, Nat, Tamoli, Bári, Gosháin, and Khatri. The Musalmáns are distributed amongst Shaikhs (258), Patháns (167), and Sayyids.

Proprietors.

At the settlement under Regulation IX. of 1833, Rajpúts held 92·31 per cent. of the total number of the villages; in 1869 they held 83·4 per cent., and amongst them, Bais held 68·21 per cent.; Chauháns, 8·77 per cent; Baghels, 3·46 per cent.; Parihárs, 2·07 per cent., and Ráthors and Gaurs, 0·89 per cent. Brahmáns have increased their possessions from 1·54 per cent. to 8·06 per cent., and Káyaths from 6·15 per cent. to 7·14 per cent., whilst Tamolis, Ahírs, and Musalmáns have acquired 1·4 per cent. Of the 65 villages in the parganah, 21 are held on zamíndári tenure, 41 on pattidári, and three on bháyachára tenure. There were 1,391 recorded proprietors at settlement, giving an average holding of 20 acres, of which 15 acres were cultivated, to each proprietor. There were 34 cultivating and 229 non-cultivating proprietors in the zamíndári villages; 549 cultivating and 354 non-cultivating proprietors in the pattidári villages, and 5 cultivating and 220 non-cultivating proprietors in the bháyachára villages. Sixteen villages were held by resident proprietors, 30 villages by non-resident, and 19 villages by a mixed proprietary body. In the last class, the proportion of villages occupied by resident proprietors was 11·7 to 7·2 villages held by

non-residents. Altogether 588 proprietors cultivated a portion or held a portion of their property as seer. Bais Rajpúts owned the whole parganah at last settlement with the exception of six villages, four of which (Bewar, Bilpur, Saraiya Govindpur, and Mánpur Biker) belonged to Káyaths; one (Chhabilepur) to the Kanaujiya Chaudhri of Binsiya, and one (Paraunkha) to the Baghel Raja of Tirwa. The Bais landholders still possess over two-thirds of the parganah, and the two entire villages (Athlakhra and Chandanpur) and the half shares in two others (Nagla Penth and Musapur) held by Chauháns came to them by inheritance from a Bais mother. The Bais all claim descent from a common ancestor, and their history has already been given in the district notice.

Cultivators.

At the recent settlement, Rajpúts (1,834) held 8,018 acres as cultivators, or 38·15 per cent. of the entire cultivated area; Ahírs (814) held 3,092 acres, or 14·71 per cent.; Chamárs (764) held 2,366 acres, or 11·25 per cent; Káchis (710) held 2,098 acres, or 9·98 per cent.; Brahmans (1,071) held 1,779 acres, or 8·46 per cent., and Lodhas (208) held 1,084 acres, or 5·16 per cent. The remainder of the cultivated area, amounting to 2,577 acres, was held by various castes. Rajpúts (chiefly Bais) hold 98 per cent. of the seer area and 38 per cent. of the cultivated area. The following statement shows the distribution of the cultivated area amongst each class of cultivator, their rents and relative strength:—

Cultivating statistics.

	Number of holders.	Cultivated area		Cash rental of area in column 4.	Rate per acre deduced from columns 4 and 5.	Average holding.	Percentage which total of columns 3 and 4 bears to total cultivated area.
		Paying rent in kind.	Paying rent in cash.				
1	2	3	4	5	6	7	8
		Acres.	Acres.	Rs.	Rs. a p.	Acres.	
(1.) Seer, ...	588	...	4,919	6,926	1 11 6	6·836	19·05
(2.) Held by tenants with rights of occupancy,	4,176	892	11,992	32,331	2 11 2	3·085	61·06
(3.) Held by tenants-at-will...	1,261	661	2,879	6,873	2 6 2	2·807	16·78
(4.) Zamíndárs' *muáfi*, ...	580	...	559	502	0 14 4	964	2·65
(5.) Cultivated gardens and fallow at attestation,	...	...	97	8	0 1 4	...	·46
Total ...	6,605	1,553	19,546	46,640	2 6 2	3·195	100·00
Total (2)+(3) ...	5,437	1,553	14,871	39,204	2 10 2	3·021	77·84

278 occupancy tenants, cultivating 896 acres, and 264 tenants-at-will, cultivating 661 acres, paid rent in kind.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 22 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 551 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 393 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 4,344 in agricultural operations; 573 in industrial occupations, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 540 persons returned as labourers and 61 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,373 as landholders, 11,273 as cultivators, and 5,394 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 245 males as able to read and write out of a total male population numbering 10,316 souls. Bewar is the Bírwar of Akbar's records and has lost no portion of its area since the cession. In 1836, the parganah was settled as part of the Farukhabad district, but was shortly afterwards transferred to Mainpuri and has ever since remained part of the Bhongaon tahsil. In 1839, Mr. Edmonstone transferred the villages of Chandpur, Malhamai, and Ramnagaria from Kishni to Bewar. Subsequently Chhabilepur and Hájipur Baran were received from Farukhabad, and Athlakhra, Chandanpur, Bilpur, and Saraiya Govindpur from Bhongaon.

BEWAR, a village in the parganah of the same name in the Mainpuri district, lies on the Grand Trunk road, 17 miles east of Mainpuri. The population, in 1872, was 2,760. Bewar possesses a first-class police-station and has some local trade.

BHADÁN or Sarsa Road, a railway-station on the East Indian line, in parganah Shikohabad of the Mainpuri district, is distant 28 miles from Mainpuri, 6 miles from Sarsaganj, 13 miles by rail from Shikohabad, and 12 miles by rail from Jaswantnagar. The village is traversed by both the railway and the Sarsa nadi. The zamíndárs are Dhákara Rajpúts, and the cultivators are chiefly Thákurs, Brahmans, Garariyas, Káchhis, and Chamárs, most of whom are in the enjoyment of occupancy rights. There are eighteen inhabited sites within the village area, having a total population of 2,947 souls.

BHANWAT or Bháwat, a village in parganah Bhongaon of the Mainpuri district, lies on the road from Mainpuri to Sámán, six miles from Mainpuri. The population, in 1872, was 770. There is a large ruined building here which belonged to an old family of Thákurs. The zamíndárs are chiefly Thákurs, Brahmans, and Káyaths, and the cultivators are mainly composed of Ahirs and

Lodhas. There is a very extensive jhíl to the north of the site and much very bad *usar* to the south.

BHARAUL, a village in parganah Shikohabad of the Mainpuri district, is situated on the Agra branch of the Grand Trunk road, 17½ miles west of Mainpuri. The population, in 1872, numbered 1,345 souls. Bháraul belongs to Chaudhri Diya Kishan, and it was here that, in 1857, the Ahírs had a desperate fight with the Raja of Mainpuri, in which Indurjít, brother of Karan Singh, lost his life. On the restoration of order, proprietary rights in one and a half villages were conferred upon his family, who now own several villages. There are here the remains of a pukka tank and of a mosque.

BHONGAON, the chief town[1] of the parganah and tahsíl of the same name in the Mainpuri district, stands on the Agra high road, distant 9½ miles from Mainpuri, at the junction of the Agra road (on which Mainpuri stands) with the Grand Trunk road. The population of the town in 1872 was 6,271, and in 1865 was 6,321. The population of Bhongaon has thus remained almost stationary, while that of the rest of the parganah has risen by 5·6 per cent., and that of the whole district by 8·3 per cent. There is not much to make the population of Bhongaon increase. The railway, which adds yearly to the prosperity of towns like Shikohabad, diminishes the importance of places like Bhongaon. Bhongaon in the number of its inhabitants is a town, but has not any other marked characteristic of a town. It has the appearance of a fortuitous agglomeration of hamlets rather than that of a regularly built and planned town, where people are bound together by ties of business, community of caste, or the like. Even in Mainpuri, disregarding the artificial influence which acts on the population of a district capital, there are compact bodies of the same caste living in well-defined quarters of the town, and with a recognized standing and associations. In Shikohabad there is something of the same kind and there are these certain trades widely followed, but Bhongaon has neither of these characteristics. Any unity that it has must be in its history, and there is nothing, as far as is known, in its history to account for the very varied character of its population.

Population.

The site is somewhat raised above the surrounding country, especially above the land to the south, where there is an extensive jhíl. The Grand Trunk road, just before throwing off the Agra branch, runs through the town from south-west to north-east, with shops on either side of it, which form the principal bazar of the place. The dwellings of the shop-keepers cluster behind this central way on both sides, and are connected with each other by narrow lanes, broken and unmade, and which rise and fall with the irregularities of the surface, and thus present many

The site.

[1] From notes by Mr. Denniston.

hollows where stagnant water collects. The central road is well kept and clean, and is seldom overcrowded even on market days. From this road turns off to the north the winding lane which runs through and past the old bazar. This too is lined with shops of a poorer character, and contains the only other place of business in the town. Altogether the town-site is long and narrow, lying along the Trunk road, with, perhaps, a greater number of houses to the north than to the south of the road, and with its public buildings along the roads to the west. The houses generally are built of mud, and the few brick-built ones that exist are so scattered as hardly to be noticed. To the west of the town is the sarái, a good-sized enclosure, shaded by good trees and lying a little off the road. The temple of Mahádeo, built for Dwarka Dás, a Baniya, by workmen from Farukhabad, stands near the sarái, and has rooms free to poor travellers, who also receive a daily dole of grain from the owner. Opposite this there is a large and much neglected excavation, and between that and the great road is the police-station. Opposite the police-station are the old tahsíli buildings, and on the same side of the road is the *parão*, or halting-place for carts, and the school-house. Behind the school, the surface slopes down to the great jhíl, and east of the school the long bazar commences. A new mosque crowns a mound in the centre of the town, in the Pathán quarter, which is further noticeable for its high enclosure-walls and deep narrow lanes, interspersed with ruined houses, which attest to much prosperity in former times. To the east end of the town ruined houses are more numerous, and altogether, when once the great central way is left, the whole appearance of the town sinks into that of an ordinary agricultural village. The water in the wells is found at a depth of only fourteen feet from the surface in the cold-weather, due, no doubt, to the fact that the general level is little above that of the depression which gives rise to the jhíl at the south of the town. There is no canal-irrigation near. The whole town-site, where not interfered with by excavations, drains into the jhíl, which in its turn, when full to overflowing, drains by a nála into the Isan Nadi, three miles to the south of the town. Fever is prevalent in the autumn months, and in 1871 the deaths from this cause amounted to over 15 per mille of the population.

Analysis of the population.

From materials supplied by Mr. Denniston, C.S., I give the following analysis of the population according to the census of 1872, chiefly to show what can be done in this direction from the official records. It would be manifestly out of place, and would unduly swell the bulk of these volumes, were such detail given for each small town. I have accordingly confined myself in detailed descriptions to towns having more than 10,000 inhabitants. The census returns of 1872 show that Bhongaon had then 4,496 Hindu inhabitants (2,123 females), and there were 1,775 Musalmans (933 females), while the labouring population amongst these numbered 2,172 souls. There were among the Hindús, 654 Brahmans, 569

Káyaths, 562 of the minor trading castes, 318 artificers, 875 Káchhis, 197 other cultivators, 133 herdsmen, 177 *pán*-growers and sellers, 565 of the serving classes, and 415 Chamárs, &c. The Musalmán population consisted of Shaikhs, 1,129; Sayyids, 122; Patháns and others, 521. The town has twenty-one muhallas, and the tahsíli and police-station are recognized as another. To the south of the road are Kuberganj with 348 inhabitants; Pathariya with 427; Tamoli with 220; Jauhári with 200; to the north of the high road is Saugáigali, 61; Purohitána, 58; Asret, 58; Mirdaha, 168; Noneráí, 95; and the old bazar, 345. To the east of the town, Muhammad Sayyid has 677 inhabitants. The muhallas to the north-west and centre are Upar Tila, 279; Bakkálán, 116; Karyaníb, 468; Garhiya, 281; Pemchiriya, 151; Bhatela, 149; Hathiyapaunr, 388; Chaudhriána, 942; Misrána, 117; Nadáfán, 241; and the tahsíl and police-station, 377. The Brahman Káyaths and higher castes of Hindús occupy the north and west, while the Muhammadans and lower Hindús live in the east. And this arrangement will be found to obtain in most towns of these Provinces. In Kuberganj, the Musalmáns number 175, or 50 per cent., and in Pathariya, or 'stone quarter,' 110, or 25 per cent. Tamoliána is nearly entirely inhabited by dealers in betel and *pán*, who seem to be a fairly prosperous body, owning some land and good houses. A tank constructed by one of them adjoins the Subnath *táláb*. The Jauhári quarter has been so named after Máháráj Baksh, kánúngo, a Jauhári Káyath of the town, and Saugái after a Bakkál or Baniya of that *gotra*: these are almost exclusively inhabited by Hindús. The Chaudhri quarter was named after Dhyán Dás, kánúngo, the first Káyath of his family who obtained that title, and Purohitána after his purohit or priest, one Bhagwant Rái. The Mirdaha muhalla is exclusively Musalmán, and close to it is the Nonera quarter, inhabited by poor salt-workers, Náis, and Káchhis. Karyaníb is again exclusively Musalmán, the inhabitants are principally Patháns, who live by service in the army and police, and some of whom are descendants of the garrison of the old fort of Bhongaon. Hathiyapaunr is said to have been so named from a stone elephant that formerly existed here; in the neighbourhood is the tomb of a '*Shahíd pír*,' or martyr, where small gatherings occasionally take place. Hathiyapaunr and Chaudhriána are the oldest quarters of the town. The tomb of Bábakar (Abú Bakr) outside the town is also an object of reverence, though who he was or on what occasion he and his companions became martyrs is not known. Similarly the tomb of one Bádan Shahíd exists near the Chaudhri muhalla, of which it is related that when some years ago the site was being excavated for the purpose of building a house, the body of the saint was found fresh and whole, and immediately rose into great repute as the curer of every imaginable ill, to the great profit of the proprietor—a means of raising an income well-known and frequently practised in these Provinces.

Act XX. of 1856 (the Chaukidári Act) is in force, and in 1873-74 supported a village police numbering 15 men of all grades at an annual cost of Rs. 744. The cost is defrayed from a house-tax which in 1873-74 yielded a revenue of Rs. 1,324, or Re. 0-2-11 per head of the population and Re. 0-12-3 per house assessed (1,491). The expenditure during the same year was Rs. 1,177 from the income, besides Rs. 52, balance of the previous year. There were 1,533 houses in the town. Bhongaon may fairly be called the parganah market, and seems to absorb the surplus produce of the neighbourhood. Around the town there are numerous orchards of guava, mango, limes, and oranges, and the Káchhis of the suburbs drive a considerable trade in garden produce.

History.

There is little deserving the name of history connected with the town. The story is that it was founded by Raja Bhím Sen. Before his time there was only a village called Naurangabad, south of the town, the site of which was a jungle. There was a small pond here where the cattle-drivers used to water their cattle, and Bhím Sen happened to wash in it one morning as he was passing by. Now Bhím Sen was a leper, and the water cured the hand he had washed immediately, and then by using more his whole body was healed. Because it had thus become "Subarn," the tank was called *Táláb Sobarn-náth*, corrupted into Subnáth. Bhím Sen built a shrine to Mahádeo and made the tank a masonry one, but the bricks have since almost all fallen in, and the tank forms the jhíl which now lies close to the town on the south. He also founded the present town and called it Bhíma-gráma, or Bhímgaon, which has ever since superseded the old name Naurangabad. A similar legend is related of Lalitpur and several other towns in these Provinces. After this there are no well-known traditions connected with this place, except the fragments that are associated with certain muhallas. The Muhammadan rule gives it more importance. Bhongaon was one of the two dastúrs or districts of sirkár Kanauj when the '*Aín-i-Akbarí*' was written, and there was a very large parganah of the same name (see MAINPURI DISTRICT). The town was the centre of this dastúr, and in it still stands the high mound which marks the place where the walls of the fort of the *amil*, or governor, stood surrounded by a large moat. The fort appears to have been partly or entirely built of bricks, perhaps without cement, for many of them have been dug out and removed, and the present appearance of the ruins show that, for a long time, mud must have been freely used to prop the structure. The site of the fort is large and high, and there is a very fine view from the top, but there are now no houses on it, and the mere mound is not high enough to be seen above the surrounding buildings. There are few stories current regarding these amils. One of the best remembered is the Marhatta amil under Bála Pandit, who kept up an establishment at the west of town, where the tahsíl now stands; and this part is sometimes called Bálaganj. The amil is said to have had only a small force

here, and it is probable that members of the force have sometimes settled here permanently; the Pathán quarter of Kuberganj especially seems to have become inhabited in this way. It was under the Muhammadan rule that the Káyaths of the place rose to distinction and obtained the name of Chaudhris.

BHONGAON, a parganah in the tahsíl of the same name in the Mainpuri district, is bounded on the north by parganahs Alipur Patti and Bewar and the Farukhabad district; on the west by parganahs Kuráoli and Mainpuri; on the east by parganah Kishni, and on the south by parganahs Karhal and Kishni. The records prepared during the year of measurement (1868-69) give a total area amounting to 177,027 acres, of which 98,350 acres were cultivated (63,978 acres irrigated), 26,392 acres were culturable (4,804 acres under groves), and 52,285 acres were barren.

Physical features.

The natural features of the parganah are very varied. Owing to its irregular shape and considerable extent, it stretches well into the sandy tract on the north and the loam tract on the south. It contains the dry tract lying between the Káli river on the north and the well-irrigated tract lying between the latter river and the Rind. "It might well be described," writes Mr. D. M. Smeaton, "as made up of stray pieces of the adjacent parganahs. It is the meeting-place of all surrounding varieties of soils. It cannot therefore be judged of as a whole by itself. Nothing general can be predicated of it; conclusions drawn from other parganahs will only partially apply to it. Every class of soil, every quality of cultivation, every caste of cultivator, every kind of tenure, and all the varieties of irrigation are found within it." Its want of uniformity is its marked characteristic, and this will best be shown by taking a section of the parganah, from the Káli Nadi on the north to the Arind on the south. Close to the Káli is a belt of real *tarái* land, subject to inundation during the rains and only producing *rabi* crops. The soil is a fair alluvial loam, containing much inherent moisture, and is most productive in dry seasons. In years of excessive rain-fall, like 1875, it yields nothing. Next comes a narrow strip of sandy soil broken by the drainage from the uplands and nearly devoid of cultivation. Above this along the uplands comes another strip of sandy soil, level and possessing fair well-capabilities and growing most kinds of crops. Passing this belt, a stretch of fine friable loam is met with along the water-shed between the Káli and the Isan. Further south the loam becomes more and more mixed with sand, until in the latitude of Bhongaon it fairly gets within the influence of the Isan drainage system, and loam entirely gives place to sand. To the north and immediately along the river, the sand occurs in drifting ridges, almost worthless for cultivation. To the south of the river, after passing the sand-ridges along its bank, the soil gradually becomes mixed with loam, and in a short time the great loam tract interspersed with vast *usar* plains is reached. This

continues to be the characteristic of the parganah right up to the borders of Kishni and Karhal, the only exception being the strip of sandy soil close to either bank of the Arind. The *káns* weed is found more or less all over the northern division, and especially in the villages along the sterile banks of the Isan. In the loamy tracts irrigation is efficient, wells can easily be dug and are constant and durable, and the spring-level is usually reached: but from the Grand Trunk road to the Isan there is hardly any irrigation; the wells derive their supply from percolation, and must be supported by an elaborate lining of wicker-work or bricks; the supply of water is scanty and is far from the surface. Along the Isan water may be raised in places by lifts, but across it wells become again possible, and are in use right up to the Cawnpore branch of the Ganges canal. Bhongaon, Kusmara, and Iláhábás are the only markets of any note in the parganah. The communications are fair, comprising three great metalled roads: that from Etáwa to Farukhabad, the Grand Trunk road and the branch leading from Bhongaon through Mainpuri to Agra, and a fair-weather road from Sámán to Mainpuri. A road from Kishni by Hatpaon and Pundri to Bhongaon has recently been recommended for construction as a necessary aid to the development of the resources of the parganah. At present, during the rains, the *usar* plains are sheets of water, while the streams are rapid, deep, and unbridged.

The following statement compares the areas of the past and present settlements:—

	Total area.	Revenue-free.	Barren waste.	Old waste.	Recently thrown out of cultivation.	Gardens.	Irrigated.	Dry.	Total cultivation.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past settlement, ...	181,102	802	75,128	10,076	18,759	...	44,456	31,881	737
Present ditto, ...	177,027	...	52,285	18,316	3,272	4,804	63,978	34,872	950

These figures show that cultivation has increased 29 per cent. since last settlement and irrigation by 44 per cent., whilst the proportion of irrigation to cultivation has risen from 58 per cent. to 65 per cent. At the same time population has increased, centres of industry have multiplied, the number of houses has increased from 8,960 to 22,352, and the number of ploughs from 6,335 to 13,175. In classifying his soils, Mr. Smeaton kept, as a rule, the two great classes of *bhúr* and *dúmat* separate, but where manure, high cultivation and irrigation had obliterated the value of these natural distinctions, he included them in his home circles, of which he made three, varying from each other in relative quality. Strange to say, the home-land in *bhúr* villages has

often been found superior to the same class in loam villages and has paid higher rates. His sub-division of the *bhúr* and *dúmat* proper has not altogether been founded upon natural superiority, but wherever locality has implied favourable circumstances, such has been taken into account. In the *tarái* classes also, the general value ascertained from actual rent-rates has guided the classification. The following statement shows the area under each class of soil, the average rent-rate assumed, and the rental value derived therefrom for purposes of assessment :—

Soil Statistics.

Soil.	Area in acres.	Rate per acre.	Assumed rental.	Soil.	Area in acres.	Rate per acre.	Assumed rental.
		Rs. a.	Rs.			Rs. a.	Rs.
Home circle 1st, ...	3,986	9 4	36,871	*Dúmat* 1st, wet, ...	6,452	5 4	33,873
Ditto 2nd, ...	6,800	7 2	48,450	Ditto 2nd, wet, ...	15,199	3 15	59,846
Ditto 3rd, ...	2,606	5 4	13,681	*Bhúr tarái* 1st, ...	2,858	3 12	10,718
Bhúr 1st, wet, ...	7,597	4 6	33,237	Ditto 2nd, ...	1,081	2 8	2,703
Ditto dry, ...	856	2 12	2,354	*Dúmat tarái* 1st, ...	1,232	5 4	6,468
Bhúr 2nd, wet, ...	15,994	3 8	55,979	Ditto 2nd, ...	821	3 4	2,668
Ditto dry, ...	18,227	2 0	36,454	*Tarái*, 3rd. ...	178	1 8	267
Bhúr 3rd, wet, ...	567	2 3	1 240	Isán and Arind *tarái*, ...	2,731	3 4	8,876
Ditto dry, ...	10,387	1 5	13,633	Kali Nadi *tarái*, ...	686	4 4	2,915

These figures give a total area of 98,258 acres, with an average rent-rate of Rs. 3-12-3 per acre and a rental value of Rs. 3,70,233. The *kharíf* crops during the year of measurement (1868-69) covered 54·7 per cent. of the total cultivated area, against 37·0 per cent. in 1840. In 1868-69, cane occupied 3·6 per cent.; cotton, 3·48 per cent; rice, 2·8 per cent., and pulses, 38·3 per cent. In the *rabi*, wheat covered 16·9 per cent.; barley, 14·3 per cent., and mixed wheat and barley *(gojái)*, 5·4 per cent. Mr. Smeaton accounts for the increase in the proportion of *kharíf* crops in two ways :—(1) the fields which bear *kharíf* one year in very many cases are sown with *rabi* in the next, and *vice versâ;* the transfer of 52 villages since last settlement to parganah Mainpuri must have materially altered the permanent proportion of *rabi* to *kharíf*, because they were nearly all well irrigated and grew a great proportion of rabi; nor has cane or cotton shown much increase.

Fiscal history.

The changes that have occurred in the constitution of the parganah since the British occupation render it impossible, as well as unprofitable, to collect the statistics of the earlier settlements. The portion formerly included in taluka Manchhana was assessed for many years in a lump sum without any attempt to distribute the revenue over the individual villages. Mr. Edmonstone, in 1840, dealt separately with Bhongaon proper and Manchhana, but it must be remembered that since then 16 villages of Bhongaon proper and 36 villages of Manchhana have been transferred to parganah Mainpuri, so that the parganah actually contains but 202 out of

the 254 villages existing in 1840. These 202, however, have since been increased to 237 by the partition of villages and the formation of hamlets into independent villages. In Bhongaon proper, he decided upon the relative rights of the Káyaths and the local village communities, and in Manchhana the claims of the Raja of Mainpuri were made to give way before the undoubted ownership of the village proprietary bodies. For the actual assessment of Bhongaon he divided it into two great circles: the first or southern division, and the second or northern division, separated from each other by the Isan river. His classification was, however, not entirely based on locality, but as the majority of the good villages lay to the south of the Isan, their position gave the name to the class, and a village locally north was included in his southern division if it came up to the standard of that class. The soils of these circles were arranged according to the conventional classification by locality, not quality, and were further subdivided into wet and dry or irrigated and unirrigated. A similar proceeding was adopted in taluka Manchhana, but here, owing to the excellent character of the villages which the Raja of Mainpuri had taken possession of, the entire taluka came under the first class. The result of his assessment was a revenue of Rs. 1,62,647, which was reduced by Mr. Unwin in 1845-46. Mr. Unwin's assessment was a progressive one, rising, in 1852-53, to Rs. 1,44,949, and thus giving a permanent reduction in the demand amounting to close upon 12 per cent. The new settlement was made by Mr. D. M. Smeaton, and was declared in January, 1872. His rental at assumed rent-rates on the various classes of soil was, as already shown, Rs. 3,70,233, falling at Rs. 3-12-3 on the cultivated acre and at Rs. 2-1-5 per acre on the total area, against a rental assumed by Mr. Edmonstone of about Rs. 2,36,348, falling at Rs. 3-1-7 per acre on the cultivation. The recorded rental for 1276 *fasli* (1868-69) amounted to Rs. 2,65,975, or corrected for under-rented land at the all-round tenant rate of Rs. 3-1-7 per acre, to Rs. 2,90,810. The recorded rental of the settlement village papers as finally corrected amounted to Rs. 2,60,963, or corrected as before to Rs. 3,23,702, so that the increase in the corrected rental has been Rs. 32,892, against an increase in revenue of Rs. 34,781. The following statement shows the incidence of the revenue of 1869-70 and of 1872-73:—

	Revenue.	Revenue with cesses.	*Incidence of revenue on*		
			Total area.	Assessable area.	Cultivated area.
	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Last year of expired settlement, ...	1,44,949	1,51,591	0 13 1	1 2 7	1 7 7
First year of new settlement, ...	1,79,730	1,97,703	1 0 3	1 7 0	1 13 3

The increase, therefore, in pure revenue has been Rs. 34,781, or 23·99 per cent., and in revenue with cesses has been Rs. 46,112, or 30·42 per cent.

Transfers.

The annexed statement shows the transfers which have taken place between 1840 and 1870. As in other parganahs of the district, the transfers during the second period have been small compared with those in the first and third periods. In round numbers, 42 per cent. of the entire cultivated area has been permanently alienated during the currency of the past settlement, or 41,810 acres out of the entire 59,508 acres subject to transfer.

Transfer Statements.

Mode of transfer.	Total cultivated area transferred.	Reverted to original owners.	Area transferred more than once.	Total of columns 3 and 4.	Area permanently alienated.	Percentage of column 6 to total cultivated area.
1.	2.	3.	4.	5.	6.	7.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Private sale, ...	20,873	...	848	848	20,025	20·36
Public do., ...	13,874	1,683	152	1,835	12,039	12·24
Mortgage, ...	24,761	15,015	...	15,015	9,746	9·91
Total, ...	59,508	16,698	1,000	17,698	41,810	42·51

Mode of transfer.	Total cultivated area.	Total price brought.	Average price.	Revenue.	Years' purchase of the revenue.
1840 *to* 1850.	Acres.	Rs.	Rs a p.	Rs.	
Private sale, ...	3,331	17,500	5 4 1	4,313	4·06
Public do., ...	6,894	21,768	3 2 6	9,236	2·35
Mortgage, ...	8,114	93,959	11 9 3	14,248	6·59
Total, ...	18,339	1,33,227	7 4 3	27,797	4·893
1851 *to* 1857.					
Private sale, ...	5,087	22,633	4 7 2	9,277	2·44
Public do., ...	1,084	9,188	8 7 8	1,634	5·62
Mortgage, ...	5,688	50,884	8 15 2	10,230	4·97
Total, ...	11,859	82,705	6 15 7	21,141	3·91
1858 *to* 1869-70.					
Private sale, ...	12,455	1,47,606	11 13 7	18,809	7·86
Public do., ...	2,494	27,603	11 0 11	3,888	7·10
Mortgage, ...	10,959	98,421	8 15 8	17,505	5·62
Total, ...	25,908	2,73,630	10 9 0	40,202	6·81
Over the whole period.					
Private sale, ...	20,873	1,87,739	8 15 9	32,399	5·79
Public do., ...	10,472	58,559	5 9 6	14,758	3·97
Mortgage, ...	24,761	2,43,264	9 13 2	41,983	5 79
Total, ...	56,106	4,89,562	8 11 7	89,140	5 49

Population.

According to the census of 1872, parganah Bhongaon contained 642 inhabited sites, of which 462 had less than 200 inhabitants; 133 had between 200 and 500; 44 had between 500 and 1,000; and two had between 1,000 and 2,000. The only town containing

more than 5,000 inhabitants was Bhongaon itself with 6,271. The records collected at settlement (1868-69) show that there were then 237 recorded villages (7 uninhabited), having an average area of 747 acres (415 acres cultivated), and 655 inhabited sites, having an average area of 270 acres (150 acres cultivated), giving 502 inhabitants to each village and 182 to each inhabited site. The total population, in 1872, numbered 118,920 souls (53,412 females), giving 429 to the total square mile and 774 to the square mile of cultivation. Classified according to religion, there were 114,298 Hindús, of whom 51,185 were females, and 4,622 were Musalmáns, amongst whom 2,227 were females. Distributing the Hindu population amongst the four great classes, the census shows 11,570 Brahmans, of whom 5,101 were females; 7,917 Rajpúts, including 3,132 females; 1,123 Baniyas (518 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 93,688 souls, of whom 42,434 are females. The principal Brahman sub-divisions found in this parganah are the Kanaujiyas (9,927), Gujráti, and Gaur. The chief Rajpút clans are the Chauhán (3,837), Bais (615), Gaur (599), Ráthor (307), Bhadauriya, Tanwár, Dhakra, Kachhwáha, Parihár, Tank, Solankhi, Báchhal, Katehiriya, Jádubansi, Sombansi, Sengar, Gautam, Chandel, Ujain, and Panwár. The Baniyas belong to the Saraugi (512), Agarwál, Máhur, Awadhiya, and Ajudhiyabási sub-divisions. The most numerous amongst the other castes are the Lodha (11,541), Kahár (4,852), Bharbhúnja (1,454), Káchhi (15,304), Kori (2,654), Mahájan (3,095), Chamár (15,212), Gadariya (4,398), Kumhár (1,413), Barhai (1,917), Dhobi (1,787), Teli (1,745), Hajjám (2,222), Lohár (1,243), Dhanak (2,551), Ahír (15,325), and Káyath (1,934). Besides these, the following castes comprising less than one thousand members are found in this parganah :—Darzi, Khákrob, Nunera, Sonár, Máli, Bairági, Khatík, Baheliya, Nat, Tamoli, Bári, Banjára, Jogi, Gosháin, Kisán, Halwái, Kurmi, Chakwa, and Ját. The Musalmáns are distributed amongst Shaikhs (2,030), Patháns (1,576), Sayyids (345), and Mughals.

Proprietors.

The following statement compares the proprietary statistics of the past and present settlements, and shows the percentage of the holdings of each caste to the total number of villages in the parganah :—

Caste.	*Percentage in* 1840.	*Percentage in* 1870.	Caste.	*Percentage in* 1840.	*Percentage in* 1870.	Caste.	*Percentage in* 1840.	*Percentage in* 1870.
Rajpúts, ...	38·52	38·88	Mahájans, ...	...	1·34	Mális, ...	·42	...
Brahmans, ...	16·72	24·77	Tamolis, ...	...	0·75	Játs, ...	0·21	·08
Baniyas, ...	0·42	1·40	Káchhis, ...	·42	0·50	Kurmis, ...	·84	...
Káyaths, ...	25·78	20·97	Kahárs, ..	·21	·25	Chobdárs, &c.,	0·63	0·05
Ahírs, ...	8·44	6·06	Gosháin, ...	0·42	0·42	Eurasians, ...	2·54	·98
Lodhas, ...	4·01	2·71	Bháts, ...	...	0·21	Musalmáns,...	·42	·65

Káyaths and Ahírs have lost considerably and Brahmans have gained full eight per cent. of the total number of villages since 1840. The proprietary body in the portion belonging to Bhongaon proper was composed chiefly of Káyaths of the family of the hereditary Chaudhris of Kasbah Bhongaon. Their official position and knowledge enabled them to usurp a large number of villages under the native rulers, and through lapse of time their rights in these villages became established and were recognized over a great portion of their possessions by successive Collectors. Mr. Edmonstone, in 1840, made a sub-settlement with many of the members of the old proprietary body that he found had survived their exclusion from the management of the land. Indeed, so much were these old evils remedied by him, that of the 237 villages comprised in the parganah, 81 were settled by him with the village mukaddams or head-men.

Cultivators.

In 1868-69, Rajpúts (3,334) held 19,874 acres, or 20·31 per cent. of the entire cultivated area; Ahírs (3,988) held 19,300 acres, or 19·73 per cent.; Brahmans (4,708), 15,745 acres, or 16·09 per cent.; Lodhas (2,770), 12,598 acres, or 12·88 per cent.; Káchhis (2,779), 9,837 acres, or 10·06 per cent.; Chamárs (2,093), 6,947 acres, or 7·10 per cent., and the remaining 12,634 acres of the cultivated area were held by various castes. The following statement shows the distribution of the cultivated area amongst these castes according to class, the average area held by each caste, the average rent paid, and the proportion of the holding of each caste to the total cultivated area :—

Cultivating Statistics.

	Number of holders.	Area		Cash rental of area in column 4.	Rate per acre deduced from columns 4 and 5.	Average holdings.	Percentage which total of columns 3 and 4 bear to total cultivated area.
		Paying rent in kind.	Paying rent in cash.				
1.	2.	3.	4.	5.	6.	7.	8.
		Acres.	Acres.	Rs.	Rs. a. p.		
(1.) Seer, ...	2,874	157	17,138	14,566	0 13 7	6·018	17·59
(2.) Held by tenants with rights of occupancy, ...	26,611	1,990	64 079	2,15,071	3 5 8	3·977	67·18
(3) Held by tenants-at-will, ...	3,323	1,191	10,665	30,929	2 14 5	3·568	12·05
(4) Zamíndárs' *muáfi*, ...	2,655	...	2,615	343	0 2 1	·985	2·66
(5.) Cultivated gardens and fallow at attestation, ...	...	...	515	54	0 1 8	...	·52
	35,463	3,338	95,012	2,60,963	2 11 11	3·862	100·00
Total (2) + (3), ...	19,934	3,181	74,744	2,46,000	3 4 8	3·909	79·23

134 occupancy tenants, cultivating 1,990 acres, and 146 tenants-at-will, cultivating 1,191 acres, paid rent in kind.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 273 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 3,232 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,165 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 27,726 in agricultural operations; 4,518 in industrial occupations, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 3,405 persons returned as labourers and 480 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 8,463 as landholders, 71,236 as cultivators, and 39,221 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,537 males as able to read and write out of a total male population numbering 65,508 souls. Bhongaon is an old Akbari parganah which has suffered considerable changes. Kishni-Nabiganj was separated from it in the last century, and at the last settlement four villages were transferred to Bewar and fifteen to Mainpuri, whilst 113 villages belonging to taluka Manchhana, which itself originally formed a part of Bhongaon, were added to the parganah.

BHONGAON, a tahsíl of the Mainpuri district, comprises the parganahs of Bhongaon, Alipur Patti, Bewar, and Kishni-Nabiganj. The total area according to the census of 1872 contains 463 square miles and 122 acres, of which 264 square miles and 85 acres are cultivated. The area assessed to the Government revenue is given at 463 square miles and 122 acres, of which 264 square miles and 85 acres are cultivated, 58 square miles and 332 acres are culturable, and 140 square miles and 345 acres are barren. The land revenue during the same year stood at Rs. 2,60,761 (or with cesses Rs. 2,86,838), falling at Re. 0-14-1 on the total area, Re. 0-14-1 on the entire culturable area, and Re. 1-8-8 on the cultivated area. The population numbered 2,00,753 souls (89,653 females), giving 434 souls to the square mile, distributed amongst 1,131 villages. The same statistics show 167 persons blind, 25 lepers, 28 deaf and dumb, 6 idiots, and 7 insane persons in the tahsíl. All details will be found under the parganah notices.

CHHACHHA, a village in parganah Alipur Patti of the Mainpuri district, is distant 8 miles from Mainpuri. The population, in 1872, numbered 1,189 souls. Mrs. Birch is zamíndár, but the property is mortgaged to Panna Lál of Farukhabad. The village has an area of 4,033 acres, or nearly six square miles, and is the largest in the parganah. It contains six separate sites, inhabited

chiefly by Lodhas, Chamárs, Káchhis, and Ahírs, with a few Káyaths and Brahmans, the descendants of the former zamíndárs.

DAHLI, Deoli, or Dehli, a village in parganah Barnáhal of the Mainpuri district, is distant 28 miles from Mainpuri, on the road from Karhal to Sarsaganj. The population, in 1872, was 1,501. Dehli was the head-quarters of tappa Dehli, belonging to mahál Etáwa, and with Jákhan formed parganah Bíbamau, which was subsequently distributed between parganah Barnáhal of this district and Etáwa of the Etáwa district. It was formerly owned by Ahírs.

DANNÁHAR, a small village in parganah Ghiror of the Mainpuri district, lies on the Agra branch of the Grand Trunk road, about eight miles from Mainpuri. The population, in 1872, was only 150. There is an outpost of police here.

EKA, a large village in parganah Mustafabad of the Mainpuri district, is distant about 34 miles from Mainpuri and 22 miles from Shikohabad. The population, in 1872, numbered 1,691 souls. There is a police-station, post-office, a small bazar, and a market twice a week. The Rind flows close to the village on the north, and near it is the mud fort of Raja Híra Singh, who was once a landholder of considerable influence in these parts.

GHIROR, a parganah of the Mainpuri tahsíl in the Mainpuri district, is bounded on the north by parganah Eta-Sákit of the Eta district and parganah Kuráoli of the Mainpuri district; on the west by parganah Mustafabad; on the south by parganahs Shikohabad and Barnáhal, and on the east by parganah Mainpuri. At the measurement (1866-67) for the present settlement Ghiror comprised 96,840 acres, of which 43,533 acres were cultivated (36,834 acres irrigated), 13,092 acres were culturable (677 acres under groves), and 40,215 acres were barren. The river Rind flows in a south-easterly direction through the middle of the parganah with a singularly tortuous course, and exercises a most marked effect on the soil of the numerous villages through which it passes. Measured along the loops it forms, its length is equal to 2·6 times the direct line drawn from its point of entry to its point of departure, which is also the longest that can be taken anywhere across the parganah. The *tarái* of the Rind is universally rich and clayey and is greatly superior to that of the Isan, which is generally poor and sandy. It comprises 9·25 per cent. of the total area of the parganah, and, in some places, yields sugar-cane not only more abundantly, but of a quality superior to that grown elsewhere. The Rind dries up, in the *rabi*, in time to allow of cultivation to the middle of its bed in most places, and altogether forms no unimportant characteristic of the parganah. The Isan traverses the northern portion of the parganah, and cuts off the fifteen villages forming the Aunchha estate from the remainder, and also from the canal. Its *tarái*, with that of the Sengar, has been included for assessment purposes with the jhíl lowlands.

Physical features.

The Sengar river barely touches the parganah, to the extreme south at Ata Harena and Amarpur, and exercises no perceptible influence. Besides these rivers there are some very fine jhíls which possess a considerable area of *tarái* soil, which is classed with that of the Sengar and Isan. With these exceptions, the entire area of the parganah is *dúmat* or loam. In only three places do traces of sand occur; to the east of Ghiror, near Amarpur and near Kosma Hinúd, and there it amounts to only about one per cent. of the total area. The Cawnpore branch of the Ganges canal runs through the parganah, from west to east, between the Isan and the Rind, and south of it, with the same course, the Etáwa branch flows between the Rind and the Sengar. To the extreme north, the Aunchha villages are cut off from the canal by the Isan, and to the south two villages are separated from the Etáwa branch by the Sengar. Throughout the whole parganah *usar* plains are common.

The following statement compares the past and present areas :—

	Total area.	Revenue-free.	Barren waste.	Culturable waste.	Recently thrown out of cultivation.	Groves.	Irrigated.	Dry.	Total cultivation.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past settlement, ...	94,845	294	49,343	2,431	5,939	...	32,302	4,536	36,838
Present ditto, ...	96,840	...	40,215	11,472	943	677	36,834	6,699	43,533

Cultivation, in 1840, covered 36,838 acres; in 1844, there were 31,299 acres under the plough, and in 1850-51 Mr. Raikes returned 36,393 acres as cultivated. It would, therefore, appear that cultivation has increased 18·18 per cent. since 1840, 39·09 per cent. since 1844, and 19·62 per cent. since 1850-51. The irrigated area has also increased by 4,532 acres since 1840, but the proportion of irrigation to cultivation has fallen from 87 to 84·61 per cent. Mr. McConaghey thinks that there has not been any real decrease in the proportion of irrigation to cultivation, and that there must be some error in Mr. Edmonstone's returns, seeing that the canal has been introduced since 1840 and must now irrigate a greater area than the wells it has displaced could cover. Masonry wells are numerous and, in most places, kuchcha wells can be made. Water is good and is usually to be found near the surface. Of the total irrigated area, at the recent settlement, 21,685 acres were returned as due to wells, 12,454 acres to the canal, and 2,695 acres to other sources. *Kharíf* crops covered 46·99 per cent. of the total cultivated area at measurement, and amongst them *joár* occupied 21·6 per cent. of the total cultivated area; cotton, 7·3 per cent; rice, 6·6 per cent.; sugar-cane, 4·6 per cent., and indigo, 0·66 per cent. In the *rabi*, wheat covered 21·13 per cent. of the total cultivated area; barley,

9·91 per cent; *bejhar* and *gojái*, 14·8 per cent., and gram, 4·7 per cent. The following statement gives the soil areas adopted at assessment, the average rent-rates found to exist, and the valuation made of each class of soil. The average rent-rate of the entire 43,345 acres of cultivation is Rs. 4-3-10 per acre, giving a rental assets amounting to Rs. 1,83,918.

Soil statistics.

Soils.	Area in acres.	Rate per acre.	Assumed rental.	Soils.	Area in acres.	Rate per acre.	Value.
		Rs. a. p.	Rs.			Rs. a. p.	Rs.
Gauhán 1st, ...	3,985	8 12 6	34,990	Dry *barha-dúmat* 1st,	3,407	2 3 1	7,479
Ditto 2nd, ...	1,635	7 0 4	11,484	Ditto ditto 2nd,	1,209	1 12 1	2,124
Irrigated *manjha-dúmat* 1st.	4,484	6 2 4	27,559	Ditto ditto *bhúr*,	47	1 12 1	81
Ditto ditto 2nd,	1,505	4 13 3	7,268	*Tarái* (Arind), ...	4,012	4 6 3	17,613
Irrigated *barha-dúmat* 1st,	9,077	3 15 2	35,863	Ditto 2nd, ...	2,155	3 8 2	7,570
Ditto ditto 2nd,	5,668	3 1 2	17,418	Ditto 3rd, ...	3,603	2 10 2	9,490
Ditto ditto *bhúr*, ...	539	3 1 2	1,655	*Maiyár*, ...	2,019	1 10 4	3,324

Fiscal history.

The first triennial settlement gave a revenue of Rs. 72,440 for Ghiror, the second was fixed at Rs. 72,427, and the third at Rs. 83,562. The fourth settlement was for five years, and was made by Mr. Batson in 1812-13, and continued with slight variations until 1839, when it stood at Rs. 89,222. Mr. Edmonstone considered that the revenue was a light one, and that any difficulty found in its realisation was due to the fact that "the proprietary body is composed chiefly of Thákurs, a refractory, turbulent, indolent class, who are not worse as subjects than they are irregular as malguzárs, who take no trouble to assimilate their expenditure to the extent of their means, and who are, therefore, generally involved in debts and in embarrassments which seriously impede the regular and easy realisation of the revenue for which they are responsible." The Partábner branch of the Chauháns suffered for this recusancy subsequently, but considering the character of the proprietary body and the recent severe drought, it seems hard upon "the refractory Thákurs" to have increased the revenue in 1839-40 by 7·79 per cent., or to Rs. 96,177. Such was, however, the result of Mr. Edmonstone's assessment, and, as occurred elsewhere, it broke down hopelessly. Mr. Unwin, in 1844-45, revised the assessments and gave an initial revenue of Rs. 74,776, rising to Rs. 87,758 in 1850-51, at which amount it remained until the close of the settlement. The last year of the expired settlement showed a revenue of Rs. 85,563, a reduction due in a great measure to allowances made for lands taken up for public purposes. Calculating Mr. Edmonstone's demand at

two-thirds of the assets, his rental amounted to Rs. 1,44,266, and that found at Mr. Unwin's revision to Rs. 1,12,380. The rental in 1843-44 was recorded at Rs. 1,16,424, and that for 1867 at Rs. 1,43,016, or corrected for seer and rent-free lands at occupancy rates, and for lands held on division of produce at cash rates, the rental amounted to Rs. 1,52,170. Mr. McConaghey's application of his assumed rent-rates showed, as we have seen, a rental of Rs. 1,83,918, which fell at Rs. 4-3-10 per cultivated acre, as compared with Mr. Unwin's rate of Rs. 3-9-5 and Mr. Edmonstone's rate of Rs. 3-12-3. The following statement shows the revenue and its incidence at two periods :—

Period.	Revenue.	Revenue with cesses.	*Incidence of the revenue on*		
			Total area.	Assessable area.	Cultivated area.
	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Last year of expired settlement, ...	85,563	89 373	0 14 1	1 8 2	1 15 5
First year of new settelement,	91,840	101,024	0 15 2	1 9 11	2 1 6

The increase in pure revenue has been Rs. 6,277, or 7·33 per cent., and in revenue with cesses has been Rs. 11,651. Since assessment the recorded rental had risen, in 1874, to Rs. 1,76,233, or, if allowance be made for under-rented land, to Rs. 1,94,992, which would give assets in excess of Mr. McConaghey's estimate by Rs. 11,074. The new assessment was given out in September 1870.

Transfers.

The statement annexed gives the transfers which have taken place during the currency of the past settlement. The result shows that 45 per cent. of the entire area has changed hands, but the greater portion of these alienations took place during the first few years of the settlement, when the demand undoubtedly pressed heavily on the people. During the first period, land fetched Rs. 6-13-5 per acre at private sales, rising to Rs. 12-14-2 between 1858 and 1868. This rise in value combined with the fact that the compulsory sales have materially decreased during the last two periods shows that the proprietary body have fully recovered the losses due to the famine of 1837-38. Mr. McConaghey writes :—"The prices brought at auction sales generally range lower than those obtained at private sale or mortgage. There are a number of causes working to effect such a result; first, in sales for arrears of revenue it may be presumed that the best estates are not brought to the hammer; second, when sale is brought about by a decree of court there is generally some incumbrance, such as a previous mortgage on

the property; and third, in private sales and mortgages the money changing hands is often exaggerated in the deeds, to defeat claims for pre-emption, whilst such collusion is not so easily managed at an open competition sale."

Transfer Statements.

Mode of transfer.	Total cultivated area transferred.	Reverted to original owners.	Area transferred more than once.	Total of columns 3 and 4.	Area permanently alienated.	Percentage of column 6 to total cultivated area.
1.	2	3	4	5	6	7
	Acres.	Acres	Acres.	Acres.	Acres.	
Private sale, ...	9,560	...	1,461	1,461	8,099	18·79
Public do., ...	12,721	1,150	2,028	3,178	9,543	22 15
Mortgage, ...	6,412	3,648	1.336	4,984	1,428	3·31
Total, ...	28,693	4,798	4,825	9,623	19,070	44·25

Mode of transfer.	Total cultivated area.	Total price brought.	Average price.	Revenue.	Years' purchase of the revenue.
1840 *to* 1850.	Acres.	Rs.	Rs. a. p.	Rs.	
Private sale, ...	3,26·	23,120	7 1 2	6,560	3·52
Public do., ...	10,262	30,910	3 0 2	20.906	1·48
Mortgage, ...	3,433	13 506	3 14 11	6,386	2·11
Total, ...	16,963	67,536	3 15 8	33,852	1·99
1851 *to* 1857.					
Private sale, ...	1,832	13,906	7 9 5	3,771	3·69
Public do., ...	1,956	10,417	5 5 2	4,154	2 51
Mortgage, ...	1,709	6,868	4 0 3	3,371	2 03
Total, ...	5,497	31,191	5 10 9	11,296	2·76
1858 *to* 1869-70.					
Private sale, ...	4,460	62,329	13 15 7	8,974	6·94
Public do., ...	503	5,738	11 6 6	972	5·90
Mortgage, ...	1,270	15,346	12 1 4	2,365	6·49
Total, ...	6,233	83,413	13 6 1	12,311	6 77
1840 *to* 1869-70.					
Private sale, ...	9,560	99,355	10 6 3	19,305	5·15
Public do., ...	12,721	47,065	3 11 2	16,032	1·81
Mortgage, ...	6,412	35,720	5 9 1	12,122	2·94
Total, ...	28,693	1,82,140	6 5 7	57,459	3·71

Population.

According to the census of 1872, parganah Ghiror contained 338 inhabited sites, of which 240 had less than 200 inhabitants; 72 had between 200 and 500; 20 had between 500 and

1,000; 5 had between 1,000 and 2,000; and one had between 2,000 and 3,000. The settlement records show 81 villages, containing 341 inhabited sites and having an average area of 1,196 acres (537 acres cultivated). The average area of each site was 284 acres (128 acres cultivated). The total population, in 1872, numbered 59,461 souls (25,761 females), giving 394 to the square mile, 874 to the cultivated square mile, 734 to each village, and 174 to each inhabited site. Classified according to religion, there were 57,201 Hindús, of whom 24,795 were females, and 2,260 Musalmáns, amongst whom 966 were females. Distributing the Hindu population amongst the four great classes, the census shows 5,235 Brahmans, of whom 2,151 were females; 6,052 Rajpúts, including 2,478 females; 517 Baniyas (218 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 45,397 souls, of whom 19,948 are females. The principal Brahman sub-division found in this parganah is the Kanaujiya (4,574). The chief Rajpút clans are the Chauhán (4,168), Bhadauriya, Tank (728), Bais, Tanhar, Dhákra, Gaur, Ráthor, Parihár, Sikharwar, and Raghubansi. The Baniyas belong to the Saraugi (309) and Agarwál (160) sub-divisions. The most numerous amongst the other castes are the Kahár (1,795), Káchhi (6,255), Mahájan (1,786), Chamár (8,291), Garariya (2,855), Barhai (1,209), Hajjám (1,220), Dhanak (1,413), Ahír (1,853). Besides these, the following castes, comprising less than one thousand members, are found in this parganah:—Lodha, Bharbhúnja, Kori, Darzi, Kumhár, Dhobi, Teli, Lohár, Khákrob, Nunera, Káyath, Sonár, Máli, Bairági, Khatík, Baheliya, Nat, Tamoli, Bári, Banjára, Jogi, Gosháin, Ghosi, Dhúna, Kurmi, and Chakwa. The Musalmáns are distributed amongst Shaikhs (837), Patháns (780), Sayyids, and Mughals.

Proprietors.

In 1840, 55·12 per cent. of the villages of the parganah was owned by Rajpúts, falling to 48·9 per cent. at the recent settlement, when Chauháns owned 23·57 per cent.; Jádons, 10·91 per cent.; Tanks, 9·98 per cent.; Raghubansis, 3·19 per cent., and other Rajpúts, 1·25 per cent. Brahmans now own 39·74 per cent. of the villages (Kanaujiyas, 22·45 per cent.), against 30·99 per cent. in 1840; and Baniyas now possess 1·83 per cent., against 1·23 per cent. in 1840. Ahírs now hold 3·45 per cent.; Káyaths, 2·61 per cent.; Gosháins and Musalmáns, each 1·23 per cent.; and Mahájans, Bairágis, and Sonárs together 1·01 per cent. Brahmans here, as in Mainpuri, seem to have acquired the areas lost by other castes. The Chauháns belong to either the Mainpuri or the Partábner branches. The latter have suffered severely, losing Usnida, Pacháwar, Kuráoli, Harhai, half Himmatpur, and Nahal Katengra with its six subordinate villages, for a nominal sum, before they had become thoroughly acquainted with the stern rigidity of our fiscal and judicial system. They have fallen into the hands of three non-resident members of the family of the Jádon money-lender of Awa Mísa in the Agra district, or

into the hands of the Kanaujiya Chaudhri of Binsiya, who now possesses, in his own right, 18⅛ villages in this parganah. The Tanks still retain a great portion of their ancestral holdings, and, notwithstanding internal feuds, have managed to keep well together against outsiders. Their possessions are known as the "*sárhe bárah gaon*," with the head-quarters at Kosma, and a considerable section of them has been converted to Muhammadanism. Sixteen whole villages are held by cultivating proprietors; 42 by non-resident proprietors; 14·5 are owned by a mixed proprietary, but are in the possession of cultivating proprietors; and 8·4 villages, owned by a mixed proprietary, are in the possession of non-resident proprietors: 34 villages are held on zamíndári tenure by 80 proprietors, and 47 on pattidári tenure by 1,049 proprietors. Of the total number of proprietors (1,129), 929 cultivate a portion of their share as seer, and the average holding of each proprietor is 86 acres, of which 39 acres are cultivated.

Cultivators.

The returns of cultivators, at the recent settlement, show that Ahírs (2,264) hold 11,348 acres, or 26·46 per cent. of the cultivated area; Rajpúts (1,872), 11,331 acres, or 26·4 per cent.; Brahmans (1,560), 6,581 acres, or 15·34 per cent.; Káchhis (1897), 4,177 acres, or 9·74 per cent.; Chamárs (799), 2,920 acres, or 6·81 per cent.; Gararíyas (344), 1,380 acres, or 3·22 per cent.; and the remainder of the cultivated area (5,160 acres) is owned by various castes. The following statement gives the distribution of the cultivation amongst the various classes of cultivators, the average area held by them, and the average rent-rate per acre:—

Cultivating statistics.

	Number of holders.	Cultivated area		Cash rental of area in column 4.	Rate per acre deduced from columns 4 and 5.	Average holding.	Percentage which total of columns 3 and 4 bears to total cultivated area.
		Paying rent in kind.	Paying rent in cash.				
1.	2.	3.	4.	5.	6.	7.	8.
		Acres.	Acres.	Rs.	Rs. a. p.	Acres.	
(1.) Seer, ...	929	8	6,626	20,668	3 1 11	7·14	15·24
(2.) Held by tenants with rights of occupancy.	5,877	211	28,554	1,25,618	4 6 4	4·89	66·07
(3.) Held by tenants at-will,	1,673	131	6,007	29,345	4 14 2	3 66	14·10
(4.) Zamíndárs' *muáfi*, ...	1,173	...	1,230	12	0 0 2	1·04	2·83
(5.) Cultivated gardens and fallow at attestation,	...	...	766	...	...	...	1·76
Total, ...	9,652	350	43,183	1,75,643	4 1 1	4·51	100
Total (2) and (3), ...	7,550	342	34,561	1,54,963	4 7 9	4 623	80·17

5,855 occupancy tenants paid rent in cash against only 22 who paid in kind; and similarly only 29 tenants-at-will paid in kind against 1,644 who made cash payments.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 129 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,736 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 737 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 13,071 in agricultural operations; 2,366 in industrial occupations, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,680 persons returned as labourers and 385 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,470 as landholders, 33,719 as cultivators, and 23,272 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 449 males as able to read and write out of a total male population numbering 33,700 souls. Ghiror was formerly included in parganah Rápri and was separated from it in 1824 A.D. It then received a separate name in the district records and has ever since been considered a separate parganah. No changes in its area have occurred since 1840.

GHIROR, the chief village of the parganah of the same name in the Mainpuri district, lies on the Agra branch of the Grand Trunk road, 18 miles from Mainpuri and 16 miles from Shikohabad. The population, in 1872, was 1,317, exclusive of eight adjoining hamlets. There is a first-class police-station here and a market twice a week, at which cloth, grain, indigo, cotton, and cattle are sold. 17½ shares out of twenty belong to the Raja of Mainpuri and the remainder to Kánúngoi Káyaths, and the village was formerly the site of a tahsíli. The cultivators are chiefly Brahmans, Lodhas, Chamárs, and Káchhis.

HARHA, a village in parganah Shikohabad, lies in a bend of the Jumna, 20 miles south-west of Shikohabad and 40 miles west of Mainpuri. The population, in 1872, numbered 544 souls. There is an out-post of police here. The adjoining village of Samuhán belongs to the Phátak or Pathak Ahírs, of whom the following story is told. In ancient times, one Rána, a Katehiriya Rajpút, came from Chítor, and his son, Kán Kunwár, married the daughter of an Ahír of the Nandbansi *got*, named Drigpál. Kán Kunwár then came (1049 A.D.) to Samuhán and expelled a noted Mewáti freebooter named Janga, and took possession of the whole *behar*, or raviny land of the Jumna. His descendants found favour with the Musalmáns and obtained the title of Chaudhri. They then assumed the name of Phátak Ahírs and multiplied so that their chief village

was called '*samuh*,' meaning a multitude. An annual *mela* takes place at Samuhán on Chait *badi* 2, at which all the Phátak Ahírs assemble and the arrangement of the fair is in the hands of the zamíndárs of Abbáspur. (See further the district notice under "Ahírs.") Samuhán was the principal village of the Phátak *chaurási* (group of 84 villages), and even now its lands do not form a separate property, but are parcelled out among the principal Phátak communities.

HATÁO SHARÍFPUR, a village in parganah Kuráoli of the Mainpuri district, is distant 20 miles from Mainpuri on the Grand Trunk road. The population, in 1872, was 194. There is a police-outpost here and an old temple of some importance at which a fair is held every year. The fragments of sculpture about are numerous and appear to have belonged to some older building.

ILÁHÁBÁS, a large village in parganah Bhongaon of the Mainpuri district, lies 14½ miles to the south-east of Mainpuri. The population, in 1872, was 1,881. It has a fair bazar and considerable local trade. The zámíndar is a Káyath and the cultivators are chiefly Brahmans and Káchhis.

JAHMAI, a village in parganah Shikohabad of the Mainpuri district, is distant 36 miles from Mainpuri. In 1872 the population numbered 1,432 souls. There is a temple of Devi here, at which assemblies are held on every Saturday and Sunday, and great numbers collect at the Nau Durga and Dasahra festivals. The offerings go to the zamíndárs, who are Ahírs. The railway passes along the border of the village. There is a good village-school and a market twice a week. It was formerly a local centre of trade, but has declined much of late years.

JASRÁNA, a village in parganah Mustafabad of the Mainpuri district, is distant about 25 miles from Mainpuri. This is a rising town on the high road from Shikohabad to Eta, 12½ miles from the former. There is little noticeable about Jasrána beyond that it carries on an active local trade and a manufacture of iron articles and glass bangles. The population, in 1872, was 2,625, consisting of Musalmáns, 725; Brahmans, 351; Thákurs, 235; Baniyas, 63; Chamárs, Sonars, &c., 516. Jasrána possesses a second-class police-station, a post-office, a good bazar, and a market twice a week. The zamíndárs are Rajpúts of the Chandwár family. There are ten hamlets on the estate, and Thákurs, Lodhas, and Ahírs are the chief cultivators.

KANÁWAR, a village in parganah Bhongaon of the Mainpuri district, is distant 8 miles from Mainpuri. The population, in 1872, numbered 1,353 souls. Kanáwar is a highly cultivated village. The zamíndárs are Pánde Brahmans and the cultivators are chiefly Káchhis: both formerly were under the Raja of Mainpuri as talukadár.

KARHAL, the chief town of the parganah of the same name in the Mainpuri district, lies on the Etáwa and Mainpuri road, 17 miles south of Mainpuri, 16 miles

north-east of the Etáwa railway-station, and 20 miles east of that of Shikohabad, in north lat. 27°-0′-5″ and east long. 78°-58′-45″. The population, in 1872, numbered 5,574 souls, of whom 3,974 were Hindús (1,762 females), and 1,594 were Musalmáns (779 females), consisting chiefly of Baniyas, Brahmans, Káchhis, and Musalmáns, and 6 Christians. The site covers an area of 91 square acres, giving 61 souls to the square acre. Baniyas comprise 15 per cent. of the entire population; Brahmans, 15 per cent.; Káchhis and Musalmáns, 30 per cent. 17·4 per cent. are servants; 15·9 are cultivators; 12·6 are labourers, and 10·9 per cent. are shop-keepers.

The site.

The metalled road from Etáwa to Mainpuri skirts the town on the east, and the principal street winds off at right angles to it, to form the bazar. The shops are poor and the houses here are mean, but at the back of the bazar, some of the private dwellings of the merchants are substantial, brick-built houses. Irregular, narrow lanes connect these houses with the bazar and serve as imperfect drains during the rainy season. The water in wells is found at a depth of 24 feet from the surface and is good. Two large excavations bordering the Mainpuri road receive the surplus water, but when these overflow the site is flooded, and there is much fever in the autumn months. The principal buildings are the tahsíli, police-station, and school. The saráí is an enclosure with two gateways and contains a mosque and a well. A brisk local trade in ghi, cotton, and indigo is carried on, and local improvements are provided for by the Chaukidári Act (XX. of 1856), which, in 1874, supported a village police numbering 15 men at a cost of Rs. 744. This is defrayed from a house-tax which, in 1873-74, yielded a revenue of Rs. 1,253, or Re. 0-3-6 per head of the population and Re. 1-14-7 per house assessed (643). The expenditure during the same year was Rs. 1,270 from the income, besides Rs. 95, balance of the previous year. There were then 1,560 houses in the town.

History.

The local history may be gathered from the names of the muhallas or wards and the traditions regarding their origin. They are:—Kázi muhalla, so called from the Kázi's house; Khera, or the old town; Laddaian, from the trade of the Brahmans living in it; Bhutela, from the Brahmans of that clan; Mualimán, from a celebrated family of teachers who have the local reputation of having invented the *shikastah*, or 'running-hand' mode of writing the Persian character; Birtia, from that clan of Brahmans; Khákrob, or sweepers' quarter; Singhi, from that division of Baniyas, and Bázár, Mughalan, Saráí, and Chamárán, which need no explanation. Local tradition says that the site originally belonged to a Gaur Thákur who lived in Simrau. He was dispossessed by the Musalmáns, who, after some time, conferred the proprietary right in Simrau and fifty-seven other villages on a family of Lahria Brahmans who had been servants of the Gaur Raja. These Brahmans founded Karhal, which, however, had long been known to the Banjáras,

who grazed their cattle in the *karahla* jungle, which then occupied the site and built a fine well here. The Lahrias still hold one-half the villages in the parganah as at present constituted. A family of Musalmáns are of some local note. Sayyid Jafar was a teacher, and his pupil, S. Tálib, attained to such power that he was able by uttering a charm to cause a well to fall in on the workmen who were building, whereon another pupil, S. Sharf-ud-dín, sounded the call to prayer and thus released them from danger. This family, by their influence, also protected the town from a raid made by Tank Thákurs, who fled on seeing a vision of thousands of green-coated horsemen surrounding their camp. Ganga Rám Káyath, a pupil of S. Jafar, observed all the Hindu customs as to food and clothing, but was otherwise a Musalmán, and used always to sit on a *chabutra*, bestowing favours on the people in the shape of twigs of oleander. Some Rohillas tried to force him to eat meat, but he merely covered the meat with a cloth and thus changed the dish before him into roses. When he died a light was placed on the funeral pyre, but the body refused to burn and was eventually interred by the Musalmáns. S. Achha Miyán was another notable of this family. He would allow no one to pass by except on foot and without any demonstration of rank. An amil who attemped to do so fell from his horse and became insensible. The protection of this holy personage is still felt in the adjoining fields, and thieves are kept off by means of the terror inspired by his name. Such are the local legends connected with the place, and though foolish and impossible, they still exert a considerable influence on the popular mind and are so far worthy of record.[1]

KARHAL, a parganah of tahsíl Karhal of the Mainpuri district, is bounded on the north by parganah Mainpuri; on the west by parganah Barnáhal; on the south by parganah Etáwa, and on the east by parganahs Bhongaon and Kishni-Nabiganj. According to the returns of the year of measurement (1867-68) of the present seettlement, the parganah had then a total area of 82,633 acres, of which 33,767 acres were cultivated (30,451 acres irrigated); 15,475 acres were culturable (1,144 acres under groves); 148 acres were held free of revenue, and 33,243 acres were barren waste. This parganah lies between the Rind and the Sengar, and though it contains no stream of any importance, yet from the number and position of its drainage lines it must be considered to possess great natural advantages. The great jhíls scattered in such profusion over its surface give rise to the Puraha and Ahneya, which, further on in the Etáwa district, are fair-sized streams, and to the Ujhiáni, a tributary of the Sengar. The parganah belongs to the great loam tract, and its principal soils are loam and clay interspersed with extensive plains of *usar* strongly impregnated with the saline efflorescence *reh*. The clay is generally confined to the low-lands and the loam to the uplands, whilst here and there along the Sengar a few patches of sandy soil appear.

Physical features.

[1] From notes by Mr. Denniston.

Nearly all the waste is bad and unprofitable land and very little remains worth cultivating. The Karhal parganah is so singularly uniform that Mr. McConaghey did not think it necessary to divide it into circles. Irrigation is almost everywhere available, and nearly all the villages have the same natural characteristics. Some have got more *tarái* land than the average, and some less, whilst some have good and others have bad and careless cultivators. These distinctions are covered by his soil classification.

Rise in spring-level due to the canal.

The Etáwa branch of the Ganges canal and its distributaries fully irrigate the entire parganah and are freely used. The water-level has risen considerably since the introduction of the canal, and in places is now only eight feet from the surface. The canal has to a great extent displaced kuchcha wells and materially injured the natural capabilities for constructing them. Mr. Edmonstone noted that, in 1840, 85 per cent. of the cultivation was irrigated owing to the facility for constructing kuchcha wells and the assistance derived from jhíls and streams. He remarked on the soundness of the substratum which then existed, but such is not now the case. Mr. McConaghey writes:—"The spring level has risen above the firm stratum beneath which it was formerly found, and is at present met with in loose and shifting soil. The durability of kuchcha wells is hence greatly lessened and the difficulties of their construction greatly enhanced. Masonry wells, however, can be built when required with the same facility as before, and the supply from them is as good as ever." The present percentage of irrigation to cultivation is 90, and of the total irrigated area, 14,040 acres are watered from the canal in 1867-68. "The result of the introduction of the canal has therefore been more to substitute irrigation from that source for well and jhíl irrigation than to bring land formerly dry under its influence. There is no doubt but that for all soils, and for outlying lands especially, canal water is much cheaper than well water. It is also supplied in greater quantities, and what is particularly looked to, it entails so much less bodily labour on the cultivators. This labour saved they are now able to direct with advantage otherwise. The employment of cattle at the wells is done away with and both man and beast are relieved from the severe exertions which would otherwise be entailed on them in keeping the crops thoroughly watered. More attention can thus be directed to the ploughing and manipulation of the soil. As soon as the preparation of the land for the *rabi* sowing is complete, the cultivators are able to turn nearly all their plough-cattle loose to graze on the large usar plains which everywhere abound. Thus the condition of their stock is improved and their market value enhanced. I have known of cases in canal-irrigated villages where the cultivators disposed of their spare cattle during the spring at good prices, and again purchased othsrs at fair rates from Banjaras or wandering cattle-merchants before the rains, in time for the kharíf ploughings. It is

true that for the higher kinds of crops, such as sweet potatoes, tobacco, opium, and garden produce, well water is still preferred, particularly in the loam lands, because it can be rendered available at any time, and because the cultivators consider that it (especially water from wells near the village site, which contains ammonia and vegetable and animal matter in solution) has got more fertilizing qualities than canal water. With reference to particular wells situated in or near the village kheras I am inclined to believe that the cultivators are right, but with the majority of wells I cannot from my experience accept the conclusion that irrigation from them is superior to that from the canal. Provided that canal water is used sparingly and with judgment, and that it is rendered available at the proper time and season, I am of opinion that it answers just as well as ordinary well water. I have seen as good, if not better, crops in Karhal, where its application is universal as in any other parganah where well water alone is used. Whether canal water will in time tend to deteriorate the soil I am not prepared to state, as it has only had a fair trial for about ten years. At present, however, such effects are not apparent. The development of *reh* in *usar* plains has been considerable, but the injury to cultivation from it has been extremely trifling. I believe that *reh* is inherent in the soil, and that canal water only tends to bring it to the surface in the same way as any other water supplied similarly and in equal quantities would."

The following statement shows the soils and their assumed rent-rates and values for assessment purposes :—

Soil.	Area in acres.	Rate per acre.	Assumed rental.	Soil.	Area in acres.	Rate per acre.	Assumed rental.
		Rs. a. p.	Rs.			Rs. a. p.	Rs.
Home circle 1st, ...	2,954	8 12 6	25,940	Dry *barha-bhúr*, ...	507	1 12 1	890
Ditto 2nd, ...	7,229	7 5 8	53,156	*Tarái* 1st, ...	1,018	5 4 3	5,364
Irrigated *barha-dúmat* 1st, ...	10,667	4 9 9	49,169	Ditto 2nd, ...	3,443	3 8 2	12,092
Ditto ditto 2nd, ...	1,949	3 15 2	7,704	Ditto 3rd, ...	2,692	3 1 2	8,272
Ditto *bhúr*, ...	477	3 8 2	1,674	*Maiyár*, ...	2,087	2 3 1	4,580
Dry *barha-dúmat*, ...	719	2 3 1	1,578	Total, ...	33,742	5 0 10	1,70,419

The soil classes and rent-rates apply equally to the whole parganah and are thus explained by Mr. McConaghey :—"The principal natural soils are *dúmat* and *mattiyár*, which is here *tarái*. There is a small percentage of *bhúr*. The artificial distinctions are only two, *viz*, home and outlying or *hár* lands. The home-lands are all irrigated and comprise all three classes of natural soils, with *dúmat*, however, greatly predominating. *Tarái* soil, *per se*, in most cases is just as good as *dúmat*, but on account of its being subject to inundation it can

pay, even when close to the village site, the high rates which other home-lands do. When from exceptional circumstances it is capable of paying home rates I have included it in the home circle. In the few villages where *bhúr* occurs the fields adjoining the homesteads have been worked up by manure and irrigation until they have attained to most of the characteristics of *dúmat*. The home-lands I have formed into two classes—1st and 2nd quality. These divisions are made more with reference to the character of the cultivation than to that of the natural soils, but of course any marked superiority or inferiority in the latter respect has also been allowed full weight. The *hár* or *barha* lands have been divided primarily into uplands and lowlands, according to their freedom from inundation or the reverse. The high portion have been sub-divided into 1st *dúmat*, 2nd *dúmat*, and *bhúr*, and these again into irrigated and unirrigated. Of the lowlying or *tarái* lands there are four classes: 1st *tarái*, 2nd *tarái*, 3rd *tarái*, and *maiyár*. The first three classes comprise all the good *tarái* land which is either irrigated or capable of being irrigated, whilst the fourth is scarcely worth artificial irrigation."

Crops.

The crops of the *kharíf* occupied 37·83 per cent. of the total cultivated area during the year of measurement, and amongst them *joár* covered 14·15 per cent.; rice, 7·37 per cent.; sugar-cane, 5·5 per cent.; cotton, 3·13 per cent.; indigo, 1·13 per cent., and maize 2·96 per cent. In the *rabi*, wheat covered 22·3 per cent. of the total cultivated area; barley, 12·47 per cent.; *bejhar* and *gojái*, 21·02 per cent., and gram, 2·34 per cent. The incidence of sugar-cane is very high, owing to the perfect command of irrigation and the presence of soil adapted to its cultivation. *Bájra* (1·4 per cent.) and *moth* (0·02 per cent.) here reach their lowest limits, owing to the absence of the sandy soil in which they thrive best. The cereals of the *rabi* occupy more than one-half the total cultivation, which may, also, be due to the character of the soil and the abundance of water, and the rice cultivation is only equalled by Mainpuri. As compared with 1840, there has been an increase in the cultivation of rice, a slight decrease in cotton, whilst sugar-cane has remained stationary.

The following statement compares the past and present areas:—

	Total area.	Revenue-free.	Barren waste.	Culturable waste.	Recently thrown-out of cultivation.	Groves.	Irrigated.	Dry.	Total cultivation.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres	Acres.
Past settlement, ...	75,808	289	38,249	2,299	6,760	...	24,075	4,136	28,211
Present ditto, ...	82,633	148	33,243	13,210	1,121	1,144	30,451	3,316	33,767

Dankarpur, now held by a Musalmán widow, has been free of revenue since the cession. In several cases the barren area was excluded from the total area at the settlement in 1840, and hence the great difference between the total areas at the past and present settlements. Cultivation has increased by 5,556 acres, or 19·69 per cent., and irrigation by 6,376 acres, or 26·39 per cent., since 1840. The culturable area left untilled is barely better than the barren waste, and can only be profitably cultivated under very favourable circumstances. Even, in 1850, the margin of good fallow land was very trifling.

Fiscal history.

The first triennial settlement of this parganah gave a revenue of Rs. 74,531; the second of Rs. 72,738; the third, or four years' settlement, of Rs. 84,269; and the fourth, or first five years' settlement, of Rs. 88,226 in 1812-13. This last settlement continued with some slight variations to 1839-40. Mr. Edmonstone then wrote of the parganah as follows:—"Any difficulty or irregularity which has hitherto occurred in realising the revenue of it is attributable to the inequality and heaviness of the assessment, impediments which have, I trust, been removed by the reduction on the whole demand which I have allowed, by conceding ample relief to such estates as were really distressed and required it, and by enhancing the revenue in those cases in which it was justified by all the considerations which usually influence the assessing officer. Fourteen villages, formerly belonging to Dehli-Jákhan, were nearly all inordinately assessed." Sales for arrears had been frequent and balances often accrued, so that, besides equalising the burden, a reduction amounting to Rs. 2,554 was allowed. This slight reduction was, however, insufficient to enable the landholders to recover from the liabilities incurred to meet the previous heavy demand and to enable them to tide over the disastrous famine of 1837-38, and Mr. Unwin was directed to revise the settlement. In 37 villages, belonging to the old parganah of Karhal, he recommended a permanent decrease of Rs. 3,799 in addition to considerable temporary remissions, and the Commissioner, still further reduced the standard demand in the same villages by Rs. 973. Mr. Edmonstone's revenue for these villages was Rs. 44,105, and this was reduced to Rs. 33,619 for 1845-46, gradually rising to Rs. 39,333 in 1850-51. The revenue of the remaining 30 villages of parganah Karhal remained undisturbed at Rs. 19,469, giving a total revenue, in 1850-51, of Rs. 58,802. Remission on account of land taken up for public purposes subsequently brought the demand down to Rs. 57,787 in 1870. The revenue of the seventeen villages added to the parganah from Sauj would appear to have been reduced by Mr. Unwin even to a greater degree than those of Karhal, as the difference between their revenue during the last year of the expired settlement and that imposed by Mr. Edmonstone is Rs. 3,400, or 16 per cent., against 14·5 per cent. in the Karhal villages. Mr. Edmonstone's

total demand was Rs. 85,672, and deducting from this Rs. 5,868 assessed on the recently abandoned culturable land, we have Rs. 79,804 as his assessment on the cultivated area. He appears to have fixed his revenue at 66 per cent. of the rental assets, which would, therefore, amount to Rs. 1,20,915, giving an all-round rent-rate on cultivation of Rs. 4-4-7 per acre. Mr. Unwin's revision furnishes materials which show that he assumed a rent-rate on cultivation of Rs. 3-9-5 per acre for the villages revised by him in parganah Karhal for the year 1845-46, and for the year 1850-51, when his revenue had reached its maximum, the average recorded rent-rate for the same villages for all classes of tenants was Rs. 3-10-2 per acre. As already shown, the estimated rental arrived at by the application of ascertained average rent-rates falls at Rs. 5-0-10 per acre of cultivation. The recorded rental previous to assessment amounted to Rs. 1,26,673, and assessing seer and land held free of rent at the rates paid by tenants with a right of occupancy, a moderate standard when the superior character of seer land is considered, the assumed rental amounted to Rs. 1,37,391. The following table compares the incidence of the revenue actually assessed with that previously in force :—

Period.	Revenue.	Revenue with cesses.	*Incidence of revenue on*		
			Total area.	Assessable area.	Cultivated area.
	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Last year of expired settlement, ...	75,744	79,211	0 14 8	1 8 7	2 3 11
First year of new settlement, ...	84,710	93,181	1 0 5	1 11 6	2 8 1

These figures show an increase in pure revenue of Rs. 8,936, or 11·79 per cent.; and in revenue with cesses of Rs. 13,970, or 17·65 per cent. Between the declaration of assessment in December, 1871 and 1874, the recorded rental had risen to Rs. 1,33,688, or valuing under-rented land at occupancy rates, to Rs. 1,46,212. The estimated rental on which the present settlement is based is 41 per cent. above that assumed in 1850-51, owing to the increase in cultivation and irrigation, improvements in irrigation due to the introduction of the canal, the extension of home cultivation, the increase in the agricultural population, and location of new hamlets and the great rise in prices, amounting to quite 37 per cent.

Transfers.

The annexed statement gives the particulars of the transfers of landed property between 1840 and 1870, distributed over three periods. Few transfers by private sale took place

during the first period, but the forced sales were numerous and were chiefly due to the pressure of the land-revenue. Nearly all of them took place previous to Mr. Unwin's revision in 1845-46. Four estates with a cultivated area of 1,723 acres were bought in by Government, in default of purchasers, and were restored to the original owners on easy terms by Mr. Unwin. Mortgages seem to have become frequent during the second period and, no doubt, paved the way for the foreclosures ending in private sale which marked the third period. Mr. McConaghey writes :—" Since 1857, a great and general enhancement in the profits derivable from landed property has undoubtedly taken place. The demand for such property has become much more active, and a consequent rise in the selling price has been the result. More transfers have been effected between 1857 and the present time than during the second period, but they cannot be attributed to the severity of the Government demand. They have been brought about by the eagerness of capitalists to invest, and by a carelessness in expenditure on the part of the zamíndárs, induced by comparatively easy circumstances. It should be observed that temporary alienations by mortgage far exceed permanent transfers by sale. Out of the 86 villages comprising the parganah no transfers of any description have occurred in 38; 5 villages which formerly changed hands have reverted to their original owners ; 7 have been wholly and permanently alienated. Transfers of more than 15 biswas and less than 20 biswas have occurred in 3; of more than 10 biswas and less than 15 biswas in 7; of more than 5 biswas and less than 10 biswas in 15, and of less than 5 biswas in 11. The percentage which the total area transferred bears to the whole is 20·91, against 13·49 in Alipur Patti, 35·19 in Bewar, 45·0 in Ghiror and 21·8 in Mainpuri."

Transfer Statements.

Mode of transfer.	Total cultivated area transferred.	Reverted to original owners.	Area transferred more than once.	Totals of columns 3 and 4.	Area permanently alienated.	Percentage of column 6 to total cultivated area.
1	2	3	4	5	6	7
	Acres.	Acres.	Acres.	Acres.	Acres.	
Private sale, ...	1,631	...	231	231	1,400	4·14
Public do., ...	4,761	1,723	462	2,185	2,576	7·61
Mortgage, ...	4,681	459	1,122	1,581	3,100	9·16
Total, ...	11,073	2,182	1,815	3,997	7,076	20·91

Mode of transfer.	Total cultivated area.	Total price bought.	Average price.	Revenue.	Years' purchase of the revenue.
1840 *to* 1850.	Acres.	Rs.	Rs. a. p	Rs.	
Private sale, ...	306	4,560	14 14 5	577	7·90
Public do., ...	2,203	8,186	3 11 5	4,291	1·91
Mortgage, ...	788	3,028	3 13 6	2,322	1·30
Total, ...	3,297	15,774	4 12 7	7,190	2·19
1851 *to* 1857.					
Private sale, ...	355	1,493	4 3 4	742	2·01
Public do., ...	105	988	9 6 6	188	5·25
Mortgage, ...	913	13,555	14 13 6	2,866	4·73
Total, ...	1,373	16,036	11 10 10	3,796	4·22
1858 *to* 1869-70.					
Private sale, ...	970	19,059	19 10 5	2,673	7·13
Public do., ...	730	11,037	15 1 11	3,922	3·77
Mortgage, ...	2,980	46,425	15 9 3	7,250	6·40
Total, ...	4,680	76,521	16 5 8	12,845	5·95
1840 *to* 1869-70.					
Private sale, ...	1,631	25,112	15 6 4	3,992	6·29
Public do., ...	3,038	20,211	6 10 5	7,401	2·73
Mortgage, ...	4,681	63,008	13 7 10	12,438	8·06
Total, ...	9,350	1,08,331	11 9 4	23,831	4·54

Population.

According to the census of 1872, parganah Karhal contained 294 inhabited sites, of which 227 had less than 200 inhabitants; 58 had between 200 and 500; and 8 had between 500 and 1,000. The only town containing more than 5,000 inhabitants was Karhal itself with 5,574 inhabitants. The settlement records show 86 separate villages having an average area of 961 acres, of which 393 acres were cultivated, and including amongst them 314 inhabited sites, having an average area of 263 acres, of which 107 acres were cultivated. The total population, in 1872, numbered 46,257 souls (19,974 females), giving 359 to the square mile, 877 to each square mile of cultivation, 538 to each village, and 147 to each inhabited site. Classified according to religion, there were 43,718 Hindús, of whom 18,791 were

females; 2,530 were Musalmáns, amongst whom 1,177 were females; and there were 9 Christians. Distributing the Hindu population amongst the four great classes, the census show 4,845 Brahmans, of whom 2,032 were females; 3,892 Rajpúts, including 1,469 females; 970 Baniyas (442 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 34,011 souls, of whom 14,848 are females. The principal Brahman sub-divisions found in this parganah are the Kanaujiya (2,437). The chief Rajpút clans are the Chauhán (3,284), Gaur (266), Bais, Bhadauriya, Tonwár, Dhákara, Kachhwáha, Ráthor, Tank, and Sombansi. The Baniyas belong to the Saraugi (778) and Agarwál sub-divisions. The most numerous amongst the other castes are the Kahár (1,349), Káchhi (4,073), Kori (1,316), Mahájan (1,349), Chamár (6,898), Garariya (1,645), Dhanak (1,144), and Ahír (8,001) castes. Besides these, the following castes comprising less than one thousand members are found in this parganah:—Lodha, Bharbhúnja, Darzi, Kumhár, Barhai, Dhobi, Teli, Hajjám, Lohár, Khákrob, Nunera, Káyath, Sonár, Máli, Bairági, Khatík, Baheliya, Nat, Tamoli, Bári, Banjára, Jogi, Gosháin, and Ghosi. The Musalmáns are distributed amongst Shaikhs (1,018), Sayyids (297), Patháns (706), and Mughals. The Daipuria Brahmans in this parganah are said to have come from Parauni, near Rápri.

Proprietors.

In 1840, Rajpúts owned 37·79 per cent. of the villages in the parganah, and at the present settlement they held 23·29 per cent.; Chauháns, 18·98 per cent.; Gaurs, 3·36 per cent.; and Dhákras, 1·05 per cent. The holdings of Brahmans have risen from 39·53 per cent. to 51·15 per cent., and of Baniyas from 12·8 per cent. to 14·97 per cent. Káyaths now hold 6·28 per cent.; Ahírs, 2·76 per cent.; Musalmáns, 1·17 per cent., and Mahájans have acquired 0·28 per cent. 39 villages are held on a zamíndári tenure, 42 on a pattidári, and 5 on a bháyachára tenure. 46 villages are held by non-resident proprietors, 20 by cultivating proprietors, and the remainder by a mixed proprietary body. Of the 1,218 proprietors recorded at settlement, 843 cultivate a portion of their shares as seer, *viz.*, 75 in zamíndári villages, out of a total of 147; 707 in páttidári villages, out of a total of 976, and 61 in bháyachára villages, out of a total of 90. The average area held by each proprietor throughout the whole parganah is 68 acres, of which 28 acres are cultivated. In 1840, the greater portion of the parganah was held by Lahria Brahmans, and there was little complexity of tenure or minute sub-division of the area. These Brahmans are still the most important members of the proprietary body and still hold half of the villages as hereditary zamíndárs of Karhal. They are good managers and are not so improvident as the surrounding Rajpút clans, a good portion of whose possessions they have been able to annex. Chaudhri Raghubar Singh of Karhal now represents this family. Amongst the Chauháns, the Thakuráin of Sámán owns one

village and the Raja of Partabner owns three. Gaurs now possess only six villages where once they held nearly all. Dhákras, who formerly owned almost the entire south-eastern corner of the old parganah of Sauj, have, owing to their lawlessness, lost nearly every village that they possessed, and are now confined to Nasírpur. Jagannáth Parshád, Agarwála Baniya of Farukhabad, owns five villages, and six entire villages and portions of five others are held by Saraugi Baniyas, descendants of the hereditary kánúngoes of the parganah. The Kánúngoi Káyath family of Dondwa and the Káyaths of Rajpur own three villages, and the Káyaths of Tálgrám, in the Farukhabad district, own two villages. Other Káyaths hold shares in five villages, Ahírs hold two villages, and the small revenue-free village of Dankarpur is owned by a Musalmán female.

Cultivators.

According to the settlement records, Ahírs (19,12) held 9,925 acres of the cultivated area, or 29·41 per cent., during the year of measurement; Brahmans (1,927) held 6,447 acres, or 19·10 per cent.; Rajpúts (1,516) held 5,756 acres, or 17·05 per cent.; Káchhis (778) held 3,283 acres, or 9·73 per cent.; Chamárs (917) held 2,662 acres, or 7·89 per cent., and the remaining 5,677 acres, or 16·82 per cent. of the cultivated area, were held by various castes. The following statement shows the distribution of the cultivated area amongst the various classes of cultivators, the average area held by each class, and the average rent paid by them:—

Cultivating statistics.

	Number of holders.	Cultivated area		Cash rental of area in column 4.	Rate per acre deduced from columns 4 and 5.	Average holding.	Percentage which total of columns 3 and 4 bears to total cultivated area.
		Paying rent in kind.	Paying rent in cash.				
1	2	3	4	5	6	7	8
		Acres.	Acres.	Rs.	Rs. a. p.	Acres.	
(1.) Seer, ...	1,033	...	4,540	13,430	2 15 4	4·39	13·45
(2.) Held by tenants with right of occupancy, ...	5,128	4	19,900	88,023	4 6 9	3·88	58·94
(3.) Held by tenants-at-will, ...	1,823	3	7,817	31,431	4 8 4	4 29	23·16
(4.) Zamíndárs' *muáfi*, ...	1,515	...	1,252	150	0 1 11	·82	3·71
(5.) Cultivated gardens and fallow at attestation, ...	...	...	251	...	...	...	·74
Total, ...	9 499	7	33,760	1,33,039	3 15 1	3·55	100·00
Total (2)+(3), ...	6,951	7	27,717	1,19,459	4 5 0	3·98	82·10

Batái, or rent paid by division of produce, is practically unknown in this parganah. Omitting the seer and land held free of revenue, the average holding for each tenant is 4·13 acres, an area quite sufficient for the support of a family.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 89 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,643 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 913 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 9,814 in agricultural operations; 1,834 in industrial occupations, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,056 persons returned as labourers, and 278 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,768 as landholders, 24,554 as cultivators, and 19,935 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 407 males as able to read and write out of a total male population numbering 26,283 souls. Karhal was a tappa of the old Akbari parganah of Haveli Etáwa, which formed the head of a dastúr. Before 1840 it received fourteen villages from Dehli-Jákhan, and in 1860-61 nineteen villages were received from Sauj, two of which, Madhan and Sarauliya, have since been transferred to Mainpuri.

KARHAL, a tahsíl of the Mainpuri district, comprises the parganahs of Karhal and Barnáhal. The total area, according to the census of 1872, contains 221 square miles and 232 acres, of which 110 square miles and 477 acres are cultivated. The area assessed to the Government revenue is given at 221 square miles and 84 acres, of which 110 square miles and 371 acres are cultivated, 34 square miles and 168 acres are culturable, and 76 square miles and 185 acres are barren. The land revenue during the same year stood at Rs. 1,57,314 (or with cesses Rs. 1,73,074), falling at Re. 1-1-9 on the total area, Re. 1-1-9 on the entire cultivable area, and Rs. 2-3-6 on the cultivated area. The population numbered 88,850 souls (38,591 females), giving 402 souls to the square mile, distributed amongst 544 villages. The same statistics show 192 persons blind, 12 lepers, 19 deaf and dumb, 5 idiots, and 11 insane persons in the tahsíl. All details will be found under the parganah notices.

KARÍMGANJ, a village of parganah Kuráoli in the Mainpuri district, is distant 6 miles from Mainpuri to the north.[1] The population, in 1872, numbered 847 souls. Karímganj is a poor village on the high road from Mainpuri to Kuráoli,

[1] From notes by Mr. Denniston.

but it was once a much more notable place. The adjoining *kheŕa* is now abandoned, and this was once the centre of a considerable town. The *khera* stands on the west of the road, with a long lake curving around it and approaching it on its west side. The town does not seem to have stretched very far on this side. But on the east side, where the high road runs, it must have been an imposing place of some thousands of inhabitants measuring perhaps a mile round. There was an inner bazar reaching nearly to the road and a ganj or market outside. There are very few remains of the old town. On the road is the fragment of a gateway, and on the ground beyond the road there are signs of another gateway. There are appearances of brick houses everywhere. A very large town of mud houses seems to have been a much less common thing formerly than now. There is a broken image near the road. Some other fragments that were found here have been removed. On the top of a *khera* stand some remains of the fort which once belonged to Khán Bahádur Khán, a noted man of his time, who lived about a century ago. This large and spreading *khera* seems older than Khán Bahádur's time. The fort, built round a courtyard, seems to have been an ample but not unusually large one. The place where the well was and the elephants stood is still pointed out. Something is vaguely said about Khán Bahádur Khán breaking up the middle of the town to build the fort. After his death none of his family seem to have stayed in this place, and the absence of any powerful head would be enough to destroy the prosperity of a town in former days. The city of Mainpuri was at the same time a serious rival. Indeed, it is said in Mainpuri itself that Khán Bahádur helped the Raja of his time, with whom he was on friendly terms, to enlarge that town. His name is known all over these parts: in Khásganj and Aliganj of the Eta district, here in Mainpuri and in Nabiganj. He is said to have fought with some Mughals while out hunting, and being struck by a ball fled to Aliganj on his elephant and there died.

KARRA, a village in the Karhal parganah of the Mainpuri district, is distant 16 miles from Mainpuri. The population, in 1872, was 382. There is a police-station here and a post-office.

KATENA HARSA, a large village in parganah Mustafabad of the Mainpuri district, is distant 63 miles from Mainpuri. The population, in 1872, numbered 1,677 souls. This village belonged to the Kirárs of Labhaua, but on the sale of that estate, the Kumariya Ahírs, who were the old zamíndárs, were allowed to take possession on paying up their share of the arrears. Nearly all the cultivators are Ahírs.

KESRI, a village in parganah Shikohabad of the Mainpuri district, is distant 38 miles from Mainpuri. The population, in 1872, was 1,093. The zamíndárs are Kirár Thákurs and one Baniya, and the cultivators are chiefly Kirárs, the proprietors themselves or their relatives.

KHERGARH or Khairagarh, a village in parganah Mustafabad of the Mainpuri district, is distant 42 miles from Mainpuri. It is the Khairnagar of the old maps to the north of the Sarsa nadi near Jaraula, and had, in 1872, a population numbering 1,631 souls. There is an old fort of the Chauháns here, and a still older one said to have been built by Raja Sanman. The carpentry of Khergarh is noted in the district, and it exports large quantities of *hukkas* or pipes. There is also a temple to Mahádeo, and a market is held every week in the small bazar. The village formerly belonged to Chauhán Thákurs resident there, but their rights have been purchased by other Chauháns.

KISHNI or Kishni-Nabiganj, a parganah in tahsil Bhongaon of the Mainpuri district, is bounded on the north and east by the Farukhabad district; on the west by parganahs Bewar and Bhongaon, and on the south by parganah Karhal and the Etáwa district. During the year of measurement (1868-69), Kishni contained a total area amounting to 72,870 acres, of which 36,777 acres were cultivated (26,927 acres irrigated), 11,732 acres were culturable (2,110 acres under groves), and 24,361 acres were barren. The parganah comprises a long, irregular, boot-shaped tract, extending from the Káli river on the north to the Etáwa border on the south. The Isan and Arind rivers and the Cawnpore branch of the Ganges canal traverse the parganah from west to east. It comprises two distinct tracts of country, differing widely from each other in soil, in natural features, and in productive power. The boundary line between the two is clearly marked, and runs about half a mile to the north of the Cawnpore branch of the Ganges canal, and almost parallel to it. Between this line and the Káli to the extreme north, the soil is mainly sand with little *usar* and scanty irrigation, while to the south of the line the soil is almost pure loam, with immense *usar* plains and splendid natural reservoirs of water, and every possible facility for irrigation. The northern tract resembles Bewar and the adjacent sandy portions of Bhongaon, while the southern tract resembles Karhal. The northern or *bhúr* tract naturally divides into several belts running parallel to each other from west to east. First comes the Káli *tarái*, similar in every respect to the *tarái* of Bewar; next follows a range of sandy ridges almost devoid of irrigation; then the level *bhúr* tract corresponding to that of Bewar, and having fair well capabilities and adapted to most kinds of crops. Next comes the water-shed between the Káli and Isan, where *usar* and jhíls begin to appear and the soil becomes firmer, but is underlain by a stratum of red sand, called *kabsa*. After passing the water-shed, another strip of level *bhúr* is met with, followed by a line of drifting sand-banks along the left bank of the Isan, then the Isan *tarái*, a second line of sand-banks on the right bank, another strip of level *bhúr*, and last of all, a well-marked belt of *píliya* or light loam, which forms the southern boundary of the *bhúr* tract.

Physical features.

Sandy tract.

Loamy tract.

The southern or *dúmat* tract is almost entirely loam mingled with *usar*. Water is available from the spring level, and the sub-stratum is good. The jhíls are large, and that of Sámán, in the south-western corner of the parganah, is the largest in the district. The Cawnpore branch of the canal waters the villages to the south of the Isan and north of the Arind, and the Etáwa branch irrigates those lying to the south of the latter river, and the villages untouched by either possess such natural facilities in wells and jhíls that little more is needed. To the north *káns* prevails to a great extent, especially in the villages bordering on the Isan. Mr. McConaghey writes:—"The cultivators brought forward as a reason for its extraordinary rankness the severity of the rainy season of 1870, but also stated that its period for spreading over the land had arrived. The last period, remarkably enough, coincided with that between Mr. Edmonstone's settlement,[1] and Mr. Unwin's revision. My experience is that *káns* almost entirely disappears under constant weeding and close cultivation, but will crop up again rapidly if the land is neglected or carelessly tilled for any length of time. Good cultivators root it up before sowing the *rabi* seed, and collect it in heaps to burn it and make manure from the ashes." The *tarái* land of the Isan, though light, is fair, and produces average *rabi* crops. It is inferior to that of the Káli, and is more subject to inundation, and occasionally produces *reh*. The *tarái* of the Arind is inferior to both, and is scanty and sandy, while the uplands, to a short distance on each side, afford only a red, sandy loam of little value. Omitting the 28 villages of the Laigaon taluka, the *dúmat* villages are exceptionally large, averaging 2,078 acres each in area. "The parent villages from which they derive their names are very ancient, and are nearly all built on, or adjoining to, large *kheras* or mounds. They are densely populated, and are surrounded by extensive and splendid home-lands, the fertilisation of which has been the result of ages." Communications are imperfect towards the centre and south-east of the parganah, and bazars are held only in Sámán and Tariya.

The following statement compares the areas of the past and present settlements:—

	Total area.	Revenue-free.	Barren.	Culturable waste.	Lately abandoned.	Gardens.	Irrigated.	Dry.	Total cultivation.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past settlement, ...	72,854	217	33,236	2,918	6,412	1,159	19,193	9,669	28,862
Present ditto, ...	72,870	...	24,361	8,365	1,257	2,110	26,927	9,850	36,777

[1]For Mr. Edmonstone's description of the parganah and report, see Set. Rep., II., 157.

The great difference between barren areas, past and present, is due to the greater accuracy of record adopted by Mr. McConaghey, by which much culturable land has been brought under its proper denomination. The figures, as a whole, show an increase in cultivation of 7,912 acres, or 27·42 per cent., since 1840, and in irrigation of 7,734 acres, or 40·29 per cent. The proportion of irrigation to cultivation has also risen from 66·5 per cent., in 1840, to 73·21 per cent. The returns of the revision in 1845 show that between 1840 and 1845 the cultivation in the villages, the revenue of which was then revised by Mr. Unwin, had fallen by 15·49 per cent., so that between 1845 and 1870 the increase in cultivation has been quite 47 per cent. This estimate is further borne out by an examination of the records of 83 selected villages for the years 1845-46 to 1849-50, which give an average of 26,356 acres cultivated, against a cultivated area of 25,614 acres in 1840, and of 33,334 acres in 1870. The last, therefore, shows an increase of 47·36 per cent. over the cultivation of 1845, 12·54 per cent. over that of 1849-50, and 26·47 per cent. over the average of the five years previous to 1840. Mr. McConaghey made the existing settlement, and adhering to the broad divisions of a *dúmat* or southern, and a *bhúr* or northern tract, adopted for the former the classification of soils he had made for Karhal (*q. v.*), and for the latter those he had made for Bewar (*q. v.*) In the *tarái*s of the latter tract some minor variations were adopted, but generally the rates differ but little from those of Bewar. The following statement shows the soil areas of each tract, the average rent-rates, and the value assigned to each class of soil for the purposes of assessment.

Bhúr villages.

Soil.	Area in acres.	Rate per acre.			Assumed rental.
		Rs.	a.	p.	Rs.
Home circle 1st, ...	1,782	7	0	4	12,516
Ditto 2nd, ...	1,474	5	4	3	7,764
Irrigated *bhúr* 1st,...	2,265	3	8	2	7,954
Ditto ditto 2nd, ...	1,484	2	10	2	3,909
Dry ditto 1st,... ...	2,120	2	3	1	4,654
Ditto ditto 2nd, ...	1,194	1	12	1	2,036
Ditto ditto 3rd, ...	2,061	0	14	1	1,809
Kali *tarái* 1st, ...	99	5	4	3	522
Ditto 2nd, ...	152	3	8	2	526
Isan *tarái* wet, ...	636	2	10	2	1,754
Ditto dry, ...	395	2	3	1	867
Tarái 1st, ...	81	5	4	3	426
Ditto 2nd, ...	1,157	2	10	2	3,048
Matyár and bhúr tarái, ...	374	1	12	1	656
Total, ...	15,304	3	2	9	48,511

Dúmat villages.

Soil.	Area in acres.	Rate per acre.			Assumed rental.
		Rs.	a.	p.	Rs.
Irrigated home circle 1st, ...	4,436	8	12	6	38,950
Ditto ditto 2nd ...	2,586	7	0	4	18,164
Dry home circle, ...	65	5	4	3	342
Irrigated *barha-dúmat* 1st, ...	4,360	4	13	3	21,054
Ditto ditto 2nd, ...	2,637	3	8	2	9,260
Ditto ditto *bhúr*, ...	169	3	8	2	594
Dry *barha-dúmat*, ...	1,811	2	3	1	3,975
Ditto ditto *bhúr*, ...	10	2	3	1	21
Tarái 1st, ...	282	5	4	3	1 485
Ditto 2nd, ...	1,711	3	8	2	6,010
Ditto 3rd, ...	962	3	1	2	2,958
Dry *tarái* and *matyár*,	1,473	2	3	1	3,234
Irrigated Arind *tarái*,	594	3	1	2	1,827
Dry ditto ditto, ...	338	2	3	1	741
Total, ...	21,434	5	1	1	1,08,615

During the year of measurement, *kharíf* crops occupied 50·99 per cent. of the total cultivated area, and amongst them, *jodr* covered 19·21 per cent.; *bájra*, 8·14 per cent.; *moth*, 2·49 per cent.; maize, 6·23 per cent.; cotton, 4·47 per cent.; sugar-cane, 3·98 per cent., and indigo, 1·97 per cent. of the total area under the plough. In the *rabi*, wheat covered 16·41 per cent.; barley, 12·14 per cent.; *gojái* and *bejhar*, 12·36 per cent.; opium, 1·53 per cent., and gram, 1·69 per cent. of the total cultivated area. Nine per cent. of the total cultivated area was under double crops *(dofasli)* during the year of measurement (1868-69).

Fiscal history.

During the first two settlements, the whole of the parganah as then constituted was settled for a lump sum with Udai Chand of Bishangarh at a revenue of Rs. 54,754. The greater portion of the villages was settled with the village land-holders, at the third settlement in 1808, and for the remainder, Udai Chand was allowed to engage as *mustájir* or farmer. The revenue would appear to have risen as high as Rs. 70,000. The fourth settlement was made in 1812-13, and the arrangements of the previous settlement were adhered to. The term was originally fixed for five years, but with some slight alterations and additions continued in force until 1840. The average revenue for five years of the villages comprising the old parganah in 1840 was Rs. 71,049. The five villages received from Farukhabad since 1840 were assessed in that district in 1836, by Mr. Robinson. The result of the two assessments was a revenue of Rs. 79,695, or Rs. 878 in excess of the last year of the expired settlement. The revision in 1845-46 gave a reduction in 63 villages out of the 87 comprising the parganah. Starting with a revenue of Rs. 60,381 in 1845-46, the maximum was reached in 1850-51 at Rs. 69,984, giving an initial abatement of Rs. 19,314 and a permanent reduction of Rs. 9,711 in the demand. Some reduction was undoubtedly necessary to enable the zamíndárs to tide over the difficulties consequent on the famine of 1837-38, but it may well be doubted whether the actual distress demanded a sacrifice of one-seventh of a revenue which had been paid for quarter of a century preceding the revision by Messrs. Unwin and Wynyard. It is not improbable that the character of the landholders for turbulence and recusancy had much to do with this unwonted liberality. Mr. Edmonstone, in 1840, writes of them :—"The proprietary body in this parganah is composed, almost exclusively, of Thákurs, and the same embarrassment and difficulty in realizing the dues of the State is invariably experienced as I have described to be the case in Ghiror and Sauj; but in this quarter there is this additional obstacle, that there are few of the zamíndárs who have not the worst possible character—in short, who are not themselves dakaits or abettors of, and connivers at, the commission of dakaity within the limits of their property: they are indolent cultivators, unskilful in the management of their

estates, and singularly irregular and backward in the payment of revenue. In a fiscal point of veiw, the result of my revision is favourable; after considering with attention the past history of this parganah, generally and particularly, after personally visiting every village comprised in it, and viewing myself the fertility of one and the nakedness of the other tract, and after giving proper weight to the character of the proprietary body and its influence on the balance sheet, I have arrived at the conclusion that the present demand might remain nearly unaltered without injury to its future welfare or injustice to Government: the reductions, which the nature and condition of the villages, in the northern division, rendered it advisable to concede in that quarter, being counterbalanced by the increase, which the unusual fertility and low rate of assessment in many estates, included in the southern quarter of the parganah, made available and justifiable. Such has been, with a very small discrepancy, the issue of my proceedings, and I am able to congratulate myself on the acceptance of all my proposed assessments without murmur or objections in the course of a few hours. No case of recusancy occurred in this parganah." Mr. McConaghey writes:—"A revision conducted with such a liberal spirit as that completed by Messrs. Unwin and Wynyard could not fail of success. The subsequent general prosperity of the proprietary and cultivating bodies, the improvement in and the extension of cultivation, the facility with which the revenue was collected, the comparatively few alienations of property in the period preceding the mutiny, and the high prices which were realized when transfers were effected, all bear strong testimony to the great moderation displayed by the revising officers."

The existing settlement was made by Mr. M. A. McConaghey, who, as already seen, assumed an average all round rent-rate of Rs. 5-1-1 per acre for the *dúmat* tract and of Rs. 3-2-9 per acre for the *bhúr* tract, giving an aggregate rental assets amounting to Rs. 1,57,125. Mr. Edmonstone's assumed rent-rate for the whole parganah, in 1840, was Rs. 3-12-3, against the present assumed rent-rate of Rs. 4-4-6, which gives an increase of 13·63 per cent. in the rate. Prior to assessment, the recorded rental of the entire parganah amounted to Rs. 1,18,992, or corrected for under-rented land at occupancy rates and for land held on division of produce at cash rates, to Rs. 1,34,230. The comparative statistics of the past and present revenue were as follows:—

	Revenue.	Revenue with cesses.	*Incidence of revenue on*		
			Total area.	Assessable area.	Cultivated area.
	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Last year of expired settlement, ...	69,194	72,223	0 15 2	1 6 7	1 14 1
Present settlement, ...	77,730	85,503	1 1 1	1 9 8	2 1 9

This gives an increas in pure revenue of Rs. 8,536, or 12·34 per cent., and in revenue plus cesses of Rs. 13,280, or 18·39 per cent. Between January, 1872, when the assessments were declared, and 1874, the recorded rental had risen to Rs. 1,20,971, or corrected for under-rented land, to Rs. 13,221.

Transfers.

The annexed statement shows the transfers that have taken place during the currency of the past settlement and the prices fetched at auction and private sales and the value assumed in mortgage transactions during three periods. The alienations during the first period were chiefly in the form of mortgages, most of which were redeemed after the relief occasioned by the revision in 1845 had begun to be felt. Out of the 2,163 acres mortgaged in the second period, 1,500 acres were redeemed shortly afterwards. "After the mutiny," writes Mr. McConaghey, "alienations became much more frequent, but they certainly cannot be attributed to the severity of the Government demand. Here, as elsewhere, the extravagance of the zamíndárs, the greater facilities presented for raising money on landed property, the largely enhanced market value of such property, the abundance of capital, the security of investment, and the increasing desire of the monied classes to become possessed of land, have had the usual effect. Excluding land which has either reverted to the original proprietors or has changed hands more than once, the total area alienated by all kinds of transfers within the last thirty years has been 22·36 per cent. of the cultivated area. No transfers have occurred in 30 villages, nine villages have been wholly and permanently alienated, whilst transfers of more or less extent have taken place in the remainder."

Transfer statements.

Mode of transfer.	Total cultivated area transferred	Reverted to original owners.	Area transferred more than once.	Total of columns 3 and 4.	Area permanently alienated.	Percentage of column 6 to total cultivated area.
1	2	3	4	5	6	7
	Acres.	Acres.	Acres.	Acres.	Acres.	
Private sale, ...	4,274	...	234	234	4,040	10·99
Public do., ...	1,602	38	160	198	1,406	3·82
Mortgage, ...	8,171	4,815	583	5,398	2,773	7·55
Total, ...	14,047	4,853	977	5,830	8,217	22·3

Mode of transfer.	Total cultivated area.	Total price bought.	Average price.	Revenue.	Years' purchase of the revenue.
1840 *to* 1850.	Acres.	Rs.	Rs. a. p.	Rs.	
Private sale, ...	830	7,411	8 14 10	1,891	3·92
Public do.,... ...	914	4,392	4 12 11	1,419	3·09
Mortgage, ...	2,328	18,516	7 15 3	4,387	4·22
Total ...	4,072	30,319	7 7 1	7,697	3·84
Private sale, ...	4·8	3,255	7 12 7	636	5·12
Public do,... ...	131	1,555	11 11 5	283	5·43
Mortgage, ...	2,163	16,100	7 7 2	5,564	2·89
Total, ...	2,712	20,890	7 11 3	6,483	3.22
Private sale, ...	2,518	45,467	18 0 11	4,702	9·67
Public do.,... ...	492	5,010	10 3 0	1,033	4·85
Mortgage, ...	1,818	26,768	14 11 7	3,374	7·93
Total, ...	4,828	77,245	16 0 0	9,109	8·48
Private sale, ...	3,766	56,133	14 14 6	7,229	7.77
Public do.,... ...	1,537	10,937	7 1 10	2,735	4.00
Mortgage, ...	6,309	61,384	9 11 8	13,325	4·61
Total, ...	11,612	1,28,454	11 1 0	23,289	5.52

Population.

According to the census of 1872, parganah Kishni-Nabiganj contained 309 inhabited sites, of which 239 had less than 200 inhabitants; 51 had between 200 and 500; 16 had between 500 and 1,000; and 3 had between 1,000 and 2,000. The settlement records show 87 separate villages (8 uninhabited), having an average area of 837 acres (423 cultivated) and an average population of 560 souls; they also record 336 inhabited sites, having an average area of 217 acres (110 cultivated) and an average population of 145. In 1840 there were 216 inhabited sites with an average cultivated area of 133 acres each. The total population, in 1872, numbered 48,557 souls (21,541 females), giving 426 to the total square mile and 908 to the square mile of cultivation. Classified according to religion, there were 46,943 Hindús, of whom 20,806 were females; 1,614 were Musalmáns, amongst whom 735 were females. Distributing the Hindu population amongst the four great classes, the census shows 5,008 Brahmans, of whom 2,142 were females; 4,794 Rajpúts, including 2,012 females; 1,019 Baniyas (477 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 36,122 souls, of whom 16,175 are females. The principal Brahman sub-division found in this parganah is the Kanaujiya (4,638). The chief Rajpút clans are the Chauhán (2,245), Bais (515), Dhákra (307), Tanwár (240), Bhadauriya, Gaur, Kachhwáha, Ráthor, Báchhal, Sengar, Gahlot, and Jaiswár. The Baniyas belong to the Agarwál (184), Saraugi, Golari, Awadhiya, and Ajudhiabási sub-divisions.

The most numerous amongst the other castes are the Kahár (1,775), Káchhi (8,311), Kori (1,690), Mahájan (1,566), Chamár (7,317), Dhanak (1,092), Ahír (3,125), and Ghosi (1,568). Besides these, the following castes, comprising less than one thousand members, are found in this parganah :—Lodha, Bharbhúnja, Darzi, Gararíya, Kumhár, Barhai, Dhobi, Teli, Hajjám, Lohár, Khákrob, Nunera, Káyath, Sonár, Máli, Bairági, Khatík, Baheliya, Nat, Tamoli, Bári, Jogi, and Gosháin. The Musalmáns are distributed amongst Shaikhs (615), Patháns (555), Sayyids and Mughals.

Proprietors.

The following statement compares the percentage of the total number of villages held by each caste in 1840 with the total recorded at the present settlement :—

Caste.	Percentage of total villages in		Caste.	Percentage of total villages in		Caste.	Percentage of total villages in	
	1840.	1870.		1840.	1870.		1840.	1870.
Chauhán, ...	44·25	49·73	Ráthor, ...	...	0 29	Lodha, ...	1·27	0·96
Baghel, ...	5·17	5 17	Gautam, ...	...	0·23	Mahájan, ...	0 76	0 44
Bais, ...	9·20	4·60	Báchhal, ...	1·15	...	Darzi, ...	...	0·03
Dhákra, ...	4·60	4·43	Brahman, ...	16 48	19 6	Chamár, ...	1 54	...
Jaiswár, ...	3·45	1·92	Ahír, ...	4·19	3·58	Baniya, ...	...	0·26
Kont, ...	2·30	1·72	Káyath, ...	2·30	3 45	Musalmán, ...	...	0·67
Gaur, ...	1·15	1·15	Káchhi, ...	1·59	1·14	Eurasian, ...	...	0 43

Chauháns and Brahmans have added to their possessions, and now, as of old, form the majority of the proprietary body. The Chauháns are principally members of the Mainpuri branch of the family. Up to 1840, the titular head of the clan, the Raja of Mainpuri, held the Laigaon taluka and Gulariyapur estate. The taluka was broken up, by Mr. Edmonstone, into twenty-eight small villages, of which all but one were settled with the resident mukaddams or head-men (then called thíkadárs), and a due known as *hak malikána* was awarded to the Raja. "These mukaddams were of various castes, but, strange to say, none of them belong to the chief proprietary body in the parganah. The majority were Brahmans, Bais Thákurs, and Ahírs, whilst Káchhis, Lodhas, and even Chamárs had proprietary rights in the soil conferred on them. The management of Gulariyapur was in a similar manner taken from the Raja and given to Báchhal Thákurs. They have succeeded in permanently alienating nearly the whole of the estate and are at present entirely out of possession. In addition to the Raja of Mainpuri there are three other large proprietors. The Thákuráin of Sámán possesses the two large estates of Sámán and Baset, Chaudhri Jai Chand of Binsiya holds 3½ villages, and the Raja of Tirwa 4½. The latter is the only Baghela zamíndár. With these exceptions the remainder of the landholders are petty zamíndárs, few or none of whom can claim to be sole owners of an entire village." Of the 87 villages comprised in the parganah, 34 are held on a zamíndári tenure and 53 are pattidári. There were 1,839

sharers recorded at settlement, giving on an average 39 acres to each proprietor, of which 20 acres were under cultivation. Of the total number of proprietors, 1,087 cultivated a portion of their estates or were holders of seer and 752 had nothing to do with the actual cultivation of their estates. In the zamíndári villages, there were 77 cultivating proprietors and 85 non-cultivating proprietors, owning between them 10,458 acres, and in the pattidári villages there were 1,010 cultivating and 667 non-cultivating proprietors, owning between them 26,319 acres. 26 villages were held by resident proprietors and 42 by non-resident proprietors. Of the remaining 19 villages possessed by a mixed proprietary body, 10½ villages were managed by the resident portion of the proprietary body and 8½ villages were managed by the non-resident portion.

Cultivators.

During the year of measurement and preparation of the records Rajpúts (1,879) held 9,281 acres of the cultivated area, or 25·38 per cent.; Káchhis (1,523) held 6,619 acres, or 18·09 per cent.; Ahírs (1,026), 5,675 acres, or 15·51 per cent.; Brahmans (1,706), 5,378 acres, or 14·7 per cent.; Chamárs (1,038), 3,906 acres, or 10·68 per cent., and Garariyas (325), 1,265 acres, or 3·46 per cent. The remaining 4,453 acres of the cultivated area were tilled by Lodhas, Kahárs, Káyaths, &c. The following statement shows the distribution of the cultivated area amongst each class of tenants, their rent, and the proportion of the area held by each of them to the total cultivated area :—

Cultivating statistics.

	Number of holders.	Area		Cash rental of area in column 4.	Rate per acre deduced from columns 4 and 5.	Average holding.	Percentage to which total of columns 3 and 4 bears to total cultivated area.
		Paying rent in kind.	Paying rent in cash.				
1.	2.	3.	4.	5.	6.	7.	8.
		Acres.	Acres.	Rs.	Rs. a. p.	Acres.	
(1.) Seer, ...	1,087	...	6,084	14,169	2 5 3	5,597	16·54
(2.) Held by tenants with rights of occupancy,	5,146	348	0,658	78,860	3 13 1	4,159	57·11
(3.) Held by tenants-at-will, ...	2,176	654	7,771	25,852	3 5 3	3,871	22·91
(4.) Zamíndárs' muáfi,...	1,171	...	1,055	929	0 14 0	901	2·87
(5.) Cultivated gardens and fallow at attestation, ...	...	...	207	23	0 1 9	...	·57
Total, ...	9,580	1,002	35,775	1,19,833	3 5 7	3,839	100·00
Total (2)+(3), ...	7,322	1,002	28,429	1,04,712	3 10 11	4,019	80·02

100 occupancy tenants and 197 tenants-at-will paid rent in kind and cultivated between them 1,002 acres.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 137 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,197 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 760 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 11,299 in agricultural operations; 1,965 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,409 persons returned as labourers and 190 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,185 as landholders, 29,348 as cultivators, and 17,024 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 498 males as able to read and write out of a total male population numbering 27,016 souls. Both Kishni and Nabiganj formed portions of parganah Bhongaon in the reign of Akbar, and were separated from it during the last century, when the talukadárs of Binsiya obtained a footing in the parganah. For some reasons, Nabiganj came to be held separate from Kishni and continued to have a separate name and record in the revenue accounts up to the cession. During the two first settlements, the united parganahs were included in one engagement, in the name of Udaichand, for Rs. 54,754, and were calledthe taluka of Raja Udaichand. In 1808, Mr Batson separated the villages of Nabiganj in which the Raja could have no rights, and settled them with the local proprietors, and the remainder with the Raja as farmer. The Raja's rights to these latter villages were subsequently disallowed in a great part, and in 1840, Mr. Edmonstone completed the settlement of the rival claims to the proprietary right in the whole parganah. The united parganahs have ever since been known as Kishni-Nabiganj, or more commonly Kishni. Since 1840, three villages have been transferred to Bewar and five villages (Deoraniya, Dhakroi, Janaura, Kumhaul, and Uncha Islámabad) have been received from Farukhabad.

KISHNI, a fair-sized village in parganah Kishni-Nabiganj of the Mainpuri district, is distant 22 miles from Mainpuri, on the Etáwa and Farukhabad road, and 24 miles from the Etáwa railway-station. The population, in 1872, numbered 945 souls. Kishni possesses a police-station, post-office, and a market twice a week. The village area includes fourteen inhabited sites. The zamíndárs are Rajpúts and the cultivators are chiefly Rajpúts, Brahmans, Káchhis, Ahírs, and Chamárs. There is a fair-sized jhíl here known as the *Jor*.

KURÁOLI, the chief town of the parganah of the same name in the Mainpuri district, is distant 14 miles from Mainpuri.[1] The population, in 1872, was 4,071, of whom 1,059 were Muhammadans and the remainder were Brahmans, Baniyas, Mahájans, Káyaths, Káchhis, and Chamárs. "Kuráoli stands on the high road from Mainpuri to Eta near the northern extremity of the district. The town is an open and well built though small one, with some very good houses belonging to men of the classes which are always most conspicuous in towns—'servants (Government or otherwise), traders, or money-lenders with land possessions.' It is a new place, its rise appearing to have been contemporaneous with the rise of the Kuráoli family to their present position and rank. In Kuráoli we have an instance of the growth of a town affected by the importance of the local family occurring in the present time, a circumstance on which the prosperity of towns almost depended altogether in former times. At the present time there is no need of the same protection, but it is impossible to look at the Raja's comparatively large surroundings in the adjoining village, the houses of his servants, his stables and gardens, without seeing that even in these times the presence of a family of position must give rise to some of the needs which a town grows up to supply. The Raja has built a handsome temple with a resting-place for pilgrims attached, and is generally favourable to improvements in the town. Kuráoli stands on the high road without any neighbouring town to rival it, and a post-office, police-station, and tahsíli school have all helped to raise its importance. The Raja is well known for his support of education, more especially female education, and of schools in the town and parganah. There are some four mosques and nine Hindu temples in or about the town. That of the Káyath kanúngos is perhaps one of the oldest, and it is said to be only a hundred years old. The "Satia" oculists have a considerable local reputation. There are three or four families of them, and they profess to have a practice extending to a hundred miles off. They treat nothing but cataract, using a minute dagger-shaped lancet to prick with, and a blunt one like a bodkin to press out the discharge from the puncture. They go for their instruments to the Sikligar Patháns of the place. A good many of the boxes and clogs inlaid with wire-work which are well known in the district are made here." Act XX. of 1856 (the Chaukidári Act) is in force and in 1873-74 supported a village police numbering 13 men of all grades at an annual cost of Rs. 648. The cost is defrayed from a house-tax which in 1873-74 yielded a revenue of Rs. 981, or Re. 0-2-9 per head of the population and Re. 0-14-4 per house assessed (1,073). The expenditure during the same year was Rs. 974 from the income, besides Rs. 18, balance of the previous year. There were 1,989 houses in the town.

[1] From a note by Mr. Denniston.

KURÁOLI, a parganah of the Mainpuri tahsíl of the Mainpuri district, is bounded on the north by parganahs Sonhár, Barna, and Azamnagar of the Eta district; on the west by parganah Eta-Sakít of the Eta district; on the south by parganahs Ghiror and Mainpuri, and on the east by parganah Bhongaon. The total area according to the settlement records of the year of measurement (1867-68) then comprised 48,947 acres, of which 28,941 acres were cultivated (15,549 irrigated), 4,738 acres were culturable (457 under groves), and 15,268 acres were barren and unculturable.

Physical features.

The Káli nadi flows along the northern boundary of the parganah in an easterly course, and the Káknadiya, entering the parganah to the south at Nandpur Wailamai, cuts off eleven villages between it and the Isan. The Káli runs through a belt of low alluvial soil of varying breadth, well marked off from the uplands, on either side, by a high sandy ridge. The river sometimes takes a course midway between these ridges, but more commonly flows close to either bank and throws the whole of its *khádir* to one side or the other. The stream of the Káli is perennial and affords a certain amount of irrigation to the lowland area in seasons of drought. The Káknadiya dries up soon after the rains cease. It has a very limited *khádir*, and, except where the stream spreads out in time of flood, and the current is therefore, slower, the soil is poor and unfertile. Water for the early *rabi* crops is obtained by throwing embankments across the stream at suitable points. There are four considerable lakes or jhíls in the parganah, those at Rasemar, Panwa, Barkhera, and Sarsa. The first contains water, in ordinary years, until Baisákh; but, in 1868, it ran dry in October. Both the Rasemar and Panwa jhíls are connected by a drain with the Káknadiya. All these jhíls possess more or less alluvial soil which differs from that along the banks of the rivers by having the upper strata harder and more clayey; along the rivers, the surface soil, even when subject to the action of the sun, is as a rule friable and easily worked. The alluvial or *tarái* land along the Rasemar jhíl and in favourable places on the Káknadiya affords fair soil for the growth of sugar-cane.

Soils.

There is an extensive belt of high *bhúr* land running along the Káli nadi and reaching inwards for a considerable distance, especially towards the north-west, where it averages two miles in breadth. This belt, a little to the west of the town of Kuráoli, is met by a similar strip of *bhúr* which extends southwards to the Káknadiya, with an average breadth of about three-quarters of a mile. Patches of the peculiar soil known as *tikuriya* (page 485) occur throughout the *bhúr* tract, and isolated stretches of *bhúr* are found in villages scattered over the entire parganah. The remainder of the area is made up of either level *píliya* or *dúmat* soil interspersed, towards the east and south-west, with large *usar* plains. At the recent

assessment the conventional classification of soils into *bárah* or *gauhán*, *manjha*, and *barha*, was adhered to with the following results as to area, assumed rates and rental :—

Soils.	Area in acres.	Rate per acre.	Assumed rental.	Soils.	Area in acres.	Rate per acre.	Assumed rental.
		Rs. a. p.	Rs.			Rs. a. p	Rs.
Gauhán 1st ...	426	10 15 7	4,675	Wet *barha-bhúr* ...	1,882	2 10 2	4,956
Ditto 2nd ...	1,154	7 14 5	9,122	Dry *barha-dúmat* 1st ...	1,350	1 12 1	2,370
Ditto 3rd ...	1,114	6 2 4	6,850	Ditto 2nd,	1,500	1 6 10	2,139
Manjha wet 1st ...	1,613	5 4 3	8,499	Dry *barha-bhúr* ...	8,250	1 1 7	9,054
Ditto 2nd ...	1,106	4 6 3	4,860	*Tarái* 1st, ...	286	4 13 3	1,383
Ditto *bhúr* ...	270	3 15 2	1,067	Ditto 2nd ...	1,648	3 1 2	5,065
Dry *manjha* ...	341	2 3 1	747	Ditto 3rd ...	1,115	1 12 1	1,959
Wet *barha-dúmat* 1st...	3,038	3 11 9	11,335	*Maiyár*	800	1 1 7	878
Ditto 2nd...	2,969	3 1 2	9,121	Total ...	28,862	2 14 6	84,080

The *gauhán* of the above table includes in its first-class a few villages near the town of Kuráoli of remarkably fertile soil, in high cultivation, and yielding high rents. The second-class *gauhán* comprises the best description of the other villages, having a fair soil and good cultivators, and the third-class contains the remaining villages. The first-class *tarái* is generally close to some village site, is composed of good soil, and is irrigable when required ; the second-class *tarái* is also irrigable, but does not pay such high rates : the third-class is always unirrigated and comprises the dry edges and beds of rain reservoirs and the inferior alluvial soils along the Káknadiya. The conventional denominations of *manjha* and *barha* have been subdivided according to the natural soils that they are composed of, and these again have been divided into irrigated and unirrigated. The rate per acre is that assumed for assessment purposes, and the deduced rental is found by applying these rates to the soil area.

The following statement compares the area at three different periods :—

	Total area.	Revenue-free.	Barren.	*Culturable.*			*Cultivated.*		
				Old.	Recent.	Groves.	Irrigated.	Dry.	Total.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Last settlement ...	48,467	231	17,290	4,002	9,144	...	11,474	6 326	17,800
Revision in 1844-45,	48,504	231	16,295	14,941		...	9,691	7,346	17,037
Present settlement,	48,947	...	15,268	3,858	423	457	15,549	13,392	28,941

There has, therefore, been an increase of 70 per cent. in the cultivation and of 60 per cent. in the irrigation since 1844-45. The culturable waste still remaining is, however, of the poorest description and will allow of little further extension. Wells are here the chief source of irrigation, but the extension of the Lower Ganges canal to the parganah must sooner or later displace them and raise the entire parganah to a very high level of excellence. The average depth from the surface at which water is found throughout the parganah is sixteen feet; near jhíls and streams it is considerably nearer. Along the Káli nadi, the sub-soil in sandy villages is excellent and kuchcha wells can easily be dug and last for many years, but elsewhere the supply is almost entirely from percolation, and is so scanty that a single run exhausts it in a few hours. These wells are, therefore, usually worked by *dhenklis* and last a very short time, but the expense of digging new ones is small. Throughout the *dúmat* and *píliya* tracts the character of kuchcha wells improves; they last for two or three years and yield a more plentiful supply. Even there, however, the spring is often not reached and percolation must be depended on, and, except in the Káli tract, the sides of the wells must be protected by coils of twigs. Of the 2,371 kuchcha wells in existence, in 1868-69, as many as 491 were worked by hand. The actual area under each class of crops has already been given, and from it will be seen that *kharíf* crops covered 48·44 per cent. of the total cultivated area during the year of measurement, and amongst them *bájra* occupied 15·5 per cent.; *joár*, 13·3; rice, 3·56, and maize, 3·17 per cent. of the entire cultivation. In the *rabi*, wheat covered 19·4 per cent.; barley, 15·57; *bejhar*, 6·03 per cent., and *gojái*, 7·83 per cent. There were 3,904 ploughs, 7,807 head of plough-cattle, and 12,172 head of other cattle. The average plough area is here 7·41 acres.

Fiscal history.

The assessments of the parganah have been as follows:—first settlement, Rs. 31,818; second, Rs. 31,818; third, Rs. 32,585; fourth, Rs. 32,676; fifth, Rs. 38,428; revision, Rs. 27,255; last year of expired settlement, Rs. 32,715; and sixth or present settlement, Rs. 41,770. The fourth settlement, originally intended to last only for the five years 1812-13 to 1816-17, was subsequently extended, with slight variations, to 1839-40, the year of Mr. Edmonstone's settlement. The demand for the year 1225 *fasli* (1817-18) was Rs. 31,906; for 1226 was Rs. 31,683; for 1227 was Rs. 31,935, and for 1228 to 1244 (1836-37) was Rs. 31,970. During this period a balance of Rs. 2,159 accrued in 1225 *fasli*, and of only Rs. 182 during the remaining nineteen years. The parganah as then constituted comprised the villages at present in it, except the three estates of Madhauli kalán and khurd and Mahádewa Jagatpur. Mr. Edmonstone in his report on the parganah, in 1840, states that in his opinion the State demand was unduly low both with reference to the revenue-rates of contiguous parganahs and the

extent of the cultivated and culturable areas, which were in no way inferior in natural or artificial advantages to the lands in the neighbourhood. Although the zamíndárs were troublesome and unthrifty Rajpúts of the Ráthor clan, they were in very comfortable circumstances and never in arrears. Then came the famine of 1837-38, regarding which Mr. Edmonstone writes[1] :—"This parganah has suffered more severely in its condition and calls more loudly for temporary relief, than any other which has come under settlement this season; the mere fact that two-fifths of the lands habitually under cultivation were abandoned is a sufficient indication of the general distress and of the fearful reduction of the cultivating population, which have been the consequences of this famine; some villages have been impoverished to such a degree that no outlay of capital, nor personal attention and industry on the part of the proprietors, can restore them to a flourishing condition in less than two or three years."

Notwithstanding these losses, Mr. Edmonstone raised the demand from Rs. 32,676 to Rs. 38,428, allowing, however, a deduction of Rs. 7,742, spread over the years 1247 to 1249 *fasli*. The result was a complete break-down of the assessment. The demand for the initial year, 1839-40, was higher than that for the previous year, and the parganah had not time to recover itself. The land allowed to lie fallow, owing to the drought, was not at once brought under the plough as Mr. Edmonstone anticipated, and even as late as 1844-45, the area cultivated was less than the area recorded as under crops, in 1840, by 763 acres. Mr. Cocks revised the assessments in 1844 and found that of the rental of Rs. 59,415 estimated by Mr. Edmonstone, Rs. 8,644 were assumed assets of fallow land which had not been brought into cultivation, leaving only Rs. 12,343 for cesses, patwáris' dues, and the support of the zamíndárs and their families. He began by a demand of Rs. 27,255, which rose in 1850-51 to Rs. 32,856. Under this treatment cultivation increased from 17,037 acres in 1844 to 24,621 acres in 1850-51, and between the latter period and 1870 the parganah has enjoyed even greater prosperity than in the period between 1812 and 1837.

Transfers.

In thirty-eight villages no transfers occurred, and in ten other entire villages where mortgage or other temporary alienation took place prior to revision, the original owners have recovered their proprety intact. Although five entire villages have changed hands, only in two of them have new men come into possession, and this does not appear to have been due to the pressure of the Government demand. In the remaining 39 villages, shares have been alienated, in some permanently and in some temporarily. The following statement shows the area transferred and its value at different periods between 1840 and 1870:—

[1] II., Settlement Report, 131.

KURAOLI PARGANAH.

Transfer statement.

Mode of transfer.	Cultivated area transferred.	Total price.	Average price per acre.	Revenue.	Years' purchase of the revenue.
	Acres.	Rs.	Rs. a. p.	Rs.	Rs.
1849 *to* 1850.					
Private sale, ...	1,112	6,106	5 7 10	1,585	3·85
Public do., ...	6,046	18,032	2 15 9	7,569	2·38
Mortgage, ...	803	2,343	2 14 8	1,058	2·21
Total, ...	7,961	26,481	3 5 2	10 212	2·59
1851 *to* 1857.					
Private sale, ...	1,382	10,381	7 8 2	1,539	6·74
Public do., ...	69	580	8 6 6	114	5 09
Mortgage, ...	1,641	5,403	3 4 8	1,956	2·76
Total, ...	3,092	16,364	5 4 8	3,609	4·53
1858 *to* 1869 70.					
Private sale, ...	3,487	30,[illegible]86	8 13 6	4,274	7 21
Public do., ...	146	560	3 13 4	190	2·95
Mortgage, ...	1,833	20,724	11 4 11	3,178	6·52
Total, ...	5,466	52,120	9 8 7	7,642	6 82
Total, ...					
Private sale, ...	5,981	4[illegible],323	7 14 7	7,398	6·39
Public do., ...	6,261	9 172	3 1 0	7,873	2·44
Mortgage, ...	4,277	2[illegible],170	6 10 6	6,192	4·60
Total, ...	16,519	94,965	5 12 0	21,463	...

Description of transfer.	Total cultivated area transferred.	Reverted to original owners.	Area more than once transferred.	Total of columns 3 and 4.	Area permanently alienated.	Percentage of column 6 to total cultivated area.
1	2	3	4	5	6	7
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Private sale, ...	5,98[illegible]	...	1,301	1,301	4,680	16·34
Public do., ...	6,261	4,308	894	5,202	1,059	3 69
Mortgage, ...	4,[illegible]77	2,817	643	3,460	817	2 85
Total, ...	16,5[illegible]9	7,125	2,838	9,963	6,556	22·88

New settlement.

Mr. McConaghey made the existing settlement of the parganah. The rental assumed by Mr. Edmonstone in 1839-40, was Rs. 59,415; that assumed by Mr. Cocks at the revision in 1844-45 was Rs. 40,883; the recorded rental of the year 1867 was Rs. 67,369, and calculating holdings of proprietors and rent-free patches at the rates paid by cultivators with a right of occupancy, it amounted to Rs. 76,625, and the rental deduced from the rates proposed by Mr. McConaghey, as has

already been seen, was Rs. 84,080. Mr. Edmonstone's rent-rate on cultivation was Rs. 2-13-7; Mr. Cocks' rate was Rs. 2-6-5, and Mr. McConaghey's was Rs. 2-14-6. The new assessment was declared in September, 1870, and in the next four years the recorded rental rose by enhancements to Rs. 79,429, or valuing the under-rented holdings at the rates paid by hereditary cultivators and the lands held on division of produce at cash rates, to Rs. 1,01,053. The result is that the new revenue has been easily collected, and a margin is left from which the demand in unfavourable years can be met:—

Statistics of incidence.

Settlement.	Revenue.	Revenue with cesses.	*Incidence of revenue on*		
			Total area.	Assessable area.	Cultivated area.
	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Expiring year of past,...	32,715	34,428	0 10 1	0 15 8	1 2 1
Present, ...	41,770	45,947	0 13 8	1 3 10	1 7 1

This table shows an increase of pure revenue of Rs. 9,055, or 27·68 per cent., and of revenue, plus cesses, of Rs. 11,519, or 33·46 per cent.

Population.

According to the census of 1872, parganah Kuráoli contained 134 inhabited sites, of which 77 had less than 200 inhabitants; 45 had between 200 and 500; 11 had between 500 and 1,000; and one had between 1,000 and 2,000. The settlement records 43 show estates or maháls comprising 91 distinct villages, having an average area of 538 acres (317 cultivated), all of which, with eleven exceptions, were inhabited. The entire number of inhabited sites, in 1874, was 144, giving an average area of 333 acres (200 cultivated) to each site. The total population, in 1872, numbered 33,961 souls (15,143 females), giving 447 to the total square mile and 732 to the cultivated square mile. Classified according to religion, there were 32,070 Hindús, of whom 14,250 were females and 1,891 Musalmáns, amongst whom 893 were females. Distributing the Hindu population amongst the four great classes, the census shows 2,025 Brahmans, of whom 891 were females; 2,105 Rajpúts, including 875 females; 963 Baniyas (454 females); whilst the great mass of the population is included in the "other castes" of the census returns, which show a total of 26,977 souls, of whom 12,030 are females. The principal Brahman sub-division found in this parganah is the Kanaujiya (1,549). The chief Rajpút clans are the Ráthor (1,039), Chauhán (568), Gaur (132), Bais, and Jádubansi. The Baniyas belong to the Saraugi (469), Agarwál (161), and Bohra sub-divisions. The most numerous amongst the other castes are the Lodha (3,203), Kahár (1,552), Káchhi (3,634), Chamár

(3,935), Dhobi (1,190), Teli (1,248), Hajjám (1,591), and Ahír (6,350). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Bharbhúnja, Kori, Mahájan, Darzi, Gararíya, Kumhár, Barhai, Lohár, Dhának, Khákrob, Nunera, Káyath, Sonár, Máli, Bairági, Khatík, Baheliya, Nat, Tamoli, Bári, and Kisán. The Musalmáns are distributed amongst Shaikhs (1,020), Patháns (612), and Sayyids, and the remainder are entered without distinction.

Proprietors.

The following statement compares the statistics of the proprietary body at the past and present settlements:—

Caste.	*Percentage of villages owned to total number at*		Caste.	*Percentage of villages owned to total number at*	
	Past settlement.	Present settlement.		Past settlement.	Present settlement.
Rajpúts ...	58·48	55·33	Mahájans, ...	1·10	...
Káyaths ...	33·79	32·31	Brahmans, ...	0·04	2·04
Ahírs... ...	5·49	6·95	Baniyas, ...	...	0·88
Sonárs ...	...	1·29	Musalmáns, ...	...	1·30

Ráthor Thákurs own 51 per cent. of the entire area and have entirely lost the turbulent character attributed to them by Mr. Edmonstone. Mr. McConaghey writes:—"They (the Ráthors) are now most peacefully inclined, pay in their quota of the Government demand without difficulty, and are less addicted to law suits and quarrels than the majority of their neighbours. Where the sharers are numerous they have taken to cultivating their own seer, and very good farmers they make. The Káyaths, with a few exceptions, are of long standing in the parganah also. They are non-resident, living for the most part in the town of Kuráoli, and their tenure is essentially zamíndári. They have, however, an intimate knowledge of their villages and are on very good terms with their tenants. The Ahírs have occupied a cluster of villages in the south-west corner of the parganah for ages. Their proprietary bodies are very numerous. They are good cultivators, considering their caste, and hold nearly the whole of their land in seer. They have managed hitherto to keep wonderfully together, and very few strangers have acquired any shares in their villages. During the mutiny, these Ahírs defeated Tej Singh, the rebel Raja of Mainpuri, and captured two of his guns, for which act of bravery their two leaders, Nek Singh and Guláb Singh, were rewarded by our Government by the grant of a village in parganah Sárh Salempur of the Cawnpore district. Seventeen villages are held by cultivating proprietors; 60 villages by non-resident proprietors; 6·17 villages by a mixed proprietary with the cultivating section in possession, and 7·8 villages by a mixed proprietary with the non-resident section in possession. There were 1,269 sharers at measurement, giving an average of 38·57 acres to each share, of which 22·8 acres were cultivated.

Cultivators.

Taking the cultivating population, numbering 6,999 souls, Ahírs (1,887) occupy 8,407 acres, or 29·27 per cent. of the total cultivated area; Rajpúts (816), 4,466 acres, or 15·48 per cent.; Lodhas (766), 4,163 acres, or 14·49 per cent.; Káchhis (722), 2,654 acres, or 9·24 per cent.; Chamárs (508), 2,442 acres, or 8·5 per cent.; Brahmans (747), 1,978 acres, or 6·89 per cent., and other castes, the remainder of the cultivated area. The following statement shows the distribution of the cultivated area amongst the various classes of cultivators, their number, the area held by them on cash and kind rates, the average rent per acre paid by them, and the average size of their holdings:—

Statistics of the cultivating body.

	Numbers of holders.	Cultivated area		Cash rental of area in column 4.	Rate per acre deduced from columns 4 and 5	Average holding.	Percentage which total of columns 3 and 4 bears to total cultivated area.
		Paying rent in kind.	Paying rent in cash.				
1	2	3	4	5	6	7	8
		Acres.	Acres.	Rs.	Rs. a. p.	Acres.	
(1.) Seer, ...	844	70	2,443	5,757	2 5 9	2·97	8·69
(2.) Held by tenants with right of occupancy, ...	4,621	3,454	18,531	65,753	3 8 9	4·75	75·96
(3.) Held by tenants-at-will, ...	806	946	2,690	7,618	2 13 4	4·51	12·56
(4.) Zamíndárs' *muáfi*, ...	728	...	594	...	...	0·81	2·05
(5.) Cultivated gardens and fallow at attestation, ...	...	...	213	...	...	...	0·74
Total, ...	6,999	4,470	24,471	79,128	3 3 9	4·185	100·00
Total (2) + (3) ...	5,427	4,400	21,221	73,371	37 4 4	4·721	88·52

561 occupancy tenants pay rent in kind against 4,060 paying rent in cash, and 217 tenants-at-will pay produce rents against 589 paying rent in cash.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age) 142 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 987 in domestic service, as professional servants, water-carriers, barbers, sweepers, washermen, &c.; 449 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 7,193 in agricultural operations; 1,614 in industrial occupations, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,019 persons returned as

labourers and 147 as of no specified occupation. Taking the total population, irrespective of age or sex, the same return gives 601 as landholders, 20,811 as cultivators, and 12,549 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 352 males as able to read and write out of a total male population numbering 18,818 souls. Kuráoli is an old Akbari parganah and has suffered no change since the cession. In 1840 there were 86 separate villages, and these have since been increased by partition to 91.

KURÁRA BUZURG, a village in parganah Mustafabad of the Mainpuri district, is distant 24 miles from Mainpuri, to the south-east of the parganah and to the north of the Sengar. The population, in 1872, numbered 1,003 souls. There is an indigo factory here and the ruins of an old fort.

KUSMARA, a village in parganah Bhongaon of the Mainpuri district, lies on the Etáwa and Farukhabad road, 18 miles from Mainpuri. The population, in 1872, was 1,173, chiefly Brahmans. Kusmara possesses a police-station, post-office, and a bazar, where a considerable local trade is carried on. The zamíndárs are Báchhal Thákurs and Brahmans. There is an old fort here once owned by the Raja of Mainpuri, and Kusmara formed the chief village of the Kusmara taluka and was held by him until the last settlement, when engagements were taken from the mukaddams, with a *malikána* to the Raja.

LABHAUA, or Muhammadpur Labhaua, a village in parganah Shikohabad of the Mainpuri district, is distant about 3½ miles north of the town of Shikohabad and 33 miles from Mainpuri. The population, in 1872, numbered 1,259 souls. Labhaua is chiefly remarkable as the residence of the head of the Kirár clan of Rajpúte, of whom Bhagwant Singh attained to great influence in this district during the last decade of the eighteenth century. There are some fine buildings both here and in Shikohabad erected by this family, who are now represented by Láik Singh. The area of the village and its five hamlets is about 3,940 acres, and the cultivators are chiefly Káchhis, Chamárs, and Kirárs.

MADANPUR, a village in parganah Shikohabad of the Mainpuri district, is distant 40 miles from Mainpuri. In 1872, the population numbered 1,199 souls. Madanpur is famous for its mangoes and *ber* fruit and has two markets, one on Sunday and one on Wednesday.

MAHOLI SHAMSHERGANJ, a large village in parganah Kishni-Nabiganj of the Mainpuri district, is distant 22 miles from Mainpuri. The population, in 1872, was 1,369. There is some small local trade here. Maholi Shamsherganj is a large and profitable estate now owned by Brahmans, but formerly in the possession of Thákurs. It contains fifteen inhabited sites, with a total population of 2,151 souls. The principal cultivators are Káchhis, Ahírs, Chamárs, and Brahmans. There is a celebrated *khera* here close to the site of Maholi proper. The area of the village is 3,360 acres and the revenue Rs. 4,050.

MAINPURI, the chief town of the district of the same name, lies in north lat. 27°-14′-15″ and east long. 79°-3′-5″ on the Agra branch of the Grand Trunk road, which connects it with the Shikohabad railway-station. The town is made up of two parts, Mainpuri proper and Muhkamganj. The former had, in 1847, but 2,273 inhabitants, and in 1872 there were 8,528 inhabitants. In 1853 both had 20,921 inhabitants and in 1865 there were 21,179 residents. The site has an area of 295 square acres, giving 72 souls to the square acre.

Population.

According to the census of 1872, there were 21,177 inhabitants, of whom 17,596 were Hindús (8,156 females), 3,435 were Musalmáns (1,621 females), and 146 were Christians and others. Distributing the population amongst the rural and urban classes, the returns show 188 landholders, 2,113 cultivators, and 18,876 persons pursuing occupations unconnected with agriculture. The number of enclosures in 1872 was 3,323, of which 552 were occupied by Musalmáns. The number of houses during the same year was 4,180, of which 1,425 were built with skilled labour, and of these 221 were occupied by Musalmáns. Of the 2,755 mud huts in the town, 538 were owned by Musalmáns. Taking the male adult population, 7,679 (not less than fifteen years of age), we find the following occupations pursued by more than forty males :—barbers, 169; beggars, 160; blacksmiths, 116; bricklayers, 71; carpenters, 94; cultivators, 1,019; dyers, 41; goldsmiths, 119; hukka-makers, 689; lac-workers, 111; oil-makers, 64; pandits, 69; petty-dealers, 53; porters, (load-carriers), 46; potters, 42; purohits (family-priests), 69; servants, 2,549; shop-keepers, 1,487; sweepers, 53; tailors, 95; washermen, 71; water-carriers, 57, and weavers, 188. Mainpuri has seven muhallas or wards :—Katra; Misrána, inhabited by Mathuriya Brahmans; Chauthiána, formerly inhabited by the same clan; Bághbán, or Mális' quarter; Birtwála, inhabited by Mathuriya Brahmans; Sotiána, occupied by the same clan, and Purohitána, occupied by the Raja's purohits. Muhkamganj has six muhallas :—Chhípiáti, from the cloth-dyers; Lohái, from Baniyas of the Lohiya division; Saraugi, from the Jaina Baniyas; Gáriwán, from cart-drivers; Agarwála, from that division of Baniyas and Daríba. There were formerly walls around the city and six gates; the Debi, Tál, Madár, Deoráya and Ganesh Darwazas: the name of the sixth is not recorded. Brahmans number 3,178 and are chiefly found in Mainpuri proper; Káyaths, 1,322; Baniyas, 1,267; Chamárs, 1,126 and Lodhas, 1,094. The stone bench-mark of the great Trigonometrical survey imbedded opposite the entrance to the Mainpuri jail, two paces inside of the pukka well shows a height of 511 feet above the level of the sea.

The site.

The Agra branch of the Grand Trunk road runs through the town from east to west and forms a good wide street, lined on either side by shops, the principal bazar of the place. At

the eastern entrance are the tahsíli and police-station, while the dispensary and the mission buildings lie a little off the road at the same end. Nearly opposite the police-station is Raikesganj, a large sarái and grain-market built by Mr. Raikes, C.S., between 1848 and 1850. It is entered by a very handsome Saracenic gateway and is surrounded inside by well-built houses having arched fronts, and has a good well in the centre in which the water stood at 14 feet from the surface, with a depth of 15 feet in the cold-weather of 1869. The water-level has risen here considerably since irrigation from the canal became common. Máhárájganj, a second but less important market-place, has also an enclosure, a well and several fine trees. To the west end of the road there are several good brick houses and gardens of *ber*, guava, and mango. From north to south the Etáwa road forms another fine street which runs through the middle of the town from the Ganesh to the Madár gate. This road, where it meets the Agra road, forms a broad thoroughfare in the shape of a cross and helps much to the proper ventilation of the town. The Mainpuri portion of the town, which stands chiefly to the north of the Agra road, contains many brick houses, and beyond them pleasant gardens, and then comes the old town clustering around the Raja's fort. The main road through this quarter, known as Laneganj, is lined by pretty shops with a fine market-place attached, which adjoins a bathing tank, now constantly supplied with pure water from the Ganges canal. This tank covers about half an acre and adjoins the handsome *quasi*-gothic school-buildings lately erected by Mr. Lane, C.S. The fort itself is an imposing building, constructed partly of mud and partly of bricks. Much of Mainpuri proper in which it stands has lately been thoroughly drained, an attention which the narrow, uneven character of its ways rendered all the more necessary. Muhkamganj lies chiefly to the south of the Agra road and with the exception of the portion lying close to the Etáwa road, the houses are mostly built of mud. To the south-east outskirt there is a wide shallow drain called the Chamroda nála, and to the south and east are several excavations (*kuchcha taláo*) which are all connected together and drain into the Isan. The town is separated from the civil-station by the Isan, which is here crossed by a good bridge, but the site of both the city and the station lies well above the river-bed, and the roads connecting them are raised by earth-works properly furnished with culverts. Between the civil-station and the low-lying bed of the river, and also between it and the city, there are numerous gardens and groves, and the houses do not commence for a considerable distance from the *khádir*. The drainage all flows towards the river, and the slope is sufficient to render the present system efficient for all purposes.

Public buildings.

Besides the offices of the Judge, Collector-Magistrate, District Superintendent of Police, Canal-Officers, and Tahsíldar, Mainpuri possesses several police-stations, opium-godowns,

a jail, post-office, dispensary, zila school and boarding-house, tahsíli school, and the American Presbyterian Mission buildings, with an English school and a number of female schools attached. The church and reading-rooms are in the civil station, where there are also two public gardens and numerous drives. There is one old Jaina temple built of brick and another comparatively new building, belonging to the same sect in the Lohiya or Lohái muhalla, known as a *deohra*. The plaster trellis-work of this latter structure is strikingly graceful in spite of the poorness of the material. It has also two small doors of irridescent-green iron, tastefully and simply ornamented at intervals with delicate tracery, beneath which red and other coloured glass has been inserted, but only visible enough to light up the tracery. The effect is very good, though the meanness of the material is not worthy of the skill displayed in the iron workmanship or of the delicate green colouring and fine carving bestowed upon it. None of the Hindu temples or the Musalmán mosques are remarkable in any way either for their size, their appearance, or their antiquity.

History.

The general history is given under the district notice. Local tradition says that the town was known as Mainpur in the days of the Pándavas, and was inhabited by Brahmans until the arrival of the Chauháns. The more received tradition, however, is that the name is derived from one Main Deo, whose image is still to be seen at Tál Darwáza in Nagariya, a kind of suburb of the city. Main is there represented with a huge bridegroom's ruff on. He is said to have gone home on his wedding day and found his mother cooking and eating some rice in great haste. On being questioned by him, she said this was probably her last chance of a good meal now that her son was married. Main was so disgusted at this reply that he lay down and died. The story is clearly invented to connect the name and the image, which is probably one of the oldest relics connected with the place. Mainpuri seems to have been of no importance until the arrival of the Chauháns, who built a fort here, and around it the old town sprang up. After a contest with the Chirárs, the Chauháns came here from Asauli, under Raja Partáb Rudr,[1] about 1420-1448 *sambat* (1363-1391 A.D.), and with them came a number of fighting Brahmans of the Mathuriya clan, who, even now that they have taken to the peaceful ways of trade, preserve much of their character for turbulence. Muhkamganj was founded by Raja Jaswant Singh in 1803 *sambat* (1746 A.D.), and named after his illegitimate son or, as some say, childless brother, Muhkam Singh. By their influence, aided, it is said, by Khán Bahádur Khán, people flocked in large numbers to the new town, and especially from Karímganj which dates its decadence from the rise of Mainpuri. In 1802, the civil-station forming the head-quarters of the Etáwa district was founded by

[1] Others say it was Raja Deo Bramh, about 1332 *sambat* (1275 A.D.); others, again, Raja Jagatman or Jagat Singh. The last was most probably the real founder.

Mr. R. Cunynghame, and the sudder bazar was built, near which all the public offices were erected. Thorn, who saw the place in 1804, describes it as then "a walled town of considerable size and very populous." A few days previously it had been attacked by the Marhattas under Holkar, who plundered and burned part of it, but were repulsed from the jail and cantonments by the provincial militia, and fled precipitately on the approach of a relieving force. Owing to its position as the head-quarters of a large district, population rapidly increased. Much was done to improve it by Mr. Raikes in 1848-50, who built Raikesganj and a school, and by Mr. Lane, since 1870, who built Laneganj, the pukka tank, tahsíl, a market for ghi and cotton, a market for vegetable produce, a post-office, and schools, besides providing for the efficient drainage of the city.

Municipality and trade.

The affairs of the municipality are managed by a committee comprising fifteen members, of whom five are official, five are nominated by the Collector, and five are elected by the taxpayers. The income is derived from an octroi tax which, in 1874-75, fell at Re. 0-10-5 per head of the population. There is a fair trade in cotton, indigo-seed, and other country produce and in iron, both manufactured and imported. The wooden articles inlaid with wire, known as *tárkashi* work, are noticed elsewhere, and the trade of the town is summarised in the district notice. The following statements give the income and expenditure of the municipality for four years and the net imports and consumption per head for two years. A statement showing the local rain-fall, as registered by the canal authorities, is also appended:—

Statement of income and expenditure.

Receipts.	1871-72.	1872-73.	1873-74.	1874-75.	Expenditure.	1871-72.	1872-73.	1873-74.	1874-75.
Opening balance, ...	1,130	2,267	2,534	1,369	Collections, ...	1,993	2,305	1,999	2,105
Class I.—Food and drink.	7,601	7,169	6,842	6,727	Head-office ...	294	316	319	321
„ II.—Animals for slaughter.	151	129	136	157	Original works.	5,393	4,665	5,811	2,733
„ III.—Fuel, &c.,	587	496	544	667	Supervision, &c.	...	270	22	60
„ IV.—Building materials.	509	485	650	411	Repairs, &c.,	1,441	294	321	746
„ V.—Drugs, spices, &c.,	234	232	192	241	Police, ...	3,277	3,473	3,487	3,487
„ VI.—Tobacco,..	487	429	424	435	Education, ...	150	184	248	302
„ VII.—Textile fabrics.	2,411	2,249	2,088	2,261	Charitable grants.	279	303	320	320
„ VIII.—Metals, ...	1,797	1,833	1,538	1,250	Conservancy, ...	1,869	2,015	2,375	2,272
Total of octroi, ...	13,768	13,022	12,414	12,149	Road-watering,	56	38	48	122
Rents, ...	386	576	201	167	Lighting, ...	14	...	102	349
Fines, ...	25	30	19	128	Gardens, ...	...	48	75	92
Pounds, ...	191	201	184	213	Fairs, ..	9	..	...	...
Extraordinary, ..	...	109	15	...	Miscellaneous, ...	96	87	85	141
Miscellaneous, ...	405	331	1,206	507					
Transfers, ...	1,233	..	...	...					
Total, ...	17,138	16,536	16,573	14,533	Total, ...	14,871	14,003	15,212	13,110

Statement showing import of taxable articles for two years.

Articles.	Net imports in				Consumption per head in			
	1872-73.		1874-75.		1873-74.		1874-75.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	Mds s. c.	Rs. a. p.	Mds.s. c	Rs. a. p.
Grain, ...	1,31,415	2,14,449	129,989	2,50,774	7 2 10	...	6 39 8	...
Sugar refined, ...	2,933	32,264	2,949	29,498	0 6 4	...	0 6 5	...
,, unrefined, ...	8,058	27,809	5,962	16,221	0 17 5	...	0 12 13	...
Ghi, ...	2,038	40,761	1,887	36,135	0 4 6	...	0 4 9	...
Other articles of food.	...	36,750	...	4,222	...	0 4 10	...	0 3 7
Animals for slaughter.	3,130hds.	4,695	5,028hds.	10,056	½ head	...	½ head	...
Oil, ...	892	8,824	769	6,152	0 7 11	...	0 1 10	...
Oil-seeds, ...	3,588	8,970	6,692	16,731	0 1 14	...	0 14 1	...
Fuel, &c., ...	...	1,534	...	1,763	...	0 1 3	0 1 5	...
Building materials,	4,493	22,350	2,550	14,267	0 9 10	1 3 2	...	1 3 11
Drugs and spices, ...	1,510	12,603	1,557	17,587	0 3 5	0 10 10	0 3 5	...
Tobacco, ...	1,522	9,133	1,245	4,980	0 3 4	...	0 2 11	...
European and native cloth.	...	1,48,851	...	1,47,064	...	8 0 0	...	7 14 6
Metals, ...	...	1,21,118	13,128	1,30,129	...	6 8 2	...	6 15 9

Statement of rain-fall for seven years.

Year.	April.	May.	June.	July.	August.	September.	October.	November.	December.	January.	February.	March.	Total.
1866-67, ...	...	...	2·6	16 3	10·8	4·4	...	...	...	1·5	·5	...	36·1
1867-68, ...	·5	1·0	1·2	17·9	16 4	4·4	9·1	...	3·0	3·1	...	...	56·6
1868-69, ...	·4	1·1	·4	6·1	1·2	2·7	...	...	...	1·1	...	·1	13·1
1869-70, ...	...	·6	·1	10·5	4·9	10·8	1·7	...	1·3	·1	...	1·8	31·6
1870-71, ...	·20	·20	7·20	3·90	14·80	10·90	·10	...	...	·50	·60	...	38·40
1871-72, ...	·40	·10	10·50	12·60	11·40	5 20	...	...	1·30	3·30	·20	·80	45·80
1872-73, ...	·40	·10	1·00	10·80	12·70	2·70	...	...	...	...	...	1·40	29·10

MAINPURI, a parganah of tahsíl Mainpuri of the same district, is bounded on the north by parganahs Kuráoli and Bhongaon; on the south by parganahs Ghiror, Barnáhal, and Karhal; on the east by parganah Bhongaon, and on the west by parganahs Kuráoli and Ghiror. According to the statistics of the year of measurement (1867-68) of the present settlement, the parganah then contained a total area of 108,010 acres, of which 50,495 acres were cultivated (37,460 acres irrigated), 14,316 acres were culturable (1,231 under groves), and 43,199 acres were barren and unculturable.

Physical features.

The Káknadiya enters the parganah from Kuráoli at the village of Kokamai and joins the Isan at Gopálpur; its characteristics vary little from those described under parganah

Kuráoli. The Isan enters the parganah at the village of Mathapur, and taking a course somewhat north by east leaves the parganah to the east of the town of Mainpuri. To the south, the Cawnpore branch of the Ganges canal runs from east to west and sends out several distributaries. Further south runs the Rind, which, in some places, approaches to within half a mile of the canal. For purposes of assessment the parganah was divided into two great circles, the *dúmat* and the *bhúr*, comprising 41 villages (76,300 acres) and 44 villages (31,710 acres) respectively. The latter resembles in most respects the *bhúr* tract of Kuráoli, whilst the *dúmat* circle is remarkable for an almost total absence of sandy soil and the prevalence of large *usar* plains, with a considerable proportion of low-lying jhíl land. It is also well watered from the canal and the great Nagariya distributary, and only 12 villages of this circle lying to the north of the Isan and eight villages lying to the south of the Rind are at present cut off from the canal. The northern group, however, possesses natural advantages which compensate in a great measure for this. Jhíls of large size occur and the spring-level is easily reached: hence kuchcha wells of a superior character are plentiful. Owing to the presence of large *usar* plains cultivation covers but 42 per cent. of the total area of the *dúmat* tract, whilst in the *bhúr* tract 58 per cent. of the total area is under the plough. No traces of sand-hills occur along the Isan until close upon its junction with the Káknadiya, when large sandy tracts begin to appear and continue until it leaves the parganah. The Káknadiya also runs through sandy soil from the Kuráoli border to its junction with the Isan. The *tarái* lands of both these rivers are inferior, though, near the town of Mainpuri, the Isan yields considerable crops of melons and vegetables. The *tarái* of the Rind, however, is uniformly fertile and yields good crops of cereals which require little irrigation in ordinary years.

The following statement compares the past and present areas of the parganah:—

	Total area.	*Unassessable.*		*Culturable.*			*Cultivated.*		
		Revenue-free.	Barren.	Old waste.	Recent fallow.	Groves.	Irrigated.	Dry.	Total.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past, ...	104,368	265	53,769	2,531	8,357	...	27,904	11,542	39,4 6
Present,	108,010	...	43,199	11,944	1,141	1,231	37,460	13,035	50,495

The revenue-free land has been resumed and the area returned as culturable has been more carefully demarcated in the present returns. Cultivation has increased by 28·01 per cent. since 1840, and irrigation by 34·24 per cent. In 1840, irrigation covered 70·73 per cent. of the cultivated area, and now it has reached to 74·18 per cent., chiefly owing to the introduction of the canal and

the construction of pukka wells. At present, water from the canal is given chiefly to the *dúmat* tract between the Isan and the Rind, but the Lower Ganges canal, when constructed, will be able to water the villages to the north of the Isan, and its Sakít distributary the tongue of country between the Isan and Káknadiya, whilst the increased supply to be given to the Etáwa branch will provide for the villages to the south of the Rind. With regard to the Sakít distributary, Mr. McConaghey writes :—"The country which the Sakít distributary is intended to irrigate possesses great natural advantages in the number of its jhils, in the firmness of its sub-soil, and in the moderate depth from the surface at which water is found : consequently I have, on several occasions, deprecated the construction of this distributary, and have recommended the application of the supply thus saved to other parts of the country where it is more needed." Altogether the *dúmat* tract at present has water for 81 per cent. of its cultivated area (25,927 acres), whilst the *bhúr* tract has only 11,533 acres, or 62 per cent. of its cultivated area, irrigated. Of 37,460 acres irrigated, 15,722 acres are watered from wells, 11,662 acres from the canal, and 10,076 acres from other sources.

Soils.

We next come to the soils of the cultivated area, and first their statistics.

Soil areas and rates.

Soils.	*Bhúr circle.*				*Dúmat circle.*				Total area.
	Area in acres.	Rate per acre.		Assumed rental.	Area in acres.	Rate per acre.		Assumed rental.	
		Rs.	a. p.	Rs.		Rs.	a. p.	Rs.	Acres.
Gauhán 1st, ...	1,198	8	12 5	10,520	2,758	8	12 5	24,215	3,915
Ditto 2nd, ...	1,294	6	2 4	7,956	1,587	7	0 4	11,144	2,881
Manjha wet *dúmat* 1st,	871	5	4 4	4,590	3,607	5	11 4	20,586	4,478
Ditto 2nd, ...	638	4	6 3	2,802	1,661	4	13 3	8,019	2,299
Ditto wet *bhúr*, ...	352	3	15 2	1,390	...	...		...	352
Ditto dry, ...	89	2	3 1	195	...	...		...	89
Barha wet *dúmat* 1st,	872	3	11 8	3,253	5,857	3	15 2	23,140	6,729
Ditto 2nd, ...	1,663	3	1 2	5,110	5,044	3	1 2	15,503	6,707
Ditto *bhúr*, ...	1,844	2	10 2	4,847	26	2	10 2	68	1,870
Ditto dry, *dúmat* 1st,	490	1	15 7	968	2,562	2	3 1	5,625	3,052
Ditto 2nd, ...	784	1	10 4	1,290	988	1	12 1	1,734	1,772
Ditto *bhúr*, ...	5,229	1	3 4	6,312	270	1	5 1	355	5,499
Tarái, ...	297	4	13 3	1,436	334	4	13 3	1,612	631
Ditto 2nd, ...	943	3	1 2	2,898	2,473	3	1 2	7,602	3,416
Ditto 3rd, ...	1,225	2	3 1	2,689	2,789	2	10 2	7,215	3,964
Maiyár, ...	399	1	1 7	438	2,207	1	5 1	2,906	2,606
Total, ...	18,188	3	1 10	56,704	32,113	4	0 7	1,29,724	50,301

There was an increase of 194 acres after survey, and the total assumed assets amounted to Rs. 1,86,428. The *kharíf* area, at measurement, comprised 47·97 per cent. of the total cultivated area, and in it, *joár* occupied 18·08 per cent. of the total area under the plough ; *bájra*, 8·28 per cent. ; sugar-cane, 4·24 per cent. ;

Crops.

cotton, 2·46 per cent., and indigo, 0·21 per cent. In the *rabi*, wheat covered 20·55 per cent. ; barley, 14·26 per

cent., and *gojái* and *bejhar*, 13·38 per cent., whilst the *dofasli* area was 4,239 acres, or 8·42 per cent.

Fiscal history.

Up to 1840 there were no separate assessments on the villages comprising the old taluka of Manchhana, and no comparison can therefore be made with preceding assessments. Mr. Edmonstone's demand on the parganah as now constituted amounted to Rs. 94,860, and, in 1846, Mr. Unwin reduced the revenue to about Rs. 75,000, which rose to Rs. 86,253 during the last year of the expired settlement. The Manchhana villages are divided into two classes,—those settled with the Raja of Mainpuri and those settled with the mukaddam biswadárs, and for these Mr. McConaghey estimates the rental assumed in 1840 to have been Rs. 56,232, and for the Bhongaon and Sauj villages to have been Rs. 90,876, or a total of Rs. 1,47,108. It appears that Mr. Edmonstone calculated the lately abandoned land as a portion of the assets, and applying the rates given by him in his report, a money value for this land of Rs. 10,567 is obtained, which subtracted from the estimated total rental assets given above leaves Rs. 1,36,541 as Mr. Edmonstone's rental on cultivation only. His rates were accurate and equitable enough, and, as in the other parganahs assessed by him, would have worked well had he not rashly calculated on the speedy absorption of the land thrown out of cultivation by the famine. The area of this class of land given by him was 8,357 acres, which multiplied by 14 annas, adopted by him as his average revenue-rate for recent fallow, brings out Rs. 7,312, the revenue assessed by him on this soil. Taking this sum from his total revenue of 94,859 we have Rs. 87,547, which approaches closely to the demand as ultimately fixed by Mr. Unwin, and which was regularly collected without difficulty. The recorded rental during the year of measurement (1867) was Rs. 1,49,730 corrected for seer and rent-free land at occupancy rates, and for *batái*, or lands held on division of produce at average money rates, the village papers showed a rental of Rs. 1,60,684, and the assets by the application of average rent-rates to the various classes of soils, as already noted, amounted to Rs. 1,86,428. Mr. Edmonstone's estimated rental of 1840 fell at Rs. 3-7-3 per acre of cultivation, and that estimated by Mr. McConaghey, in 1870, fell at Rs. 3-11-1 per cultivated acre, showing a rise of 6·49 per cent. The statistics of incidence are as follows:—

Settlement.	Revenue.	Revenue with cesses.	*Incidence of revenue on*		
			Total area.	Assessable area.	Cultivation.
	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs a. p.
Last year of expired settlement,	86,253	90,100	0 12 9	1 5 3	1 11 4
Present settlement, ...	93,070	1,02,377	0 13 9	1 7 0	1 13 6

The increase in pure revenue has been Rs. 6,817, or 7·9 per cent., and in revenue with cesses, Rs. 12,277, or 13·62 per cent. The increase in the recorded rental between the declaration of assessment in October, 1870 and 1874, has been Rs. 26,237, effected by suit and by compromise, and valuing the seer and rent-free land as before, the annual rental assets in 1874 amounted to Rs. 2,02,811.

Transfers.

Between 1840 and 1870, the area affected by transfers has amounted to 21·77 per cent., or one-fifth of the whole parganah. Nearly one-half of these alienations has taken place in biswadári villages; only four escaped from transfer, and the land sold has yielded a much lower price than in other villages. Taking the whole term of the expired settlement, the price of land in biswadári villages has averaged only Rs. 9-10-7 per acre at private sales, while the parganah average has been Rs. 10-4-3. "This was to be expected," writes Mr. McConaghey, "seeing that the mukaddams' rights were naturally both less secure and less valuable than those of the zamíndárs, who were in the enjoyment of full proprietary rights and had no *hak malikána* to pay to a talukadár." Excluding the two villages lately annexed from Karhal, out of the 83 remaining, eleven have entirely changed hands; in one instance between 15 and 20 biswas have been alienated; in five, between 10 and 15 biswas; in thirteen, between 5 and 10 biswas, and in twenty cases, under five biswas. The remaining 33 estates have remained intact since last settlement. The settlement Officer examined into the case of the sixteen villages in which transfers exceeding 10 biswas had taken place, and found that in very few instances could the necessity for alienation be attributed to the inordinate pressure of the Government demand. The average price per acre at private sales has risen gradually from Rs. 4-13-11 per acre in the period between 1840 and 1850 to Rs. 13-10-11 per acre between 1858 and 1870,—a fact which shows the enhanced value of land here as well as in almost every district in these provinces. The following statement shows the area transferred and its value at three different periods during the currency of the expired settlement, and does not requíre explanation:—

Transfer statement.

Mode of transfer.	Cultivated area in acres.	Total price.	Average price per acre.	Revenue.	Average purchase per rupee of revenue.
1840 *to* 1850.		Rs.	Rs. a. p.	Rs.	
Private sale, ...	1,492	7,267	4 13 11	2,444	2·97
Public do., ...	1,330	5,015	3 12 4	2,204	2·36
Mortgage, ...	1,543	5,668	3 10 9	2,635	2·15
Total, ...	4,365	17,950	4 1 9	7,283	2·46

Transfer statement—(concluded).

Mode of transfer.	Cultivated area in acres.	Total price.	Average price per acre.	Revenue.	Average purchase per rupee of revenue.
1851 *to* 1857.		Rs.	Rs. a. p.	Rs.	
Private sale, ...	809	7,492	9 4 2	1,622	4·62
Public do., ...	446	1,101	2 7 6	715	1·54
Mortgage, ...	2,371	12,683	5 4 11	3,921	3 21
Total, ...	3,626	21,276	5 13 5	6,258	3 38
1858 *to* 1869-70.					
Private sale, ...	4,607	63,055	13 10 11	7,675	8·22
Public do., ...	1,479	13,591	9 3 0	2,357	5·77
Mortgage, ...	6,574	50,114	7 9 11	9,995	5·01
Total, ...	12,660	1,26,760	10 0 2	20,027	6·32
1840 *to* 1869-70.					
Private sale, ...	6,908	77,814	11 4 3	11,741	6·63
Public do., ...	3,255	19,707	6 0 10	5,2·6	3·73
Mortgage, ...	10,488	68,365	6 8 3	16,551	4·13
Total, ...	20,651	1,65,886	8 0 6	33,568	4·97

Mode of transfer.	Cultivated area transferred.	Reverted to original owners.	Area transferred more than once.	Total of columns 3 and 4.	Area permanently alienated.	Percentage of column 4 to total cultivated area.
1	2	3	4	5	6	7
	Acres.	Acres.	Acres.	Acres.	Acres.	
Private sale, ...	6,908	...	984	984	5,924	11·98
Public do., ...	3,255	...	739	739	2,516	5·08
Mortgage, ...	10,488	7,045	1,112	8,157	2,331	4·71
Total, ...	20,651	7,045	2,835	9,880	10,771	21·77

Population.

According to the census of 1872, parganah Mainpuri contained 317 inhabited sites, of which 207 had less than 200 inhabitants; 77 had between 200 and 500; 30 had between 500 and 1,000; and two had between 1,000 and 2,000. The only town containing more than 5,000 inhabitants was Mainpuri itself with 21,177 inhabitants. The settlement records show 85 distinct villages, having an average area of 1,271 acres (594 cultivated) and containing 317 inhabited sites, with an average area of 311 acres (151 cultivated). The total population, in 1872, numbered 83,413 souls (37,517 females), giving 494 to the total square mile; 1,057 to each square mile of cultivation; 981 to each village, and 263 to each inhabited site. Classified according to religion, there were 78,147 Hindús, of whom 35,014 were females; 5,120 Musalmáns, amongst whom 2,429 were females; and 146 Christians. Distributing the Hindu population amongst the four great classes, the census

shows 7,674 Brahmans, of whom 3,471 were females; 9,060 Rajpúts, including 3,926 females; 1,944 Baniyas (865 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 59,469 souls, of whom 26,752 are females. The principal Brahman sub-divisions found in this parganah are the Kanaujiya (5,803) and Sanádh. The chief Rajpút clans are the Chauhán (7,322), Bhadauriya (215), Bais (211), Tanwár (169), Ráthor (324), Gaur, Kachhwáha, Parihár, Solankhi, Báchhal, Katehiriya, and Sikarwár. The Baniyas belong to the Agarwál (379), Saraugi (938), Ajudhiyabási, Dhusar, and Khandelwál sub-divisions. The most numerous amongst the other castes are the Lodha (4,716), Kahár (3,479), Káchhi (9,132), Kori (1,228), Mahájan (1,140), Chamár (10,752), Gararíya (2,505), Kumhár (1,026), Barhai (1,675), Dhobi (1,190), Teli (1,248), Hajjám (1,591), Dhanak (1,519), Ahír (9,928), Khákrob (1,012), Káyath (1,792), and Bharbhúnja. Besides these, the following castes comprising less than one thousand members are found in this parganah:—Bharbhúnja, Darzi, Lohár, Nunera, Sonár, Máli, Bairágí, Khatík, Baheliya, Nat, Tamoli, Bári, Banjára, Jogi, Dhúna, Kisán, Lakhera, Mochi, Thatera, and Halwái. The Musalmáns are distributed amongst Shaikhs (2,861), Sayyids (769), Pathán (1,081), Mughals (25), and the remainder are entered without distinction. The kánúngo notes that the Rajauri and Gautam Brahmans of the parganah are the purohits of the Raja and his clan. The Káyaths came with the Raja from Amra, in parganah Bhongaon; the Khandelwál Baniyas from Kuráoli in 1808, and the Lohiyas from Gwaliar in 1816.

Proprietors.

In 1840, Rajpúts owned 62·39 per cent. of the total area and still possess 60·92 per cent., and amongst them Chauháns own 54·7 per cent. of the total area; Kachhwáhas, 2·6 per cent.; Baghels, Tanks, and Jádons, 1·17 per cent. each, and Bhadauriyas, 0·01 per cent. Brahmans now hold 21·07 per cent., against 14·67 per cent. in 1840, and Baniyas now have only 0·5 per cent. Káyaths hold 9·16 per cent. and Abírs 5·66 per cent., against 10·29 and 7·18 per cent. respectively in 1840. Musalmáns possess 1·14 per cent.; Káchhis, 0·94; Lodhas, 0·32; and Chámars, 0·29 per cent. 49 villages are held in zamíndári tenure, 35 in pattidári, and but one in bháyachára tenure. More than half the parganah is held by Chauháns and seventeen villages belong to the Raja of Mainpuri, the head of the clan. Twenty-nine of the pattidári villages are held by mukaddam biswadárs, who pay a due known as *hak malikána* direct into the treasury for the benefit of the Raja of Mainpuri, who, up to 1840, was in full proprietary possession of these villages. In the biswadári villages the shares are much sub-divided; in Aurain Parariya there are 533 shares; in Satni Lálpur, 188; in Ujhaiya Fakírpur, 159, and in Kankan, 135. "Cadets from the different families often adopt the profession of arms, and in almost every regiment or armed body throughout the presidency the

Mainpuri Chauháns are represented. In Aurain Parariya alone some hundreds of the young men are in military service, and a few of them have risen to positions of rank and considerable emolument. These cadets retain their name on the record-of-rights, but instead of being a burden to the estate, they generally send home part of their earnings to aid the brotherhood in their struggles." In the biswadári villages the average possession of each sharer amounts to 36·1 acres of the total area and 17·6 acres of the cultivated area; in zamíndári villages, to 353·7 acres of the total and 170·3 of the cultivated area; in pattidári villages not owned by biswadárs, to 49·7 and 17·7 acres respectively, and over the whole parganah, the average holding of proprietors is 57·8 acres of the total area and 27 acres of the cultivated area. Sixteen entire villages are held by cultivating proprietors; 44 entire villages by non-resident proprietors; 17·19 villages belong to a mixed proprietary, but are in the possession of cultivating proprietors, and 5·8 villages belonging to a mixed proprietary are managed by non-resident proprietors.

Cultivators.

Taking the cultivating classes alone, Rajpúts (2,770) hold 13,472 acres, or 27·37 per cent. of the total cultivated area; Ahírs (2,146) hold 9,702 acres, or 19·7 per cent.; Brahmans (2,309), 6,952 acres, or 14·12 per cent.; Káchhis (1,460), 4,984 acres, or 10·12 per cent.; Lodhas (1,059), 4,312 acres, or 8·76 per cent.; Chamárs (1,051), 3,913 acres, or 7·95 per cent.; Garariyas (277), 1,290 acres, or 2·62 per cent., and the remainder, or 9·35 per cent., is distributed amongst various castes. The following statement will show the distribution of the cultivated area amongst each class of cultivators, distinguishing their average rents, the size of their holdings, and the proportion of the area held by each class to the total cultivated area :—

1.	2.	3.	4.	5.	6.	7.	8.
	Number of holders.	*Cultivated area*		Cash rental of area in column 4.	Rate per acre deduced from columns 4 and 5.	Average holding.	Percentage which total of columns 3 and 4 bears to total cultivated area.
		Paying rent in kind.	Paying rent in cash.				
		Acres.	Acres.	Rs.	Rs. a. p.	Acres.	Acres.
(1.) Seer, ...	1,601	206	6,871	19,781	2 14 1	4·42	13·91
(2.) Held by tenants with rights of occupancy.	8,158	759	32,726	1,31,237	4 0 5	4·10	66·41
(3.) Held by tenants-at-will,	1,867	533	6,212	23,393	3 12 3	3·61	13·36
(4.) Zamíndárs' *muáfi*, ...	1,901	...	1,572	...	...	0·83	3·12
(5.) Cultivated gardens and fallow at attestation.	...	...	1,616	4	...	...	3·20
Total, ...	13,527	1,498	48,997	1,75,015	3 9 1	3·73	100·00
Total (2)+(3), ...	10,025	1,292	38,938	1,55,230	3 15 9	4·01	79·77

7,915 tenants with a right of occupancy paid rent in cash against 243 who paid in kind, and 1,645 tenants-at-will paid cash-rents against 222 who paid in kind.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 302 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 4,320 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 2,425 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 15,618 in agricultural operations; 3,138 in industrial occupations, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,908 persons returned as labourers and 408 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 4,972 as landholders, 39,129 as cultivators, and 39,312 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,842 males as able to read and write out of a total male population numbering 45,896 souls. This parganah was formed in 1861, and as now constituted contains 85 distinct villages, of which 45 formerly belonged to taluka Manchhana, 15 to parganah Bhongaon, and 25 to parganah Sauj, and includes Madau and Sarauliya, two outlying villages of parganah Karhal formerly belonging to parganah Sauj.

MAINPURI, a tahsíl of the Mainpuri district, comprises the parganahs of Mainpuri, Kuráoli, and Ghiror. The total area, according to the census of 1872, contains 396 square miles and 183 acres, of which 191 square miles and 503 acres are cultivated. The area assessed to the Government revenue is given at 396 square miles and 213 acres, of which 191 square miles and 503 acres are cultivated, 51 square miles and 130 acres are culturable, and 153 square miles and 220 acres are barren. The land revenue during the same year stood at Rs. 2,26,680 (or with cesses Rs. 2,49,348), falling at Re. 0-14-4 on the total area, Re. 0-14-4 on the entire cultivable area, and Re. 1-13-6 on the cultivated area. The population numbered 176,835 souls (78,421 females), giving 447 souls to the square mile, distributed amongst 789 villages. The same statistics show 147 persons blind; 15 lepers; 43 deaf and dumb; 8 idiots, and 6 insane persons in the tahsíl. All details will be found under the parganah notices.

MANCHHANA, a village in parganah Bhongaon of the Mainpuri dstrict, is principally remarkable as having given its name to a taluka now included in Bhongaon and Mainpuri. The Raja of Mainpuri owns the greater portion of the village, and Brahmans (1½ biswas) the remainder.

MURLIDHAR-KI-SARÁI, a hamlet in parganah Shikohabad of the Mainpuri district, is distant 9 miles east of Shikohabad and 24 miles from Mainpuri, on the

Sarsaganj and Karhal road. The population, in 1872, numbered 366 souls. The village was founded by Lála Murlidhar, Káyath, who held office under Sháhjahán as darogha. The remains of a large enclosure, a well, and a sarái built by him still survive, and his descendants hold the village, which was formerly free of revenue. The area is only 61 acres.

MUSTAFABAD, a parganah and tahsíl of the Mainpuri district, is bounded on the north by parganahs Márahra and Eta Sakít of the Eta district; on the west by parganahs Jalesar and Firozabad of the Agra district; on the south by parganah Shikohabad, and on the east by parganah Ghiror. According to the statistics collected during the year of measurement (1869-70), the total area then comprised 205,441 acres, of which 116,465 acres were cultivated (101,591 acres irrigated), 20,176 acres were culturable (2,787 acres under groves), and 68,800 acres were barren.

Physical features.

This parganah is the largest in the district and in shape resembles a triangle with its apex pointing northwards. It is traversed by the Arind, Sengar, and Sarsa rivers, with a course broadly parallel to each other in a south-easterly direction. The Arind dries up in the cold season and leaves a broad belt of good alluvial soil which yields a fair crop of cereals, and in the higher fields good sugar-cane. Its course is as winding here as in Ghiror, and the sweep of country inundated by it during the rains is broader, and the quality of the soil affected by it is rendered more fertile by the deposit of alluvial matter. Both the Sengar and the Sarsa, though perennial, afford a fair margin of *tarái*, but, owing to the scanty supply of water in their beds, and the height of the banks, they are not used for irrigation. On account of the peculiar character of these *taráis*, scarcely any kharíf crops can be grown, but wheat and barley thrive. The soil is a rich loam, somewhat hard, and containing much less silica than in the parganahs to the south and east. It also possesses much inherent moisture and requires little artificial irrigation, so that higher rates are paid for it than for the average outlying lands elsewhere, though lower, however, than the home lands, for which manure and irrigation effect so much. The Arind runs through the north-east of the parganah, the Sarsa touches it on the south, whilst the Sengar runs through the centre. The latter river has two distinct branches,—one of which flows close to the town of Mustafabad, while the other, known, as the Senhar, is met with a few miles further south. The parganah is singularly free from *bhúr* or sand, and where it does occur, it is only in isolated patches. The principal of these is the high sand ridge which runs from Jalesar, through Mustafabad, to the Jumna ravines in Shikohabad. It is a remarkable physical feature, and appears to have no affinity with the country through which it passes. It rises abruptly above the level of the surrounding plain, and would seem to have formed the bank of a river, as a smaller and similar ridge to the east would

appear to mark the course of atributary. Another line of *bhúr* runs from Bhagni on the south-east to Bhadana on the north-west, and is a continuation of the *puth* or sandy tract of the Sengar. In the remainder of the parganah the prevailing soil is a rich loam, good everywhere, but especially excellent to the east of the town of Mustafabad. In the villages bordering upon the Sarsa, those along the Arind and those to the north-west bordering upon parganah Márahra, a light soil is met with which is particularly suited to the cultivation of gram. Clay also occurs, but is chiefiy confined to the river *taráis* and the low-lying land bordering upon jhíls and drainage lines. In the uplands, therefore, loam prevails, but it varies considerably in different villages according to the more or less proportion of the silica which it contains. Generally speaking, the south-western villages have a more consistent soil than those to the north-east, and jhíls are not so common, nor is there so much *usar*.

Wells and water.

Throughout, the facilities for digging kuchcha wells are excellent, the expense of excavation is small, the water-supply is constant and plentiful, and they last for a considerable time. The quality of the water varies exceedingly, from sweet and good to the most foul and bitter, and regarding this curious phenomenon Mr. McConaghey writes :—" Bad water is not found all over the parganah, but is confined to the tract south of a line drawn through the town of Mustafabad along the slope of the country. To the north of this line the water is pure and good and irrigation from wells is all that could be desired, whilst to the south a complete change takes place. There it is nearly always either bitter or brackish (except in the *bhúr* tracts and in a few villages near the Sarsa), and in many places it is so noxious that human beings and even animals cannot drink it. In such cases the inhabitants are either obliged to supply themselves from wells sunk near jhíls or running streams where the water is not so offensive, or are compelled to bring it from neighbouring villages where it is better. In the brackish tract water-carriers of the Bhisti caste are almost universally employed, and although they are Muhammadans and use skins, Hindús of all castes (except perhaps Brahmans) willingly engage their services. This I have never observed in other parts of the district, where Kahárs or the women of the family draw the water required for domestic purposes. Custom thus adapts itself to circumstances even amongst Hindús. Brackish water is extensively used for irrigation and agrees well with wheat and barley, but sugar-cane and other saccharine crops do not thrive under its application, and are but little grown in villages were it is prevalent. When used to moisten the ground preparatory to sowing *(pareh)*, this water has a pernicious effect on the seed and materially weakens its power of germination, but once the young shoots appear above the ground all goes well. This tract, in consequence, is very susceptible to drought, and even in ordinary years spring or summer crops which require

'*pareh*' are seldom grown." Similar effects were traceable to the water by Mr. Dick in 1845-46. Another feature peculiar to the south-western tract is the general prevalence of the weed *baisurái*, which has been mentioned in the district notice. The branches of the Ganges canal run through the parganah. The Cawnpore branch on the east is at too low a level and is too close to the drainage system of the Arind to afford much water. The Etáwa branch also runs at a low level, but its distributaries afford a considerable amount of irrigation between it and the Sengar on the south. A glance at the district map will show that this parganah is particularly favoured in lines of communication. The metalled road connecting Eta with the Shikohabad railway-station traverses it on the east, whilst a good kuchcha road, bridged throughout, runs through its centre from Pharha to Ghiror. In addition to these grand arteries, there are a number of less important roads branching over the parganah. The railway-stations of Shikohabad, Firozabad, Túndla, Badhán, and Jalesar are all within reasonable distances and are easily accessible. The four largest towns are Pádham, Jasrána, Pharha, and Eka, but none of them have got a population exceeding 2,500 souls.

The following statement compares the past and present areas :—

	Total area.	Revenue-free.	Barren.	Culturable waste.	Lately thrown out of cultivation.	Gardens and groves.	Irrigation.	Dry.	Total cultivation.
	Acres.	Acres.	Acres.	Acres	Acres.	Acres.	Acres.	Acres.	Acres.
Last settlement, ...	196,549	1,321	74,091	4,319	6,377	...	95,870	14,571	110,441
Present ditto, ...	205,441	...	68,800	15,515	1,874	2,787	101,591	14,874	116,465

The culturable area still untilled consists of the worst description of soil. Cultivation has increased, since 1840, by 5·45 per cent., and if we take into account the fact that between 1840 and 1845 cultivation had fallen in 114 estates from 55,834 acres to 51,123 acres, or by 8·44 per cent., there has been an increase, since 1845-46, of 14 per cent. Irrigation has increased by 5·97 per cent., but the proportion which it bears to cultivation has remained unchanged. In 1840 the percentage was 86·8, it is now 87·23.

Soils.

In classifying the soils for assessment purposes, Mr. McConaghey included *bhúr* land with *dúmat* soils of equal capabilities and paying similar rates. The outlying *bhúr* patches generally fall under third-class *barha* or *puth*. Third-class *barha* also includes *dúmat* or loam deteriorated by the great prevalence of brackish water and the weed *baisurái*, or scattered isolated patches throughout the *usar* and mixed up with that soil. All absolutely dry soil has been excluded from

the *gauhán* and *manjha* divisions. There are three classes of *gauhán*: the first comprises a few old and good villages, in which Káchhis and Lodhas predominate amongst the cultivators; the second class comprises the best lands of those villages which are beyond the average, but are not in the first class, and the third class contains the remaining home-lands. In *manjha* there are two classes and in irrigated *barha* three classes, all distributed according to the soil, irrigation, and agricultural skill and industry of the cultivators. Regarding his remaining soils, Mr McConaghey writes:—"There are four dry *barhas*. The first is composed of fairly good *dúmat* soil, which is not habitually irrigated, but in which irrigation is possible. Wells have existed and traces of them still exist, but they have been abandoned either on account of their affording an insufficient and scanty supply, or from the noxious character of the water. The possibility even of getting at water if urgently required sets a higher value on this land than it would otherwise fetch, and it therefore lets at higher rates than tracts aboslutely dry. The fourth unirrigated *barha* is of very bad quality and is composed principally of sloping or uneven *bhúr* fields on the sand ridges. I separated the home from the out-lying *taráis* and divided the former into two classes. The area of the first class is small, but on account of its great superiority I was obliged to keep it distinct. The ordinary or outlying *taráis* are three in number, and were arranged according to the richness of their soil and their greater or less freedom from inundation. Taken as a whole, they are better than the average *taráis* of any other parganahs in the district; good clay is the prevailing soil. The alluvial lands of the Arind are especially productive and fertile. The *maiyár* is of the usual character found in most parganahs and does not need any particular notice." The following statement shows the area under each class of soil, the average rent-rate, and the assumed rental value:—

Soil statistics.

Soil.	Area in acres.	Rate per acre.	Assumed rental.	Soil.	Area in acres.	Rate per acre.	Assumed rental.
		Rs. a. p.	Rs.			Rs. a. p.	Rs.
Gauhán 1st, ...	1,717	12 4 7	21,098	Dry *barha-dúmat* 2nd	4,828	2 3 1	10,597
Ditto 2nd, ...	5,262	10 1 6	53,130	Ditto *bhúr*, ...	880	1 12 1	1,545
Ditto 3rd, ...	8,800	7 14 4	69,539	Dry *puth*, ...	312	1 5 1	412
Manjha 1st, ...	7,733	7 0 4	54,316	Home *tarái* 1st, ...	102	8 12 5	900
Ditto 2nd, ...	17,651	6 2 4	1,08,482	Ditto 2nd, ...	771	7 0 4	5,416
Wet *barha-dúmat* 1st,	13,206	5 4 3	69,567	*Tarái* 1st, ...	4,006	5 4 3	21,102
Ditto 2nd, ...	19,804	4 6 3	86,928	Ditto 2nd, ...	5,637	4 6 3	24,747
Wet *barha-bhúr*, ...	11,162	3 8 2	39,212	Ditto 3rd, ...	5,742	3 8 2	20,166
Dry *barha-dúmat* 1st,	7,359	3 1 2	22,615	*Maiyár*, ...	1,555	2 3 1	3,409

giving a total area of 116,525 acres, an average rent-rate of Rs. 5-4-2 per acre, and an assumed rental value of Rs. 6,13,181.

Crops.

The statistics of the year of measurement show that *kharíf* crops then covered 55·58 per cent. of the total cultivated area, and amongst them sugar-cane occupied 1·71 per cent.; cotton, 14·31 per cent.; rice, 2·30 per cent.; *joár*, 27·52 per cent.; *bájra*, 4·57 per cent., and indigo, 1·56 per cent. In the *rabi*, wheat covered 20·19 per cent.; *bejhar*, 12·61 per cent.; barley, 6·49 per cent.; *gojái*, 2·55 per cent., and gram, 1·19 per cent. In 1840, cotton occupied 12 per cent. of the total annual cultivation, and it still has a higher percentage than elsewhere; being 6 per cent. in Kishni, 3 per cent. in Bhongaon, 7 per cent. in Ghiror, 4 per cent. in Karhal, 3 per cent. in Alipur Patti, one per cent. in Bewar, 2 per cent. in Kuráoli, and 9 per cent. in Shikohabad. The soil of the parganah is admirably adapted for the crop, and the high prices obtained during the American war gave a stimulus to its cultivation which has never flagged. It is a common saying that the cotton crop alone yields sufficient outturn to pay the November and December instalment of the land-revenue. *Joár*, the characteristic rain-crop of a loamy tract, bears here a higher percentage than in any other parganah of the district. There are numerous indigo-factories, native and European, scattered over the parganah, and 1,811 acres were returned as under this crop in 1868-69. The area under cane is small and is confined chiefly to the villages east of Mustafabad town and the drier portions of the *tarái* tracts. In the *rabi*, wheat prevails in the uplands and *bejhar* in the lowlands. *Do-fasli* or double crops occupy one-ninth part of the entire cultivated area. There is little barley grown alone, the mixed crops of barley and peas *(bejhar)* taking its place, as, owing to the excellency of the soil and the facilities for irrigation, it would be a waste of power to grow pure barley where a more valuable crop is possible.

Fiscal history.

During the first three settlements, the greater portion of the villages now comprised in the parganah belonged to certain talukas which were made up of villages belonging to various parganahs. These talukas were assessed at a lump sum, without any attempt at distributing the total demand over the individual villages, so that it is now impossible to say what the actual demand for the parganah as now constituted amounted to during the earlier years of British rule. Mr. Edmonstone found the revenue in 1839 amounted to Rs. 2,59,874, and raised the demand to Rs. 2,80,898. After commenting on its fertility of soil, very general irrigation and great agricultural prosperity, Mr. Edmonstone wrote thus of the parganah:—"In a parganah so favourably circumstanced the collection of the assessed revenue has been a matter of no difficulty, changes of property and possession have been few, and the proprietors generally are comfortable, some are affluent, and few—very few—are those who can be called utterly indigent; the only exception, and that is a partial one, to the superiority of soil, and the universal

irrigation above noticed, is found in the southern division of the parganah; where in some villages, unproductive *bhúr* land, with all its concomitants of imperfect irrigation, abundant *káns*, and inferior cultivation, is found in considerable quantity: these are the estates in which the symptoms of the past drought are alone apparent to any considerable extent, the almost universal irrigation in other parts having greatly obviated the evil and distress which in less favoured parganahs were so prevalent and overwhelming. As a fact satisfactory to me, and as a proof, in some measure, of the moderation with which the enhancement has been made, I may be allowed to mention that all the engagements for this extensive division were executed in little more than two days; and that not a single case of recusancy occurred to throw doubt on the accuracy of my calculations, or to damp the feelings which such a result was calculated to convey." He adds that, after visiting and carefully examining the character and condition of almost every village, he proceeded to the calculation of average rent-rates and "adhered to them in all instances in which no sufficient and satisfactory reason for deviation could be offered, and only in other cases disregarded their indication when either great inferiority or superiority of soil or other local peculiarity rendered them totally inapplicable and anomalous."

Revision in 1844-45.

Though the above remarks were written with the full effects of the great famine before him, his assessment came under revision, with that of the remainder of the district, in 1845. Mr. Dick then reduced the demand in 105 villages by Rs. 12,001, besides affording temporary relief in a number of villages. His revision was completed in 1846, and, in the following year, Mr. Robinson took up the case of 39 other villages and lowered their revenue temporarily by Rs. 5,196 and permanently by Rs. 4,723. In 1863-64, Mr. Chase still further reduced the demand on 18 villages by Rs. 4,303, and Rs. 4,495 were remitted on account of land taken up for public purposes. Mr. Edmonstone's assessment was allowed to stand in only 112 of the 258 villages assessed by him. The demand, previous to 1840, of Rs. 2,59,874 had been punctually paid, and even the occurrence of famine only disturbed the collections for one year, after which no difficulty was experienced. Both Mr. Edmonstone and Mr. Robinson prominently notice this fact. Mr. Dick, too, alludes to it in the following terms:—"The parganah had once before broken down, when the demand was revised by Mr. Christian in a manner which has made his name remembered with gratitude, and from that time the zamíndárs paid up the revenue with the utmost punctuality, without trouble or the necessity of a resort to coercive measures." Mr. Edmonstone raised the demand to Rs. 2,80,898, or only 8·09 per cent., and the result was that, during the next five years, 21 sales for arrears of revenue and 44 by decrees of court were effected; 12 transfers were made; six villages were held under direct management; 41 were temporarily attached,

and in 172 cases attachment of personal property was had recourse to. Mr. Dick reduced the demand for the year 1845-46 to Rs. 2,62,327, which was still further reduced, in the following year, by Mr. Robinson, to Rs. 2,56,692, or less than the old demand in force previous to 1840. In 1852-53, the demand had risen by progressive increments to Rs. 2,64,174, when Mr. Chase's revision brought it back again to Rs. 2,59,871, and deducting from this the sums remitted on account of lands taken up for public purposes, the revenue of the last year of the expired settlement stood at Rs. 2,55,376.

Causes of the failure: opinion of the present settlement Officer.

The settlement made by Mr. Edmonstone undoubtedly broke down, but not for the reasons given by Mr. Robinson, who has attributed the failure to the want of recognition by Mr. Edmonstone of the expense of well-irrigation entailed upon the cultivators. Mr. Edmonstone based his assessments upon the money-rents actually paid, and in adjusting them the zamíndárs and their tenants must have allowed due weight to the cost of digging wells and other facilities for irrigation. Mr. Dick gave much more detailed reasons for the sudden break-down of the settlement. He argued that the debts incurred during 1837-38 had not been paid off, and the new zamíndárs in the Labhaua taluka had been hampered by having to meet the demand on account of their proportion of the balances that had accrued on that estate. The season of the measurement, too, was an unusually favourable one, while the subsequent seasons were unfavourable, and the increased demand falling on only 108 estates gave a rise of 14 per cent., which seriously curtailed the income of the land-holders. He further urges that Mr. Edmonstone's rates were not average ones, but only those paid for the best lands, that the irrigated area was greatly exaggerated and was calculated on an extremely favourable year. Though Mr. Dick's revision was carefully and judiciously conducted, Mr. McConaghey thinks that the results of the revision show that Mr. Edmonstone was very little mistaken in his estimate of the capabilities of the parganah. He writes:—

"I find that in 96 estates the arrangements made by Mr. Edmonstone were not interfered with by Mr. Dick, and that in the remaining 89 estates a permanent reduction of only Rs. 12,001 on a total of Rs. 1,03,537 was recommended. If, therefore, Mr. Edmonstone had not adhered so closely to his average rates in the poorer villages, and had adopted a system of progressive increase judiciously extended to those estates in which he had taken large enhancements, I am firmly of opinion that with proper management on the part of the revenue authorities his settlement would have been a success. Mr. Dick impugns the accuracy of his rates, and asserts that they were not average ones for average soils, but here I am prepared to differ with Mr. Dick and to support the correctness of Mr. Edmonstone's deductions on this point. In fact Mr. Dick's own figures afford a full justification of Mr. Edmonstone's rates, for I find that the total

estimated rental of the revised villages given by Mr. Dick is just as high as the result obtained by applying Mr. Edmonstone's rates to his soil areas, notwithstanding the falling off in cultivation which took place between 1840 and 1845. The real difference is that Mr. Edmonstone assessed at 65 per cent. of his assumed rental, whilst Mr. Dick in determining his highest or standard jummas always allowed the zamíndárs at least 40 per cent. after deducting the Government share. Although Mr. Dick's inspection of the parganahs was carefully and laboriously conducted, and although we find him remarking at the close of his report that he believed that he had afforded relief in every instance where it was required, still the very next year Mr. Robinson was engaged in making a further reduction of Rs. 4,723 in 25 additional estates. His village notes are scanty and his reasoning very general; besides, he relied a great deal on acknowledged assets which Mr. Dick had shown to be largely falsified in anticipation of revision. On the whole, I consider that Mr. Robinson's proceedings were summary and many of his reductions uncalled for. This belief I express advisedly after going into the history and circumstances of each village. Mr. Unwin, who was then Collector, was of the same opinion evidently, as in a letter dated November, 1846, he flatly refused to have anything to do with further enquiries into the assessment of estates rejected by Mr. Dick. The total remission permanently accruing from the joint investigations of Messrs. Dick and Robinson amounted to Rs. 16,724, or only 5·95 per cent. of the whole revenue. In 1852-53 their demand reached its maximum, Rs. 2,64,174, and with the exception of reductions granted for land appropriated by Government, this revenue continued to be uninterruptedly collected up to 1864, when Mr. Chase was deputed to make a summary settlement of those estates which had suffered from the effects of the mutiny, the subsequent famine of 1860-61, and the alleged increased growth and spread of the weed *baisurái*." Mr. Chase's operations were only intended to be of temporary application and to last to the close of the existing settlement in 1869-70. His reductions were conceived in a liberal spirit to enable the villages to recover thoroughly from the impoverished state into which they had fallen, and he was completely successful. Mr. McConaghey's parganah report enters fully into the question of these various revisions, the results of which have been slightly summarised above.

Present settlement.

In the villages assessed by Mr. Edmondstone, 65 per cent. of the rental assets was taken as revenue, and in those revised by Messrs. Dick and Robinson, about 60 per cent. This would give a rental of Rs. 4,32,151, or allowing for the rental assumed or newly abandoned culturable land, a rental of Rs. 4,26,671 on the cultivated area, in 1840, falling at Rs. 3-13-10 per acre. The average rent-rate in 1845-46 was Rs. 3-13-3, and Mr. McConaghey's average rate in 1870, as already shown,

was Rs. 5-4-2, giving an increase of 36·12 per cent. in the rate and of 43·71 per cent. in the assets. Prior to assessment, the recorded rental was Rs. 4,45,766, or corrected for under-rented land at occupancy rates, was Rs. 4,74,837. Mr. McConaghey's assumed rental was Rs. 6,13,181, and between March, 1872, when the assessment was declared, and the close of 1874, the recorded rental had risen to Rs. 4,64,526, and the interpreted rental to Rs. 5,05,098, and since then enhancement by suit and compromise has been steadily going on. The following statement shows the incidence of the revenue in 1870 and in 1872:—

	Revenue.	Revenue with cesses.	*Incidence of revenue on*								
			Total area.			Assessable area.			Cultivated area.		
	Rs.	Rs.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Last year of expired settlement,	2,55,376	2,66,852	1	3	10	1	13	10	2	3	2
First year of new settlement...	2,92,880	3,22,168	1	6	9	2	2	4	2	8	3

The increase, therefore, in pure revenue has been Rs. 37,504, or 14·68 per cent., and in revenue with cesses has been Rs. 55,316, or 20·73 per cent.

Transfers.

The annexed statement shows the transfers that have taken place between 1840 and 1870, and sufficiently explains all matters relating to them. The large proportion of transfers during the first period is noticeable, and also those since the mutiny. Wealthy professional usurers (especially Márwáris from Bíkaner) have spread themselves over the parganah and are most eager in lending money on landed security. The lightly assessed estates of Eta, Pádham, and Sakhni are the most hopelessly involved, and none of the alienations subsequent to 1857 appear to be due in any measure to the pressure of the revenue. Out of the 272 villages in the parganah, 81 entire villages have been permanently alienated, partial transfers have taken place in 127, and in 61 no changes except by succession have occurred. Three whole villages have reverted to their original owners:—

Transfer statements.

Mode of transfer.	Total cultivated area transferred.	Reverted to original owners.	Area transferred more than once.	Total of columns 3 and 4.	Area permanently alienated	Percentage of column 6 to total cultivated area.
1.	2.	3.	4.	5.	6.	7.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Private sale, ...	29,860	2,209	5,423	7,632	22,228	19·07
Public do., ...	35,351	3,314	8,876	12,190	23,161	9·88
Mortgage, ...	38,510	10,338	18,454	28,792	9 718	8·34
Total ...	103,721	15,861	32,753	48,614	55,107	47·29

Transfer statements—(concluded).

Mode of transfer.	Total cultivated area.	Total price bought.	Average price.	Revenue.	Years' purchase of the revenue.
1840 *to* 1850.	Acres.	Rs.	Rs. a. p.	Rs.	
Private sale, ...	11,292	81,493	7 3 6	23,112	3·52
Public do., ...	20,708	95,333	4 9 8	47,059	2·03
Mortgage, ...	15,058	55,510	3 11 0	26,683	2·08
Total, ...	47,058	2,32,336	4 15 0	96,854	2·39
1851 *to* 1857.					
Private sale, ...	6,356	44,775	7 0 8	20,344	2·20
Public do., ...	3,820	21,560	5 10 2	7,981	2·70
Mortgage, ...	3,574	13,079	3 10 7	8,535	1·53
Total, ...	13,754	79,414	5 12 5	36,860	2·16
1858 *to* 1869-70.					
Private sale, ...	12,212	1,48,630	12 2 9	27,131	5·48
Public do., ...	10,819	66,813	6 2 10	20,835	3·21
Mortgage, ...	19,878	2,17,246	10 14 11	39,688	5·67
Total, ...	42,909	4,32,719	10 1 4	87,654	4·93
1840 *to* 1869-70.					
Private sale, ...	29,860	2,74,899	9 3 4	70,587	3·89
Public do., ...	35,351	1,83,735	5 3 2	75,874	2·45
Mortgage, ...	38,510	2,85,836	7 6 9	14,907	3·77
Total, ...	1,03,721	7,44,470	7 2 10	2,21,368	33·6

Population.

According to the census of 1872, parganah Mustafabad contained 703 inhabited sites, of which 455 had less than 200 inhabitants; 177 had between 200 and 500; 55 had between 500 and 1,000; 13 and between 1,000 and 2,000; and three had between 2,000 and 3,000. The settlement statistics give 272 separate villages containing 743 inhabited sites, with an average area of 755 acres to each village (429 cultivated) and 276 acres (157 cultivated) to each inhabited site.

The total population, in 1872, numbered 155,476 souls (68,727 females), giving 284 to the total square mile and 854 to the square mile of cultivation. Classified according to religion, there were 146,346 Hindús, of whom 64,433 were females and 9,130 were Musalmáns, amongst whom 4,294 were females. Distributing the Hindu population amongst the four great classes, the census shows 11,985 Brahmans, of whom 5,150 were females; 8,031 Rajpúts, including 3,362 females; 3,624 Baniyas (1,697 females); whilst the great mass of the

population is included in "the other castes" of the census returns, which show a total of 122,706 souls, of whom 54,224 are females. The principal Brahman sub-divisions found in this parganah are the Kanaujiya (8,786) and Gaur. The chief Rajpút clans are the Chauhán (4,881), Tanwár (525), Dhákra (330), Ráthor (213), Bais, Bhadauriya, Gaur, Parihár, Tank, Solankhi, Katehiriya, Sikarwár, Jádubansi, Chandel, Panwár, Gahlot, Badgújar, and Kirár. The Baniyas belong to the Saraugi (2,701), Agarwál (392), Máhur, Parwal, and Márwári sub-divisions. The most numerous amongst the other castes are the Lodha (19,934), Kahár (3,416), Káchhi (9,023), Kori (3,719), Mahájan (4,302), Chamár (20,801), Garariya (6,171), Kumhár (2,498), Barhai (3,380), Dhobi (2,629), Teli (2,343), Hajjám (3,635), Dhanak (1,250), Ahír (28,087), Khákrob (2,923), Káyath (1,552), and Sonár (1,054). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Bharbhúnja, Darzi, Lohár, Nunera, Máli, Bairági, Khatík, Baheliya, Nat, Tamoli, Bári, Banjára, Jogi, Gosháin, Ghosi, Dhúna, Kurmi, Ját, and Pariya. The Musalmáns are distributed amongst Shaikhs (5,396), Patháns (1,767), Sayyids (238), and Mughals.

Proprietors.

The following statement compares the proprietary statistics as recorded at the past and present settlements, showing the percentage of the total number of villages owned by each caste:—

Caste.	1840.	1870.	Caste.	1840.	1870.	Caste.	1840.	1870.	Caste.	1840.	1870.
Chauhán,	46·29	36·21	Tomar, ...	0.30	0·20	Baniya, ...	0·74	3·95	Ját, ...	0·52	0·23
Jádon, ...	3·43	4·51	Bais, ...	0·18	0·18	Ahír, ...	24·75	18·53	Gosháin, ...	0·26	0·23
Sengar, ...	...	3·55	Tank, ...	...	0·03	Lodha, ...	5·82	3·39	Garariya,	0·18	0·18
Kirár, ...	1·10	1·19	Parihár, ...	...	0·02	Káyath, ...	1·47	2·93	Barhai, ...	...	0·12
Ráthor, ...	...	1·5	Sikarwár,	...	0·02	Khatri, ...	...	0·77	Sonár, ...	...	0·02
Dhákra,	1·06	0·83	Brahman,	8·81	7·39	Mahájan,	...	0·76	Eurasian,	0·04	0·32
Pamár, ...	1·10	0·78	Márwári,...	0·92	10·77	Bairágí, ...	...	0·24	Musalmán,	3·03	1·54

Chauháns have lost between 1840 and 1870 full ten per cent. of the total cultivated area. They belong to either the Mainpuri or Partábner branches, and are represented by the Raja of Eka, the Kunwar of Uresar, and the zamíndárs of Sakhni and Milauli. The large estate belonging to the Eka family is mortgaged to a Baniya of Háthras and can scarcely be redeemed without the permanent alienation of a portion of the property. The Uresar family is better off, and the late head of the family, Kunwar Gajádhar Singh, received four villages in the Moradabad district for his services during the mutiny. Chhatar Singh and Pancham Singh of Milauli have also added to their possessions, but the Sakhni branch are in the hands of the Márwáris and must sooner or later lose all their property. Both the Eka and Uresar families belong to the Partábner branch. The head-quarters of the Ahírs is Pendhat, and they are gradually losing their possessions here. The Márwári usurers have increased their estates from 2½ villages in 1840 to 29½ villages in 1870, and are yearly

acquiring more, and Mr. McConaghey thinks that, in course of time, they will become the most important section of the proprietary body. The Jádon money-lender of Awa Mísa, in the Agra district, and the Jádon of Kotla have acquired ten villages. Shaikhs and Lodhas have lost much of their property, and Baniyas, Sengars, Ráthors, Káyaths, and Mahájans have acquired a few estates since 1840. The total number of recorded proprietors is 2,810, and their average individual property is 73 acres, of which 45 acres are cultivated. 39 villages are owned by resident proprietors, 136 by non-residents, and of the remaining 97, the resident portion of the proprietary body manage 53 villages and the non-residents manage 44 villages. 107 villages are held on a zamíndári tenure, 163 villages on a pattidári tenure, and two villages are bháyachára. The zamíndári villages have an average of 3 proprietors, the pattidári have 13, and the bháyachára 65 each. Each sharer in a zamíndári estate possesses 227 acres of cultivation, in a pattidári estate the average falls to 15 acres, and in a bháyachára estate to 10 acres. The influence of Bhagwant Singh, the Kirár Thákur of Labhana, during the early part of the present century has been noticed elsewhere. He first attained to power under the government of the Nawáb Vazír, and then acquired a number of villages known as taluka Muhammadpur Labhana, and which at the third settlement had increased to 170½ villages, paying a revenue of Rs. 1,48,681. The taluka fell into arrears in 1815, and was sold by auction and bought in by Government. A village settlement was then made which lasted until 1840, when Mr. Edmonstone took up the question and finally disposed of the estate by conferring full proprietary rights on the hereditary village land-holders on condition of their paying up a proportional share of the balance that had accrued. So many availed themselves of this offer that the wrongs inflicted by the Oudh government during the past century may be said to have been then practically removed, and the original owners once more obtained a full recognition of their rights.

Cultivators.

The following statement shows the caste of the cultivators at the present settlement, the area held by each caste, their number, and the proportion of their holdings to the total cultivated area :—

Caste.	Number.	Area.	Percentage.	Caste.	Number	Area.	Percentage.	Caste.	Number.	Area.	Percentage.
		Acres.				Acres.				Acres.	
Ahír, ...	5,6[illegible]9	34,201	29·49	Chamár, ..	1,971	9,979	8·60	Nái, .	524	1,174	1·02
Lodha, ...	3,335	18,790	16·20	Káchhi,	1,352	6,972	6·01	Kávath.	314	1,[illegible]7[illegible]	1·01
Rajpút,...	2,512	15,[illegible]31	13·56	Garariya.	751	3,924	3·38	Others,	3,812	9,075	9·11
Brahman,	3,500	12,071	10·40	Musalmán,	312	1,408	1·22	Total, ...	24,052	115,966	100

Only 74 occupancy tenants and 90 tenants-at-will paid rents in kind. The following statement shows the distribution of the cultivated area amongst each class of tenant and all other particulars regarding their average holdings and the average rents paid by them :—

Cultivating statistics.

	Number of holders.	Paying rent in kind.	Paying rent in cash.	Cash rental of area in column 4	Rate per acre deduced from columns 4 and 5.	Average holding.	Percentage which total of columns 3 and 4 bears to total cultivated area.
1.	2.	3.	4.	5.	6.	7.	8.
		Acres.	Acres.	Rs.	Rs. a. p.	Acres.	
(1.) Seer, ...	2,005	15	14,453	40,710	2 13 1	7,215	12·42
(2.) Held by tenants with right of occupancy.	11,303	186	59,700	2,57,077	4 4 10	5,299	51·42
(3.) Held by tenants-at-will,...	6,829	215	37,853	1,63,715	4 5 2	5,574	32·69
(4.) Zamíndárs' *muáfi*, ...	3,915	...	3,547	189	0 0 10	0,90[illegible]	3·05
(5.) Cultivated gardens and fallow at attestation.	...	...	496	123	...	...	0·42
Total, ...	24,052	416	116,049	4,61,814	3 15 8	4,842	100·00
Total (2)+(3), ...	18,132	401	97,553	4,20,792	4 5 0	5,404	84·11

Only 74 occupancy tenants and 90 tenants-at-will, holding between them 401 acres, pay rent in kind.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 385 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 4,637 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 2,061 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods ; 32,624 in agricultural operations ; 6,713 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 6,387 persons returned as labourers and 1,254 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 5,280 as landholders, 85,601 as cultivators, and 64,595 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,417 males as able to read and write out of a total male population numbering 86,749 souls. Mustafabad, known in the earlier records

as the second division of Shikohabad, formed a portion of mahál Rápri in the reign of Akbar and was made a separate parganah in 1824. Since 1840, four villages have been transferred to parganah Shikohabad.

MUSTAFABAD, the chief village of the parganah of the same name in the Mainpuri district, is distant about 34 miles from Mainpuri and 16 miles from Shikohabad. The population, in 1872, numbered 1,711 souls. The tahsíli was removed here in 1824, and it possesses a post-office, police-station, excise-godown, sarái, school, bazar, and a market on Saturdays and Thursdays. Mustafabad was called after Mustafa Khán, a local magnate in the reign of Jahángír. The mud fort was built by Shiughulám, a Díwán of Almás Ali Khán, governor of the district under the Nawáb of Oudh, at the end of the last century. The Kánúngoi family of parganah Rápri are kánúngoes of this parganah also. Butchers and Bhistis form the bulk of the Musalmán population. An old well here is known *dúdhadhári*, from the purity of its water.

NABIGANJ, a village in parganah Kishni-Nabiganj of the Mainpuri district, lies on the Grand Trunk road, about 24 miles east from Mainpuri. The population, in 1872, was 1,257. There is an out-post of police here. A good trade is kept up in supplying the wants of travellers, and a sarái, on the road-side, built by Khán Bahádur Khán, affords them accommodation. The area of the village is 799 acres and the revenue is Rs. 1,500. The original zamíndárs were Bais Thákurs, who were noted dakaits and were sold up in 1840, and their rights were purchased by the Chauháns of Bhadei-Chiráwar and Arjunpur.

NASÍRPUR, a small village in parganah Shikohabad of the Mainpuri district, lies on the road between Shikohabad and the Jumna ferry to Batesar, 8 miles from Shikohabad and 36 miles from Mainpuri. The population, in 1872, was 872. Nasírpur has a district post-office. The village formerly belonged to Zálim Singh, Ahír, but is now owned by a Gosháin and a Chaube. The Gosháin is a very rich man, and the Chaube owns other property, all said to be gained in the service of his former master, the Ahír.

NAUSHAHR, a hamlet on the Etáwa road, about one mile from Shikohabad, in the Mainpuri district, and 34 miles from the civil-station, consists of a street of good houses, many of them brick-built and inhabited by prosperous traders. The population, in 1872, numbered 1,171 souls. Amongst the inhabitants, the makers of iron-pots and shoes are numerous and well known. The road-side between it and Shikohabad is strewn with fragments of a former town consisting of wells, tombs, and the remains of houses, the courtyard and walls of one of which still remain standing. It belongs to a Sayyid family, the first representative of whom in these parts was Háji Abu Sayyid, who lived in the seventeenth century and seems to have been a man of note, and to have founded the new town or Naushahr. He came from Irák, in the reign of Shahjahán, and obtained a

large grant of land in this neighbourhood. The present site was then a jungle, in the midst of which he built this house, and around it the town subsequently clustered. His descendants say that at that time only Pápri (on the Jumna) and Jauri Khera (now abandoned) in these parts were inhabited, and that the remainder of the country was covered with jungle. The tomb of Abu Sayyid still exists, as well as that of Atikullah Khán, his relation, but not his direct descendant. Atikullah lived in the time of Shahjahán, and from him the present members of the family derive their origin. Sayyid Sultán Ali Khán, who founded Muhalla Kázi Mírán in the town of Shikohabad and built several wells and mosques, was of this family. Naushahr was evidently a place of considerable importance, as the town proper was from a quarter of a mile to half a mile long and extended beyond this, in an unconnected way, for another quarter of a mile. A part of the gateway at the Shikohabad end still remains, and outside this 'the army' resided. The Risáldárs's house stood at the gateway, and his tomb is there still. The houses of the town proper were, for the most part, built of masonry, and the whole place dates its decadence from its destruction by the Marhattas under Fleury in 1802. An *urs* in honour of Madár takes place yearly in Jamád-ul-awwal.

ORÁWAR, a village in parganah Shikohabad of the Mainpuri district, is distant 46 miles from Mainpuri, on the left bank of the Jumna. The population, in 1872, numbered 1,127 souls. The village is a large one, and recently Oráwar Manrwa has been separated from it. The latter, too, contains several hamlets: Manra, inhabited chiefly by Ahírs of the Sondele *gotra*, as in Oráwar Khás; Kachhwái by Káchhis, and Dhímartola by Malláhs.

PÁDHAM or Párham, a village in parganah Mustafabad of the Mainpuri district, is situated on the high road to Eta by the Arind river, between the two canals, and is distant 23 miles from Mainpuri and 18 from Shikohabad. The population, in 1872, was 2,617, of which 914 were working males. The Musalmáns were 1,070, or 40·7 per cent. of the total population, and there were 316 Brahmans, 156 Baniyas, 194 Káchhis, and 201 Chamárs among the Hindús. There is a small bazar and a market twice a week. The place, though now to so large an extent Muhammadan, the landholders of the village having been Muhammadan till a comparatively recent time, has an old history. It is said that it was called Bardán before the time of Raja Parikshit, but Pádham or Parichhatgarh by him, he having lived here. His son Janamejáya also lived here, and when Parikshit died by a snake-bite, his son made a great sacrifice on the bank of the Arind. The sacrificial pit was excavated many years ago, and cocoanuts, cloves, and betel-nuts used in Hindu worship were found imbedded in it, and it is even said that snakes are still harmless about here. The story connecting Pádham with Parikshit's sacrifice is, however, looked upon with qualified respect even among the Hindús of the place, and is contrary to

the generally received tradition. There is a masonry tank at this place, said to have been built by Janamejáya on the same spot as the sacrificial pit, which is still called Parikshit Kund. There are still the remains of a fort here, and the *khera* close to the village is a very large and high one, the most conspicuous in the district, and has a well on it, also called after Parikshit. The houses are to a great extent built of bricks, and the turbans made here have a wide repute. There are two small indigo factories here, and a road leads across the canal close by at Patikhra.

PENDHAT or Paindhat, a village in parganah Mustafabad of the Mainpuri district, is distant 29 miles from Mainpuri. The population, in 1872, numbered 1,433 souls. Pendhat itself is unimportant and lies in the north-west corner of the district, two or three miles north-east of Mustafabad, and is connected with it by a narrow unmetalled road, and with the east of the district by the road across the Etáwa branch of the Ganges canal, and thence to Kailai. It is noted, however, for the large gatherings which take place there at the shrine of Jokhaiya and at the temple in Mágh and Asárh. There is no fixed day, but the Sundays in the latter fortnights of those months called *ját* are chosen. The story runs, that during the war between Prithiráj and Jaichand of Kanauj, an Ahír was bringing his wife from home, and with him were a Brahman and a low-caste man, a Bhangi or a Dhanak. The three men joined in the fight and were killed. The Bhangi fell first and the other two fell at some distance from him. Even when dead their headless trunks *(rund)* continued the fight. The Bhangi became a *bhút* (or spirit) under the name of Jokhaiya, and the place where he fell is called Jokhaiya to this day. Droves of pigs are grazed here, and at the time of the great gathering the swine-herds will kill one of them for a trifle and let the blood flow on the spot. At the other place, where the Brahman and Ahír fell, there is a temple, and cocoanuts and the like are offered. People come in thousands from the surrounding districts, even from Farukhabad, which touches the opposite side of the district, to pay their devotions here. The great object of the journey is to obtain offspring and have an easy child-birth. The *mela* is also said to have a good influence on the winter rains or *maháwat*. The worship of Jokhaiya is also noticed under the Etáwa district. The offerings at the temple belong to the zamíndárs.

PHARHA or Pharhiya, a village of parganah Mustafabad of the Mainpuri district, is distant about 39½ miles from Mainpuri. This is an important trading-place about eight miles from Mustafabad, at the edge of the district, and except Sarsaganj, it is the only town which has any considerable external trade. It is not otherwise in any way a noted place. The population, in 1872, was 2,216, consisting of 473 Musulmáns, 220 Brahmans, 698 Baniyas, 142 Mahájans, 111 Sonárs, &c. There is a second-class police-station, a post-office, and a market on Fridays and Mondays, at which indigo, cotton, grain and

other country produce are sold in large quantities, but it is now decaying fast since the introduction of the railway. There is a branch indigo factory here belonging to the Umargarh concern. Act XX. of 1856 (the Chaukidári Act) is in force and in 1873-74 supported a village police numbering eight men of all grades at an annual cost of Rs. 408. The cost is defrayed from a house-tax which in 1873-74 yielded a revenue of Rs. 636, or Re. 0-4-5 per head of the population and Re. 1-0-3 per house assessed (601). The expenditure during the same year was Rs. 634 from the income, besides Rs. 26, balance of the previous year. There were 738 houses in the town.

PONCHHA, a considerable village in parganah Shikohabad of the Mainpuri district, is distant 12 miles from Shikohabad and 35 miles from Mainpuri, on the left bank of the Jumna. The population, in 1872, numbered 1,858 souls. There is a temple sacred to Baldeoji here, at which a fair takes place. There is also a post-office and a police-station. The great feature of the village is its *bhagna* land. The *bhagna* is an old bed of the Jumna which has been deserted for its present course ages ago, and now presents a moist and rich soil which requires very little irrigation. Zálim Singh, the leader of the Phátak Ahírs, was the former owner of Ponchha and other villages near. He fell into arrears about the period of last settlement and was sold out. The estate was purchased by the father of the present owners, who are wealthy Agarwála Baniyas of Lucknow. There are 1,025 enclosures in the sixteen hamlets within the village.

RÁPRI, a village in parganah Shikohabad of the Mainpuri district, lies among the ravines on the left bank of the Jumna, at a distance of about 44 miles from Mainpuri city. The population, in 1872, numbered only 903 souls. Rápri abounds in ruins belonging to both the Hindu and Musalmán period, though the latter now greatly preponderate. Local tradition makes its founder one Ráo Zoráwar Singh, also known as Rápar Sen, whose descendant fell in battle with Muhammad Sám, in 1194 A.D. The ghát across the Jumna to Batesar is known as Nárangi Báh, and is said to derive its name from Naurangi, the daughter of Rápar Sen, for whose pleasure a garden was planted there. In course of time the name has become corrupted to *nárangi*, an orange-tree. There are, now, no traces of the garden, but tradition places it near Papardanda, otherwise known as Behar ghát. The general history of Rápri, including the Ala-ud-dín Khilji inscription, is noticed in the introduction. From the remains of buildings, mosques, tombs, wells, and reservoirs still existing, it is clear that Rápri must have been a large and prosperous town. Many buildings were erected by Sher Sháh and Salím Sháh, and traces of the gate to one of the royal residences still exist. The *idgáh* was built as early as 1312 A.D. The *dargáh* of Shah Fidu, a celebrated saint, attracts the devout, and a yearly *urs* is held at his shrine. He is said to have been a worshipper

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of the one God, irrespective of creed, and many miracles attested his power. From its position on the road to Batesar, where the great fair is held every year in Kárttik, Rápri must always have been an important place. It is now connected by good fair-weather roads with the railway-station and the towns of Shikohabad and Sarsaganj, and a bridge-of-boats crosses the Jumna to Batesar, on the right bank. A small hamlet at the ghát, now inhabited by Malláhs, Dhobís, and Bhangis, was formerly owned by Brahmans who emigrated hence to Karhal. At the same place, near Parauli, is a temple built by Bhagwant Singh on the site of a burning-ghát. The ravines around are well-wooded, and trees of the *rímcha*, *karíl*, *chákar*, and *pílu* species abound. The Meos were the first inhabitants, then came the Phátak Ahírs, and after them the Musalmáns, who still own one-third of the town, while Hindús own the remainder. There are five inhabited sites within the area known as Rápri khás. There are some headstones of marble and red sandstone still almost perfect and covered with legible Arabic inscriptions in Garhi close by to Rápri, and an early opportunity should be taken to have them copied and translated.

RATBHÁNPUR, a small village in parganah Mainpuri of the Mainpuri district, on the Etáwa and Mainpuri road, is distant nine miles from Mainpuri. The population, in 1872, numbered 621 souls. There is a road-guard of police on the roadside at some distance from the village and in the middle of the great *usar* plain.

SÁDHUPUR or Sárhupur, a village in parganah Shikohabad of the Mainpuri district, is distant five miles from Shikohabad and 37 miles from Mainpuri. The population, in 1872, numbered 1,166 souls. There is a considerable trade in ghi and cotton here and a market on Saturdays and Wednesdays. Mahar Baniyas are the principal inhabitants and were twice plundered by the *behar* Ahírs during the mutiny. There is a village school here. The cultivators are chiefly Brahmans, Chamárs, Káchhis, Ahírs, and Baniyas, and the zamíndárs are Agarwála Baniyás resident in the village.

SÁMÁN, a village in parganah Kishni-Nabiganj of the Mainpuri district, is distant 16 miles from Mainpuri, on the Kishni and Karhal road. In 1872, the population, including that of Katra Sámán, a trading mart about a mile from Sámán, numbered 1,453 souls, consisting chiefly of Mahájans and Baniyas. The site is well raised above the neighbouring jhíl, which is the largest in the district and contains a very considerable body of water all the year round, drying up only in seasons of excessive drought. The Sámán property, including Baset, is held by Kunwar Guláb Singh's widow in trust for her minor son, and was separated from the Kishni taluka at the third settlement. It is a highly cultivated village with great facilities for irrigation, and has an area of 2,574 acres, yielding a revenue of Rs. 6,800 in 1874.

SARSAGANJ, a village and trading mart in parganah Shikohabad of the Mainpuri district, on the Etáwa road, is distant 6 miles from the Bhadán or Sarsa road station of the East Indian Railway, 12 miles from Shikohabad, and 27 miles from Mainpuri. The population of the mart, in 1872, was 1574, and of the mart and adjoining village of Sarsa was 3,922, comprising chiefly Baniyas, Mahájans, Kirár Thákurs, Chamárs, Káchhis, and Musalmáns. Sarsa is a large village, but it is in the neighbouring mart of Sarsaganj or Dayaganj that the real importance of the place centres, for the village of Sarsa itself is an ordinary agricultural one. It has a large brick house in it belonging to some Kirár Thákurs, with the solid fortified appearance which the houses of this caste usually possess. The family is much reduced now. The adjoining trading mart of Sarsaganj is the greatest market of the district, and the only one, except Pharha, Shikohabad, and Mainpuri, which makes much interchange of commodities with other districts. Sarsaganj is much indebted to Mr. Raikes, Collector of Mainpuri, who, in 1848-50, improved the large and fine market-place (Raikesganj), where fairs are held twice a week on Wednesdays and Thursdays. It is not only in these fairs, however, that the trade of Sarsaganj is carried on. Its main street has many cotton cleaners and dealers, who keep up a constant traffic with other districts in country produce generally. The mart does not consist of much more than the main street, which is clean, well built, and well drained. Most of the wealthier Baniyas are Jainas, and the street has more than one Jain temple. At the southern end, there is a very handsome little mosque, whitened over, and with the red stone of which it seems to be built picked out in floral ornamentation over the surface. The value of the articles sold at Sarsa from May, 1849, to April, 1850, amounted to Rs. 3,23,574, besides 113,048 head of cattle of every description, valued at Rs. 5,11,150. In 1850-51 the sales amounted to Rs. 6,90,041.[1] There is still a large cattle market here, but in other respects the trade has decayed. Sarsaganj possesses a police-station, post-office, and a village school. Kirár Thákurs were the original owners, but they lost their possessions years ago. Sarsa and one-fourth of Dayaganj now belongs to non-resident Musalmáns, and the remainder of Dayaganj to the Kirár Thákurs of Labhaua. There are ten hamlets within the area of the village, and the cultivators are chiefly Káchhis, Chamárs, and Kirárs. Act XX. of 1856 (the Chaukidári Act) is in force and in 1873-74 supported a village police numbering ten men of all grades at an annual cost of Rs. 504. The cost is defrayed from a house-tax which in 1873-74 yielded a revenue of Rs. 862, or Re. 0-2-10 per head of the population and Re. 1-5-1 per house assessed (503). The expenditure during the same year was Rs. 852 from the income, besides Rs. 40, balance of the previous year. There were 937 houses in the town.

[1] See. Rec., N.-W. P., III., N. S., 7.

SAUJ, an old village in parganah Karhal of the Mainpuri district, is distant 24 miles from Mainpuri. The population, in 1872, numbered 418 souls. There are the remains of an old fort here, and the village was, in the early days of British rule, the chief town of an old parganah. The parganah was dismembered in 1840, and 25 villages were transferred to Mainpuri and 17 to Karhal.

SHIKOHABAD, a town in the parganah and tahsíl of the same name, in the west of the Mainpuri district, is situated on the Agra road, nearly two miles from the Shikohabad station of the East Indian railway and 34 miles from Mainpuri, in north lat. 27°-6′-5″ and east long. 78°-38′-10″. The population, in 1853, numbered 11,909 of both sexes, and in 1865 there were 9,469 inhabitants. The site has an area of 187 square acres, giving 54 souls to the square acre. According to the census of 1872 there were 10,069 inhabitants, of whom 5,366 were Hindús (2,386 females) and 4,703 were Musalmáns (2,316 females). Distributing the population amongst the rural and urban classes, the returns show 89 landholders, 888 cultivators, and 9,092 persons pursuing occupations unconnected with agriculture. The number of enclosures, in 1872, was 1,489, of which 657 were occupied by Musalmáns. The number of houses during the same year was 2,368, of which 368 were built with skilled labour, and of these 60 were occupied by Musalmáns. Of the 2,000 mud huts in the town, 1,050 were owned by Musalmáns. Taking the male adult population, 3,564 (not less than fifteen years of age), we find the following occupations pursued by more than forty males:—barbers, 75; beggars, 90; confectioners, 59; cultivators, 425; goldsmiths, 41; greengrocers, 63; labourers, 413; landowners, 55; money-lenders, 46; potters, 49; purohits (family-priests), 67; servants, 837; shop-keepers, 448; singers and musicians, 190; washermen, 41; water-carriers, 81, and weavers, 268. Although the Muhammadans and Hindús are pretty evenly divided, the town is essentially a Muhammadan one. The Hindús comprise Brahmans (623), Káyaths (230), Rajpúts (35), Baniyas (936), other traders (373), artisans, Sonárs, &c., (444), Ahírs (642), Káchhis (426), Koris, Gararíyas, &c., (463), Kahárs (151), Náis, (159), Dhobís, Darzís, Chamárs, Bhangís, Khatíks, &c. (848).

Population.

Shikohabad is connected by a metalled road with the railway-station of that name on the East Indian line, and good roads diverge from it to Mustafabad, Jasrána, Mainpuri, Sarsaganj, Agra, and Batesar by the Narangi Báh or Behar ghát on the Jumna. The town lies to the east and south of the metalled road to Mainpuri, but the principal bazar lines the road itself, and there are no less than nine saráis for travellers scattered in various places throughout the site. The old town is a large straggling place divided into quarters by crooked lanes and ill-shaped roads. Its principal

The site.

bazar is irregular in shape, and beyond it is a new market site planted with trees. Beyond this, again, is the mound on which formerly stood the fort, but which is now covered with houses of the better sort, and an old deserted sarái, with a good banyan tree near it, exists close to the old bazar. Altogether the old quarter contains many ruined houses, and it is only in the new quarter and new bazar along the Mainpuri road that good houses and shops are always seen. The water of the wells in the new quarter is sweet and good, but in the old town it is often brackish and undrinkable. The want of good drainage is the great defect in Shikohabad as a site for a town, for except the fort mound there is no rising ground, and the whole neighbourhood, too, is particularly level. To remedy this, Sultán Ali Khán caused a tank to be excavated a little distance to the north of the site which is still capable of receiving the drainage on that side, while the surplus water from the south might be led into the Sarsa nadi, which flows close to the town on the southern side. For a mile or two around the town there are numerous hamlets and buildings connected with it, and if these were included the site is a large one, and, next to Mainpuri itself, the most important centre of population in the district.

The muhallas and their population.[1]

There are fourteen muhallas or wards in the town. The Musalmáns reside principally in the northern and eastern muhallas and the Hindús in the southern and western, but there are also points where the population is mixed, and there is one muhalla where it is entirely mixed. Muhallas Katra Muhammad Mah with a population of 581 souls, Katra Mírán with 1,585, and Ruknpur with 3,440 (2,545 Musalmáns) lie to the north of the Agra high road. Going from west to east, between the Agra high road and the bazar, are muhallas Khattrián with 325 inhabitants, Misrána with 332, Garhiya with 293, and Paráo with 580. To the south of the great bazar comes Katra Mír Khalíl with 292 inhabitants, Cháh Rahat with 484, and Kázi Tola with 370. The western bazar has 181 inhabitants and the eastern bazar has 239. Taking up each muhalla in order, we have first Ruknpur with 1,506 Shaikhs, 869 Pathán, and 170 other Musalmáns, while the Hindús number only 895, consisting principally of Baniyas, Káchhis, Ahírs, Chamárs, and weavers. There are numerous saráis in this ward, but the houses are, as a rule, poor and many are in a ruinous condition. In Katra Mírán, founded by Sultán Ali Khán of the Naushahr family noticed before, there are 826 Musalmán inhabitants, of whom 194 claim rank as Sayyids. A tank excavated by Sultán Ali and his *dargáh* are close to this muhalla. Katra Muhammad Mah, founded by a Sayyid follower of Dára Shikoh, contains Ahírs, Chamárs, and 163 Musalmáns. The *paráo* or encamping-ground derives its name from the number of Mewátis who once resorted there, and two-thirds are still held by Musalmáns. Kázi Tola was founded by Kázi Asad Ali of the family of Kázi Shaikh

[1] From a note by Mr. Denniston.

Muhammed Jalíl, who obtained that office in Aurangzeb's reign: it is chiefly occupied by Shaikhs (156), Brahmans, and Káchhis. One-fourth of Garhiya is occupied by Sayyids and the remainder by Hindús. Cháh Rahat and Misrána have but few Musalmán inhabitants and are occupied by Baniyas and Brahmans, many of whom are traders and pandits. Khattrián, as the name denotes, is held by Khattri traders (154) and forms the richest ward of the town; the houses here are usually brick-built with a good deal of stone ornamentation, and serve as the private residence of the traders who have shops in the great bazar along the Mainpuri road. In Phúlapurena there are no Musalmáns, and the Hindu inhabitants comprise Baniyas, Brahmans, and Káyaths. Muhalla Khera forms the oldest part of the town and is detached somewhat from the modern site. It is marked by an old fort, once the residence of Sayyid Sultán Ali Khán, subsequently used as a tahsíli, but now unoccupied. Katra Mír Khalíl is named after a Sayyid landholder who fell in some local disturbance, and hence his tomb is visited on holidays as that of a *shahíd*. There are few Musalmáns in this muhalla, or in the eastern or western bazars.

Notable persons.

Amongst the notables connected with Shikohabad mention may be made of Nawáb Mahtáb Khán, a man who rose from the rank of a common soldier to high distinction. Muhammad Ramzán Khán and Muhammad Táj Khán of his family were pensioners of the British Government on the acquisition of Mainpuri, and a large garden planted by Mahtáb Khán still exists in Budhrai. The Kánúngoi family of Kánji Mal, hereditary kánungo of parganah Rápri, are of note in the town and still possess great influence there. Babu Mukund Misr, a Kanaujiya Brahman, built a temple on the borders of the Cháh Rahat and Kázi Tola Muhallas about the middle of the seventeenth century, and a religious festival takes place at his tomb on the second of Chait. They say that he was buried alive in the grave he dug for himself in the small garden where his tomb now exists. Amongst the Agarwála Baniyas, Súraj Sahái was a notable person, and amongst the Khattris, Díwán Rámjí and Díwán Khushal Rái came here from Dehli and attained to distinction under the Musalmán governors. Some of the Káyaths were díwáns under the Marhattas and possess a few villages as landholders or are employed under Government. The descendants of Shaikh Muhammad Jalíl, Kázi, still reside in the town; at the British occupation, Asad Ali held the office of Kázi and a village revenue-free attached to it. At Brindaban or Bajhiya there is a temple to Mahádeo, a *chhatri* and a *bisránt*, under the care of a Bairágí colony from very ancient times. The place was formerly covered with jungle and was the abode of an ascetic, near whose residence some Raja built the temple. The Bairágis then occupied the place, and, of their number, one named Mangla built the *bisránt* on the Aganga. The name of this stream is explained in this wise:—Mangla was a great saint

and worker of miracles, and at the time of the great bathing fair of Kárttik was unable or unwilling to go to the sacred stream of the Ganges to perform his ablutions there. His *chela* or disciple was greatly affected at this and remonstrated with Mangla, who merely said '*ao ganga*' ('come Ganges'), when a stream at once burst out beneath his feet and has ever since borne the name of Aoganga or Aganga. The banks of this stream are a favourite place for burning the dead. Local legends have it that though a small drainage line which dries up in the cold weather, it really sinks into the ground and joins the Ganges near Kanauj. One hundred bíghas of land in village Chitauli are held rent-free in support of the shrine. There are numerous tombs of former heads of the Bairági community, and on Hindu holidays, especially the Dasahra, considerable numbers assemble to offer their devotions before the shrine of Mangla.

To the west of the town, about half a mile, there is the *takiya* of Billichor, so called from a fakír whose cat was killed here by a Mewáti robber from Khairagarh, who suffered for his impiety. To the north-west is the site of a mud fort built by one Sayyid Ali Asghar, and to the west, near Muhalla Muhammad Mah, is the *idgáh*. To the south of the town and about a mile distant is the garden of a pious Máli named Toriya, where a fair takes place and an image of Mahádeo is placed on a temporary platform and worshipped. A temple dedicated to Panch-mukhi Mahádeo exists to the north, near the bastion of the old fort, which contains the tomb of Kadar Ali Shahíd and has recently been repaired by a Mahájan. Other temples are that to Rádha Ballabh in the Cháh Rahat quarter; to Murli Manohar on the south; to Baldeojí in the great bazar, and to Ráma in the mandi. There are also two *sangats* of Nának Panthi fakírs whose cemetery lies to the south of the town. Thákur Bhagwant Singh of Labhaua possessed great influence in the town during the last century, and close to Kázi Tola is a fine garden and building erected by him.[1] The principal mosques are those near the fort, in Lála's saráí, that of Allah bandah, and the white mosque. To the south of the town, near the old cantonments, is the shrine of Jasan deota, at which offerings of *chapátis* and *khír* are made when cattle bring forth their young. The new tahsíli is a fine masonry building to the west of the town, on the Mainpuri road, and close to it is the police-station and post-office. The railway-station has a telegraph-office. The tahsíli school is a good building situated in Katra Mirán, near the pukka tank, and is well attended.

Temples and buildings.

[1] The Kirárs of Labhaua are well known in Mainpuri and still hold considerable landed property in this and the Eta district. The lands attached to the building in Shikohabad are now small and insufficient to keep it in repair. It was built some fifty years ago by workmen imported from Agra, and comprises a house of two stories of brick and red sandstone built in galleries surrounding large courtyards, with canopied pillars at the corners of the roof. The inner courts are now grass grown and the whole building is in a bad state of repair.

Trade.

As already noticed, the town is well off for communications. The Agra road was opened in 1843 and the railway in 1860, and a metalled and bridged road connects the town with the railway-station. A bazar is held every Tuesday and Friday in Sriganj, on the site of the old tahsíl. Other markets are held in the old town and in Katra Mírán and the new bazar on the Mainpuri road. The town is celebrated for its *bálusáhi* and *jagrát* sweetmeats and for its manufacture of country cloth. It was formerly a great emporium for cotton, but the trade has declined of late years. Act XX. of 1856 (the Chaukidári Act) is in force and in 1874 supported a village police numbering 19 men of all grades at an annual cost of Rs. 960. The cost is defrayed from a house-tax which in 1873-74 yielded a revenue of Rs. 1,629, or Re. 0-2-6 per head of the population and Re. 1-1-0 per house assessed (1,515). The expenditure during the same year was Rs. 1,638 from the income, besides Rs. 85, balance of the previous year. There were 2,383 houses in the town.

History.

The site now occupied by the town is said to have been first colonised by a Musalmán emigrant from Ráprí named Muhammad, who gave it the name Muhammadabad. This was changed to Shikohabad, in honour of Dára Shikoh, when Badr-us-sálam was governor, traces of whose residence, garden, wells, and tanks still remain. Under the Marhattas, Múra Pandit was governor and built the fort to the north of the town site. One of the five towers, in which there is the *dargáh* of Kadir Ali Shahíd, still remains. To the west of the town, the Marhatta amil is still remembered in the name (Múraganj) of a bazar and sarái built by him. It was here that the transit duties were collected on goods crossing the Jumna and the "*sáyar chabútra*," or excise post was established until abolished by the British. Shikohabad successively fell under the Marhattas, Jats, Rohillas, Marhattas again, Himmat Gosháin, and the Oudh Nawáb. Almás Ali Khán was governor on the part of the Nawáb up to the British occupation, and under him Sewa Rám was amil and Pahára Mal was díwán. The British obtained possession in 1801 and established a cantonment here to the south-west of the town, near the Sarsa, where the graves of Europeans are still to be seen. It was here that a Marhatta force under Fleury, in 1802, surprised the British detachment, after which the cantonments were removed to Mainpuri.

SHIKOHABAD, a parganah and tahsíl of the Mainpuri district, is bounded on the north by parganahs Ghiror and Mustafabad; on the east by parganah Barnáhal; on the south by the Jumna, which separates it from parganah Báh Panáhat of the Agra district, and on the west by parganah Fírozabad of the Agra district. The total area, according to the measurement papers of 1869-70, amounted to 187,588 acres, of which 128,172 acres were cultivated (81,757 acres irrigated), 8,845 acres were culturable (2,629 acres under groves), 1,288

acres were held free of revenue, and 49,283 acres were barren and incapable of cultivation.

Physical features.

The most important streams are the Sarsa, Sengar, and Aganga, with the Jumna itself on the southern boundary. All of these streams have a course to the south-east, parallel to each other. The Sengar passes through the north-east corner of the parganah, crossing the Agra and Mainpuri branch of the Grand Trunk road at the large village of Araon. The Sarsa flows through the centre of the parganah close to the towns of Shikohabad and Sarsaganj, and the Aganga, which takes its rise near to Shikohahad, flows between the Sarsa and the Sengar. The Sarsa is perennial and affords a strip of fertile *tarái* which produces excellent *rabi* crops and requires little irrigation. This *tarái* deteriorates, however, as it approaches more closely the Jumna ravines towards the Etáwa border. The water which remains in the bed of the river in the cold season is too scanty and too far below the level of the uplands to be of use to them for irrigation, and for these reasons its influence is almost entirely confined to the alluvial and low-lying lands along its banks. The Sengar is of less importance still as a source of irrigation: its *tarái* is poorer and less productive, its bed is deeper and its banks are higher and more sandy, and it seldom spreads out over the neighbouring country, as is sometimes the case in Mustafabad. The Aganga dries up immediately after the rains and its bed is generally cultivated during the *rabi* season. It is, therefore, valueless as a source of irrigation, but affords a strip of good alluvial soil which produces cane, rice, wheat, and barley. The character of the Jumna *tarái* will be noticed hereafter.

Classification for assessment purposes.

In 1840, Mr. Edmonstone[1] divided the parganah into three classes, denominated the northern and central division and the Jumna tract. Mr. McConaghey, at the recent settlement, accepted the Jumna division of his predecessor, but divided the remainder of the area into four separate belts of country, making five distinct tracts in all, for which separate rent-rates were assumed. His first tract comprised the nineteen villages lying along either side of the Sengar to the north-east of the parganah, owned and cultivated chiefly by Ahírs. Loam and *usar* are found to the north of this tract, and a high ridge of sand runs through the centre, along the left bank of the stream. Canal-irrigation is confined to the villages lying to the north of the Sengar, but the well capabilities are good and water is seldom more than twenty feet from the surface. The second tract, known as the northern pure loam and *usar* tract, comprises forty-nine villages, having a total area of 37,074 acres (21,165 acres cultivated) lying along the Mustafabad boundary. It resembles that parganah in every respect, except that the noxious weed *baisurái* is seldom found and the water in wells is seldom bitter to the

[1] II., Set. Rep., 141.

taste. The sub-soil is firm and stable; water is found at from fifteen to thirty feet from the surface; the supply is usually plentiful; kucheha wells can easily be dug and last for several years, and the natural reservoirs frequently contain water sufficient to irrigate the *rabi* crops far on into the cold-weather. The whole area, therefore, is either irrigated or capable of irrigation from existing sources. The third or central tract, called by Mr. McConaghey "the best *pira* tract," extends from the town of Shikohabad on the north-west to the large village of Ukhrend on the south-east, and comprises the fertile and populous villages lying along the banks of the Sarsa. The soil is the finest light loam or *pira*, more friable and more easily worked than *dúmat* or pure loam, and capable of yielding all kinds of crops in perfection. There is no *usar*, and nearly the whole of the area is cultivated. Water is found at from 25 to 45 feet from the surface; the spring-level is always reached, the supply is good and kucheha wells can easily be excavated. The cultivating class, too, is industrious and skilful, and altogether the tract possesses every advantage which could be desired without a single drawback. It is superior to the northern loamy tract and resembles, in many respects, parganah Háthras in Aligarh and parganah Sadabad in Muttra. The fourth tract comprises the belt of country to the south and west lying between the Sarsa and the villages bordering on or intersected by the ravines of the Jumna. A few villages are included in this tract which lie to the north of Sarsa, but the great bulk lies to the south of the river and corresponds with the central or second division described by Mr. Edmonstone, who writes, thus of this tract:— "The strong contrast in the character of the soil, nature and quantity of produce, and facilities of irrigation, so soon as the nadi is crossed, is remarkable: the first becomes gradually light, sandy, and unproductive; the second deteriorates visibly, as well in quality and quantity as in description; and the last is found to be obtained comparatively with difficulty, and is, as a necessary consequence, much more confined. The water, which in the northern division is about 20 or 25 feet from the surface, is found in the line of country under consideration to range from 35 to 50 feet; and in place of the universal facility of constructing kucheha wells there are comparatively few villages in the *hárs* or outer lands, in which they can be sunk at all, or if sunk, will remain serviceable for any period exceeding one year. In this division nearly all trace of the Kirárs as a proprietary body is lost, and the majority of the estates are held either by Káyaths, Thákurs, or Ahírs; there are a few belonging to the first mentioned class and the results of their skill, perseverance, and good management are the more remarkable when the condition and appearance of the villages which they hold are viewed in juxta-position and compared with those conterminous and held by other proprietors. The agricultural class is composed chiefly of Ahírs and Lodhas; the former indolent,

unskilful, and predatory in their habits, and the latter, second only as cultivators to Káchhis." The above remarks are true of this tract to the present day. Little or no *usar* is met with and almost the entire area is capable of cultivation. The prevailing soil is a light *pira*, an admixture of loam and sand, and occasionally sand is met with, especially towards the Mustafabad border and in the villages adjoining the ravines of the Jumna. Though the *jhíls* are few in number and small in area, they afford some patches of *tarái* land available for rice and sugar-cane. The *kharíf* exceeds the *rabi*, and owing to the want of water, wheat, in the *rabí*, gives place to *bejhar* and barley.

Jumna tract.

We next come to the Jumna tract, which comprises all the villages situated within or which are intersected by the ravines of the Jumna, and known both here and in Etáwa as the *karkha*. The ravines[1] are here so deep and intricate and the site of most of the villages has been so curiously selected that one may approach to within five hundred yards of them and distinctly discern everything that is going on in their vicinity, but will not, without the assistance of some one well acquainted with the cattle-walks and foot-paths in use, be able to reach them. The arable land naturally divides into the tract to the north beyond the influence of the ravines known as the *uparhár*, and that to the south along the bank of the river known as the *kachár*. In the first tract, water is seldom found nearer than from 60 to 100 feet from the surface, and irrigation is therefore scanty, but in many instances the soil is naturally excellent and produces good *rabi* and *kharíf* crops. Whenever slight depressions exist in which the rain-water is retained and sinks gradually into the ground, the soil yields crops equal to those grown in irrigated outlying lands elsewhere. Such is especially the case in Patna, Mai and Hariya. Wherever the fields border on the ravines, as well as those having a light and sandy soil and an undulating surface, the crops are poor and of little value. The *kachár* tract is not to be found in all the villages of the *karkha*, but where it exists, it is remarkably fertile and rich. It is situated along the foot of the high bluffs overlooking the river and is usually subject to inundation. Where it is beyond the reach of the annual floods, it appears to deteriorate. Wheat and barley are usually grown to the exclusion of all other crops. Similar to the *tarái* of the Ganges in character and productive power, the *kachár* of the Jumna is superior in one respect, because it is less subject to loss by diluvion. As soon as the water has receded and the proper season has arrived, the surface is ploughed once, the seed is sown, and without any further labour, a crop equal in quality, quantity and value to the best produced elsewhere is the result. Water is found at a depth seldom exceeding 25 feet from the surface, and where a firm substratum occurs kuchcha wells are practicable. In addition to the *kachár* along the river-bank there is the

[1] From Mr. Edmonstone's description corrected by Mr. McConaghey.

splendid alluvial belt known as the *bhagna*. It seldom requires any irrigation and yields double crops every year, apparently without exhaustion. Wells are occasionally dug to water wheat and vegetables, and in such cases the crops are most excellent. During the year of survey, *kharíf* crops occupied two-thirds of the cultivated area, and in years of plentiful and seasonable rain the produce is abundant and early arrives at maturity. *Bájra* prevails in the *kharíf* and barley and *bejhar* in the *rabi*, and there is little sugar-cane (14 acres), vegetables or tobacco. The proprietary body is composed solely of Ahírs who first took up their abode in Samuhán and thence spread over the surrounding country. The parganah is thoroughly opened by good roads connected with the towns of Sarsaganj and Shikohabad, whilst the metalled road from Mainpuri to Agra traverses the northern portion and is joined at Shikohabad by another metalled road connecting Eta with the railway-station. The Etáwa road branches off at the same place towards Sarsaganj and Jaswantnagar and is partially metalled. Raised roads connect Shikohabad with Batesar and Mustafabad and Sarsaganj with Mainpuri, Karhal, the Grand Trunk road at Araon, and the Batesar road at Abubakrpur. The railway-stations at Bhadán and Shikohabad are both connected by excellent roads with the Etáwa main road.

The following statement compares the areas of the past and present settlements:—

	Total area.	Revenue-free.	Barren.	Culturable waste.	Lately thrown out of cultivation.	Gardens and groves.	Irrigated.	Dry.	Total.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past settlement,	188,767	2,692	55,513	4,050	8,208	1,225	87,674	29,405	117,079
Present ditto, ...	187,588	1,288	49,283	5,074	1,142	2,629	81,757	46,415	128,172

Two villages, Kalyánpur and Bhartar, are held free of revenue by the Bhadauriya Raja, and all other revenue-free land has been resumed. The culturable waste that still remains untilled barely deserves the name and comprises the very poorest description of soils. Taking the figures as they stand, cultivation has increased by 9·48 per cent. since 1840; but, in fact, the increase has been much more, for there can be little doubt but that the cultivated area at settlement was much exaggerated in the returns. In 1845-46, Mr. Unwin gave the cultivated area of the 137 villages revised by him at 60,829 acres, against 65,537 acres recorded at Mr. Edmonstone's settlement, showing a falling off of 7·74 per cent. in the cultivation, and it would be safe to take a

general average loss of six per cent., which added to the ascertained increase over the returns of 1840 would give a general increase over the returns of 1845-46 of about 15 per cent. Irrigation would appear to have fallen off by 5,917 acres, giving a percentage to cultivation of 63·8 against 74·8 at last settlement. On this point Mr. McConaghey writes:—"This decrease is, I am convinced, seeming, not real. The parganah is now more prosperous than it was at the time of the former survey; the agricultural population has increased, not diminished; prices are higher; the means of irrigation have not deteriorated, and the incentives to use them are more powerful than ever. The present irrigation has been most thoroughly checked both during measurements and afterwards by me whilst inspecting the villages for assessment. I can therefore come to no conclusion other than that the then irrigated area was exaggerated by the survey and settlement staff." A similar state of things has been found to exist in the Etáwa parganahs assessed by Mr. Gubbins, and doubtless Mr. McConaghey is right in assuming "that the ratio of the irrigated to the cultivated area has at least not decreased during the settlement which has now expired."

Soils.

The classification of soils adopted for assessment purposes for the first four tracts of country already described was identical in principle. The home-lands or *gauhán* was divided into three classes, according to the character of the soil, irrigation capabilities, and cultivators. The *manjha* lands were generally divided into two classes, based on similar distinctions, and the *barha* or outlying lands into three classes, further distinguished as wet and dry. A special classification of the soils of the *karkha* tract along the Jumna was then made on the natural basis of *uparhár*, ravines, and *kachár*. The first was divided into four classes, *manjha* and the first, second, and third *hárs*. Here the term *manjha* is applied to the best lands wherever they occur, on which the greater part of the manure is spent, and where nearly all the irrigation is concentrated. The first *hár* contains fair soil, but inferior to the *manjha*, and with little manure and less irrigation. The second *hár* comprises dry and level *bhúr* or light sandy loam. The third *hár* is either undulating sandy soil or denuded kunkury soil bordering on or sloping down to the ravines. The ravines contain little cultivation, and this only of the poorest description, in the fields on the top of the ravines called *danda*, in those in the beds of the rain nálas known as *jhori*. The former produces an inferior *kharíf* crop, and the latter yields a little gram and barley in the cold season. Both are equally poor and of comparatively little value. The *kachár* has been divided into three classes:—(1) the *tír* comprising a narrow strip of soil along the edge of the river sloping down to it and enriched annually by a thick and cakey deposit of mud called *pana*. It grows good wheat without irrigation, but its area is small and liable to loss by the eroding action of the river; (2) the *kachár* proper, which has been divided into four classes according

to the character of the soil and the crops produced, and (3) the *bhagna* or old bed of the Jumna. The following table gives the soils and average soil-rates per acre of the first four tracts :—

Soils of the upland tracts.

Soils.	I.—*Sengar* tract.			II.—*North dúmat* tract.			III.—*Central pira* tract.			IV.—*South-western* tract.		
	Area.	Rate per acre.	Value.	Area.	Rate per acre.	Value.	Area.	Rate per acre.	Value.	Area.	Rate per acre.	Value.
	Acres.	R. a. p.	Rs.	Acres.	R. a. p.	Rs.	Acres.	R. a. p.	Rs.	Acres.	R. a. p.	Rs
Gauhán 1st ..	507	10 8 7	5,346	1,261	10 8 7	13,266	504	12 4 8	6,188	822	10 1 6	8,297
Ditto 2nd ..	456	8 12 6	4,000	916	8 12 6	8,045	1,003	10 8 7	10,572	1,488	8 12 6	13,065
Ditto 3rd ..	105	7 7 5	782	435	7 7 5	3,247	1,275	8 12 6	11,185	1,279	7 14 5	10,107
Ditto 4th ...	..	...	..	...	...	...	..	...	...	...	1,648	7 0 5	11,576
Manjha 1st ..	1,203	7 0 5	8,448	999	7 14 5	7,898	1,105	7 14 5	8,735	2,262	7 0 5	15,888
Ditto 2nd ...	293	5 4 3	1,542	2,210	7 0 5	15,516	2,013	7 0 5	14,140	4,069	6 2 4	25,015
Ditto 3rd ..	...	..	..	37	5 4 3	195	1,690	6 2 4	10,395	3,692	5 4 3	19,413
Wet *barha dúmat* 1st.	222	5 4 3	1,170	3,370	5 4 3	17,757	2,805	5 4 3	14,775	5,122	4 6 3	22,492
Ditto 2nd ..	800	4 6 3	3,515	5,343	4 6 3	23,460	5,478	4 9 9	25,253	4,578	3 15 3	18,090
Ditto 3rd	...	...	...	600	3 8 2	2,108	1,335	3 11 9	4,983	6,718	3 8 2	23,592
Ditto *bhúr* 1st ..	1,832	3 15 3	7,238	17	3 8 2	62	1,402	3 8 2	4,926	9,138	3 8 2	32,090
Ditto 2nd ...	378	3 8 2	1,326	1,776	3 8 2	6,232	403	2 10 2	1,061	8,501	2 10 2	22,392
Dry *dúmat* 1st ..	413	3 8 2	1,446	103	2 10 2	273	..	...	..	..	..	...
Ditto 2nd ...	423	2 10 2	1,112	158	2 3 1	349	...	...	..	..	...	...
Ditto 3rd ...	...	...	...	...	...	...	...	...	..	1,542	2 3 1	3,384
Ditto *bhúr* 1st ...	497	2 10 2	1,306	...	..	...	...	...	...	...	...	...
Ditto 2nd ...	353	2 3 1	781	...	...	...	...	..	..	..	...	...
Ditto *puth* 1st ...	304	1 12 1	533	...	...	...	..	...	...	1,899	1 12 1	3,336
Ditto 2nd ..	...	...	...	..	..	..	...	...	..	1,879	1 5 1	2,474
Home *tarái* ...	25	7 0 5	172	93	7 0 5	660	...	...	..	..	..	...
Tar i 1st ...	156	4 6 3	685	1,144	4 6 3	5,022	639	5 4 3	3,396	503	5 4 3	2,127
Ditto 2nd ..	465	3 8 2	1,634	1,710	3 8 2	6,006	748	4 6 3	3,282	535	4 6 3	2,348
Ditto 3rd ...	132	2 10 2	348	99	2 10 2	263	602	3 8 2	2,114	909	3 8 2	3,184
Ditto 4th ..	...	..	...	..	..	...	..	...	..	224	2 10 2	591
Maiyár ...	144	2 3 1	318	882	2 3 1	1,937	160	2 3 1	351	...	...	..
Total ...	8,708	4 12 8	41,702	21,153	5 4 11	1,12,296	21,162	5 11 9	1,21,326	56,708	4 3 6	2,38,491

Soils of the Jumna ravines.

Soil.	Area.	Rate per acre.	Value.	Soil.	Area.	Rate per acre.	Value.
	Acres.	Rs. a. p.	Rs.		Acres.	Rs. a. p.	Rs.
Manjha, ...	4,347	5 4 3	22,902	*Kachár* extra, ...	78	7 14 5	607
Hár 1st, ...	3,622	3 8 2	12,722	Ditto 1st, ...	719	5 4 3	3,789
Do. 2nd, ...	3,700	2 10 2	9,746	Ditto 2nd, ...	1,047	3 8 2	3,680
Do. 3rd, ...	2,180	1 1 7	2,392	Ditto 3rd, ...	572	2 3 1	1,256
Jhori danda, ...	2,658	1 1 7	2,918	*Tír* 1st, ...	105	5 4 3	555
Bhagna 1st, ...	821	8 2 0	6,656	Do. 2nd, ...	130	3 8 2	456
Ditto 2nd, ...	554	5 4 3	2,913				
				Total, ...	20,533	3 7 0	70,592

There has been a decrease of 92 acres in the cultivated area since survey. The total assumed rental value of the entire cultivated area amounts to Rs. 5,85,405, giving an all-round rate on cultivation of Rs. 4-9-0 per acre.

Crops.

We next come to the crops grown in each tract which are shown in the following table with the total area under each crop over the entire parganah, and the percentage of that area to the total cultivated area :—

Crop statistics.

Crops.	*Area in acres occupied by*			*Crop in each tract.*		*Entire parganah.*	
	Sengar.	North *dúmat.*	*Pira.*	South-western.	Jumna ravines.	Area in acres.	Percentage to total area.
Kharíf.							
Sugar-cane, ...	3·0	495	306	466	14	1,591	1·24
Cotton, ...	854	3,189	3,567	7,020	2,159	16,789	13·19
Joár, ...	2,133	6,156	6,192	11,038	1,719	27,238	21·23
Bájra, ...	1,180	769	1,269	14,071	9,084	26,373	20·56
Other crops, ...	489	1,672	725	1,904	681	5,471	4·17
Total, ...	4,966	12,281	12,059	34,499	13,657	77,462	60·39
Rabi.							
Bejhar, ...	862	2,546	3,319	10,792	4,055	21,574	16·82
Wheat, ...	1,771	4,430	4,240	7,053	1,081	18,575	14·49
Barley, ...	836	1,131	901	2,529	932	6,329	4·93
Gram, ...	81	183	259	1,076	489	2,088	1·63
Gojái, ...	130	379	263	596	93	1,461	1·14
Other crops, ...	62	203	121	163	226	775	·60
Total, ...	3,742	8,872	9,103	22,209	6,876	50,802	39·61
GRAND TOTAL, ...	8,708	21,153	21,162	56,708	20,533	128,264	100·00

On these crop statistics Mr. McConaghey has the following note :—"Cane is not extensively cultivated anywhere in the parganah, and as one proceeds southwards it gradually becomes scarcer and scarcer until it entirely disappears in the ravine villages. It is only in the portion north of the Sengar under canal irrigation that it forms an item of any importance. As in Mustafabad, cotton occupies a great proportion of the area under autumn crops, and even in the Jumna tract it is largely grown, proving that a fair percentage at least of the soil there must be naturally good. Shikohabad and Mustafabad were particularly celebrated at last settlement for extensive cultivation of this staple, and they still retain their pre-eminence in this respect. Rice being produced only in *tarái* land, it is not strange to find its almost total absence in all villages except those forming the *dúmat* and *tarái* tracts. *Joár* and *bájra* over the whole parganah each occupy 21 per cent. of the total cultivated area, but it is instructive to observe the proportions which they bear to each other in the

different tracts. In the *dúmat* and best '*pára*' circles *joár* rises to 29 per cent. and *bájra* sinks to 4 and 6 per cent.; in the Sengar tract *joár* stands at 24½ and *bájra* at 13½ per cent.; whilst in the villages south of the Sarsa, and particularly in those bordering on the ravines, *bájra* becomes by far the most important of the kharíf crops, whilst the area under *joár* decreases in inverse ratio. An exactly similar change is observable in the principal rabi products, *e.g.*, wheat and *gojái* giving place to *bejhar* and barley in the southern half of the parganah. The area under double crops is 5,547 acres, or 4·32 per cent. of the whole area."

Fiscal history.

During the first three settlements, a large number of villages now comprised in the parganah were included in taluka Libhaua, which was itself made up of villages scattered over parganahs Shikohabad, Mustafabad, and Sakít, and was assessed at a lump sum with the Kirár Thákur, Bhagwant Singh. In 1815 he fell into arrears and his rights were sold and were bought in by Government, who bestowed the proprietary right on the village mukaddams or head-men on condition that they paid the proportional share of the balance then due. The settlement then made was continued with slight variations up to the settlement under Regulation IX. of 1833 by Mr. Edmonstone. Mr. Gubbins reduced the revenue of the 34 villages of Dehli-Jákhan, then in the Etáwa district, from Rs. 31,934 to Rs. 31,501, and Mr. Edmonstone slightly lowered the demand on the 255 villages assessed by him from Rs. 2,50,851 to Rs. 2,43,845, giving a total revenue of Rs. 2,75,346 for the parganah as now constituted. The revenue was revised and lowered by Mr. Unwin in 1845-46, and in 1864 Mr. Chase granted a further reduction of Rs. 620 on four villages.

Mr. Edmonstone's opinions in 1840.

Mr. Edmonstone made the following remarks on the state of the parganah, in 1840 :—"My revision of settlement in this parganah has resulted in a small reduction, which the irregularity and difficulty experienced in the collection of the revenue, and the balances which had accrued, showed to be advisable, if not absolutely indispensable to its future prosperity and welfare. I must add that the accounts generally current regarding the inordinate assessment, general poverty of land and resources, and extensive deterioration in parganah Shikohabad, had led me to anticipate the necessity of a much more considerable sacrifice than that which has been ultimately made; but I satisfied myself by careful inquiry, personal examination of the soil, and attentive consideration of the past history of the parganah as exhibited in the records of the collectorship and tahsíldári, that the accounts alluded to were greatly exaggerated, and not a moiety of the distress and indigence which had been represented to me existed, except in the imagination of my informants. It is gratifying to me to be able to state that the engagements for parganah Shikohabad, 251 in

number, were all executed, attested, and signed in the course of three days, and that not in a single instance were any objections offered to my proposed assessment: such farming leases as have been made (and they are very few) have been occasioned by designed neglect and deterioration of property, with a view of forcing a reduction of assessment, and in no case have they resulted from the recusancy of the proprietors. The settlement has, I believe, given satisfaction, and, as far as I can judge, there is no impediment to the future prosperity of the parganah, and the easy and punctual collection of the revenue which I have assessed." Again, in speaking of the Jumna tract, he writes:—"The tenures are nearly pure pattidári, land and responsibilities being minutely sub-divided among the members of the fraternity, which is, in all cases, wonderfully numerous. This fact, the absence of any record showing the rights and liabilities of the majority of the proprietors, unanimity of the whole clan (if I may so call the proprietary body), unwillingness generally of speculators and merchants to venture their capital in the purchase of any of the villages so circumstanced, have hitherto occasioned very great difficulty in the realization of revenue. The information communicated to me by officers long employed in the division, and by the people, had led me to expect a very unfavourable state of things, great deterioration, universal indigence, and inordinate assessment among the number, but the information so retailed could not have been the result of careful inquiry or personal knowledge, and was, I am satisfied, erroneous. The opinion which I so confidently express is founded principally on the village accounts, which have been given in at my requisition, and which, notwithstanding the nature of the tenure and the falsification to which they are, with few exceptions, subjected before presentation to the authorities, clearly indicate that the proprietors were in a situation to discharge the demands of Government without that reprehensible irregularity and reluctance which has hitherto distinguished their payments. With regard to the other points above alluded to, there is no doubt that the deficiency of assets, generally during the drought, was excessive,—so great, indeed, as to justify, in many instances, the remission of three-fourths of the jumma: but the season of 1245 was succeeded by one unprecedentedly favourable to the production of the autumn crops; and, comparatively speaking, there were few estates which had not materially recovered their condition previous to my encampment in the parganah, or in which unequivocal symptoms of the past distress were manifestly apparent. The heaviness of the assessment and the poverty of the proprietors, which were so positively asserted, appeared, on careful inquiry, examination and personal intercourse with the people themselves, to be a delusion into which the ignorance and credulity of the parganah officers betrayed them: in very few of these estates have balances of revenue accrued; in none, if those possessing a large quantity of '*bángar*' land be excepted, is the average rate of assessment high; and in

very few, indeed, has the pressure of the Government demand been such as to render a recourse to transfer, compulsory or voluntary, indispensable to its realization."

Revision of the assessment.

Mr. Gubbins, too, in his report, says that Dehli-Jákhan suffered less than Lakhna or Etáwa; the effects of the famine were not so disastrous, nor were the landholders or cultivators reduced to such distress as elsewhere. Still revision was ordered, and the revenue of 137 estates assessed by Mr. Edmonstone was reduced from Rs. 1,57,720 to Rs. 1,26,638 for 1845-46, rising to Rs. 1,40,427 in 1849-50. In the Dehli-Jákhan villages, the demand was reduced from Rs. 31,501 to Rs. 27,141. These revisions, with Mr. Chase's reduction in 1864, gave a total reduction of Rs. 22,273, and including remissions on account of land taken up for public purposes left the revenue of the last year of the expired settlement at Rs. 2,51,484, or Rs. 23,862 less than that of 1840. On the policy of these reductions Mr. McConaghey writes :—"In the absence of any records setting forth the reasons for such reductions, I cannot take upon myself to give a decided opinion on the necessity of the revision, but comparing individually the current revenue with that fixed on in 1840, and judging both by the present condition of the villages (the only test which I have in my power to apply), I am inclined to think that few of the assessments imposed by Messrs. Edmonstone and Gubbins were inordinate, and that many of the changes on revision were more with reference to temporary deterioration and abnormal circumstances than to permanent inability of the estates to bear the new revenue." From 1850 to the end of the settlement little or no trouble was experienced in the collection of the revenue regularly and punctually, with the exception of the villages held by Ahírs and those held by a few impoverished landholders, notably the Káyaths of Madanpur. The Ahír communities, in consequence of the great subdivision of property and responsibility, have always been noted for recusancy, and they will continue to retain their character no matter how leniently they are dealt with. The difficulty or facility with which the revenue is collected is, therefore, no test of the severity or leniency of the assessment in such cases.

Present settlement.

The present settlement was made by Mr. M. A. McConaghey, and the new revenue was declared in March, 1872. The revenue assessed by Mr. Edmonstone was 65 per cent. of the rental in his first and second divisions and 66 per cent. in the *karkha*, while that of the four villages received from Mustafabad was 65·5 per cent., and of the Dehli-Jákhan villages was 66·6 per cent. This would give a rental assets of Rs. 4,21,703, or omitting the assets of land lately thrown out of cultivation, which seems to have entered into their calculations, we have a rental of Rs. 4,13,061, implying an all-round rate on cultivation of Rs. 3-8-6 per acre against

Mr. McConaghey's rental of Rs. 5,85,405 and all-round rate of Rs. 4-9-0 per acre in 1870. The following statement shows the incidence of the revenue during the last year of the expired settlement and during the first year of the existing settlement :—

	Revenue.	Revenue plus cesses.	*Incidence of the revenue on the*		
			Total area.	Assessable area.	Cultivated area.
	Rs.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Last year of expired settlement.	2,51,484	2,63,538	1 5 5	1 13 4	1 15 4
First year of new settlement.	2,78,560	3,06,416	1 7 9	2 0 6	2 2 9

The increase in pure revenue has been Rs. 27,076, or 10·77 per cent., and in revenue with cesses has been Rs. 42,878, or 16·27 per cent. Previous to assessment, the recorded rental amounted to Rs. 4,09,305, or corrected for under-rented land, to Rs. 4,40,320, but between March, 1872, and the close of 1874, the recorded rental had risen to Rs. 4,37,310, and the interpreted rental to Rs. 4,72,295.

Transfers.

The annexed statement shows the transfers that have taken place during the currency of the expired settlement. These have amounted to 20 per cent. of the entire area during the first period, and were then chiefly due to compulsory sales for arrears of revenue or sales in execution of the decrees of civil courts. Only ten per cent. changed hands in the second period and about fifteen per cent. in the third period. About 55 per cent. of the cultivated area of the parganah still remains in possession of the old landholders, whilst 45 per cent. has become the property of purchasers or is now held by mortgagors, 46 villages out of a total of 296 have wholly changed hands, two villages which were transferred have been recovered by the original owners, partial alienations have taken place in 160, and in 88 no changes, except by succession, have occurred.

Transfer statement.

Mode of transfer.	Total cultivated area transferred.	Reverted to original owners.	Area transferred more than once.	Totals of columns 3 and 4.	Area permanently alienated.	Percentage of column 6 to total cultivated area.
1.	2.	3.	4.	5.	6.	7.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Private sale, ...	26,920	...	1,110	1,110	25,810	20·12
Public do., ...	24,966	4,259	2,839	7,098	17,868	13·93
Mortgage, ...	20,528	2,668	3,810	6,478	14,050	10·95
Total, ...	72,414	6,927	7,759	14,686	57,728	45·00

Transfer statement—(concluded).

Mode of transfer.	Total cultivated area.	Total price brought.	Average price.	Revenue.	Years' purchase of the revenue.
	Acres.	Rs.	Rs. a. p.	Rs.	
1840 *to* 1850.					
Private sale, ...	7,082	40,307	5 11 1	15,082	2·67
Public do., ...	14,624	34,016	2 5 2	27,129	1·25
Mortgage, ...	3,730	17,494	4 11 0	6,050	2·89
Total, ...	25,436	91,817	3 9 9	48,261	1·90
1851 *to* 1857.					
Private sale, ...	7,183	64,530	8 15 9	14,165	4 55
Public do., ...	2,788	12,130	4 5 8	4,950	2·45
Mortgage, ...	3,209	22 710	7 1 2	7,314	3·10
Total, ...	13,180	99,370	7 8 7	26,429	3·76
1858 *to* 1869-70.					
Private sale, ...	12,655	1,69,638	13 6 6	24,007	7·06
Public do., ...	7,554	71,711	9 7 11	17,012	4 21
Mortgage, ...	13,589	1,18,605	8 11 8	25,373	4·67
Total, ...	33,798	3,59,954	10 10 6	66,392	5·42
1840 *to* 1869-70.					
Private sale, ...	26,920	2,74 475	10 13 2	53,254	5·15
Public do., ...	24,966	1,17,857	4 11 6	49,091	2·40
Mortgage, ...	20,528	1,58,809	7 11 9	38,737	4·10
Total, ...	72,414	5,51,141	7 9 9	1,41,082	3 91

Population.

According to the census of 1872, parganah Shikohabad then contained 583 inhabited sites, of which 349 had less than 200 inhabitants; 173 had between 200 and 500; 48 had between 500 and 1,000; 11 had between 1,000 and 2,000; and one had between 2,000 and 3,000. The only town containing more than 5,000 inhabitants was Shikohabad itself with 10,069. The settlement papers record 296 separate villages (11 uninhabited), including 638 inhabited sites and giving an average area of 634 acres (433 cultivated) to each village and 294 acres (201 cultivated) to each inhabited site.

The total population, in 1872, numbered 143,869 souls (63,436 females), giving 491 to the total square mile and 718 to the square mile of cultivation. Classified according to religion, there were 132,985 Hindús, of whom 58,256

were females, and 10,884 were Musalmáns, amongst whom 5,180 were females. Distributing the Hindu population amongst the four great classes, the census shows 11,123 Brahmans, of whom 4,794 were females; 12,241 Rajpúts, including 5,240 females; 3,884 Baniyas (1,715 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 105,737 souls, of whom 46,507 are females. The principal Brahman sub-divisions found in this parganah are the Kanaujiya (8,764) and Gaur. The chief Rajpút clans are the Chauhán (801), Dhákra (755), Tanwár (631), Bhadauriya (548), Bais (547), Gaur (258), Ráthor, Parihár, Tank, Kachhwáha, Solankhi, Katchiriya, Sikarwár, Jádubansi, Chandel, Panwár, Gahlot, Badgújar, and Kirár. The Baniyas belong to the Saraugi (1,381), Agarwál (1,026), Máhur, Awadhiya, Ajudhiyabási, and Bandarwár sub-divisions. The most numerous amongst the other castes are the Lodha (7,254), Kahár (4,585), Káchhi (6,843), Kori (3,284), Mahájan (2,238), Chamár (19,660), Garariya (4,551), Kumhár (2,234), Barhai (3,012), Dhobi (1,987), Teli (2,456), Hajjám (2,996), Dhanak (2,512), Ahír (33,257), Khákrob (1,492), and Káyath (1,482). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Bharbhúnja, Darzi, Lohár, Nunera, Sonár, Máli, Bairági, Khatík, Baheliya, Nat, Tamoli, Bári, Banjára, Jogi, Gosháin, Dhuna, Lakhera, Ját, Khatri, Patwa, and Gújar. The Musalmáns are distributed amongst Shaikhs (5,812), Patháns (3,118), Sayyids (672), and Mughals (279).

Proprietors.

The following statement compares the statistics relating to the proprietary body at the past and present settlements, and shows the percentage of the villages owned by each caste to the entire number comprised in the parganah:—

Proprietary statistics.

Caste.	Percentage of villages at		Caste.	Percentage of villages at		Caste.	Percentage of villages at	
	Past settlement.	Present settlement.		Past settlement.	Present settlement.		Past settlement.	Present settlement.
Kirár, ...	11·24	11·74	Tomar, ...	0·61	0·30	Mahájan, ...	...	1·13
Bais, ...	5·15	5·13	Janghára, ...	...	0 07	Ját, ...	1·36	1·04
Dhákra, ...	3·55	2·92	Baghel, ...	0·17	0·17	Mathúriya,...	...	0·61
Tank, ...	1·69	1·91	Brahman, ...	4·97	7·50	Lodha, ...	1·86	0·81
Badgújar, ...	1·68	1·51	Márwári, ...	0·08	2·85	Gosháin, ...	...	0·72
Chauhán, ...	2·05	0·95	Agarwál, ...	1·2	5·05	Káyath, ...	16·3	15·89
Bhadauriya,...	6 69	0 68	Saraugi, ...	...	0·35	Khatri, ...	1·36	1·94
Gaur, ...	0·68	0·42	Ahír, ...	32·52	28·27	Musalmán,...	12·84	8·07

Kirárs occupy a great part of the pure *dúmat* and central *pira* tracts. Ahírs and Káyaths predominate in the south-western tract, and Ahírs alone own nearly all the *karkha* or ravine tract. In the last-mentioned tract their parent village is Samuhán, whence they spread over the broken country along the Jamna. Even now the Samuhán lands do not form a separate property, but are parcelled out amongst the villages of the Ahír tract, and there is hardly one essentially belonging to it in which a portion of Samuhán is not comprised. Altogether Ahírs, Káyaths, Kirárs, Musalmáns, Brahmans, Bais, Thákurs, Agarwála Baniyas, Dhákras, and Márwáris are the principal proprietors in this parganah. Ahírs, Chauháns, Musalmáns, Dhákras, and Lodhas have been gradually losing ground during the last thirty years, whilst the Kirár and the thrifty trading classes have been as steadily acquiring property and filling their place. 89 villages are held on a zamíndárí tenure, 205 on a pattidárí, and 2 on a bháyachára tenure. 53 villages are owned by resident proprietors, 152 by non-resident, and of the remaining 91 villages 54 are managed by the resident portion of the proprietary body. There are altogether 4,994 recorded proprietors, giving to each an average of 38 acres, of which 26 are cultivated. 129 out of 297 proprietors in zamíndárí estates cultivate seer; 2,645 out of 4,645 proprietors in pattidárí estates, and 34 out of 43 proprietors in bháyachára estates.

Cultivators.

The following statement shows the caste and number of the actual cultivators, the area held by each caste, and the proportion it bears to the total cultivated area:—

Caste.	Number.	Area.	Percentage.	Caste.	Number.	Area.	Percentage.	Caste.	Number.	Area.	Percentage.
		Acres.				Acres.				Acres.	
Ahír, ...	7,607	46,265	36·08	Lodha, ..	1,272	8,445	6·58	Musalmán, ...	601	2,625	2·05
Brahman, ..	4,046	14,577	11·37	Káchi, ...	954	5,986	4·67	Ját, ..	143	1,849	1·43
Kirár, ...	1,654	10,705	8·34	Garariya ...	534	3,075	2·40	Kahár, ...	322	1,081	0·85
Rajpút, ...	1,634	9,440	7·36	Malláh, ...	516	3,138	2 45	Barhai, ...	306	1.075	0·84
Chamár, ...	1,650	8,586	6·70	Káyath, ...	460	2,816	2·20	Others, ...	3,630	8,550	6·68

Amongst the occupancy tenants only nine paid rent in kind, and amongst the tenants-at-will only 37; cash rents are, therefore, the rule in this parganah. The next statement shows the distribution of the cultivated area amongst the several class of tenants, the average area held by each class, their rent, and the proportion their total holdings bear to the entire cultivated area:—

Cultivating statistics.

1.	Number of holders. 2.	Paying rent in kind. 3.	Paying rent in cash. 4.	Cash rental of area in column 4. 5.	Rate per acre deduced from columns 4 and 5. 6.	Average holding. 7.	Percentage which totals of columns 3 and 4 bear to total cultivated area. 8.
		Acres.	Acres.	Rs.	Rs. a. p.	Acres.	
(1.) Seer, ...	3,558	21	17,622	44,732	2 8 2	5·016	13·92
(2.) Held by tenants with rights of occupancy.	12,295	54	74,566	2,77,456	3 11 6	5·069	58·22
(3.) Held by tenants-at-will,	5,973	173	32,054	1,13,148	3 8 4	5·394	25·14
(4.) Zamíndárs' *muáfi*, ...	2,900	...	3,251	337	0 1 8	1·121	2·54
(5.) Cultivated gardens and fallow at attestation.	...	...	231	386	1 10 8	...	·18
Total, ...	24,729	248	127,924	4,36,069	3 6 6	5·183	100·00
Total (2) + (3), ...	18,271	227	106,620	3,90,614	3 10 8	5·840	83·36

The agricultural population is almost exclusively Hindu, and Ahírs predominate. They are found in greatest numbers in the Sengar villages and in the tract between the Sarsa and the Jumna. In the *karkha* tract they are chiefly of the Phátak clan, whilst further north they belong to different *gots* who have little connection the one with the other.

Occupations.

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that of the male adult population (not less than fifteen years of age), 565 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 4,831 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 2,993 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 30,092 in agricultural operations; 5,791 in industrial occupations, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 6,552 persons returned as labourers and 921 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 8,502 as landholders, 74,147 as cultivators, and 61,220 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,712 males as able to read and write out of a total male population numbering 80,433 souls. Shikohabad formed a portion of the old parganah of Rápri and was separated from it in 1824, under the name of "*kismat awwal*,"

or first division, but gradually assumed the name of Shikohabad from its principal town. The parganah as at present constituted contains 296 recorded villages, including four villages received from Mustafabad and thirty-four villages received from Dehli-Jákhan since 1840.

SULTÁNGANJ, a village in parganah Bhongaon of the Mainpuri district, lies on the Grand Trunk road, 7½ miles from Mainpuri. The population, in 1872, numbered 1,830 souls, consisting chiefly of Brahmans, Baniyas, Mahájans, and Korís. Sultánganj possesses a police-station, post-office, and a bazar, with a thriving trade in cloth, grain, and leather. The cultivators are principally thriftless Ahírs, and the proprietor is the Raja of Mainpuri. Water is here found at a depth of 15 feet from the surface.

TARKÁRA DAULAT, a small village in parganah Barnáhal of the Mainpuri district, is distant 24 miles from Mainpuri. The population, in 1872, was 216. The place possesses some remains of interest and a considerable *khera*, at which there is a large fair every year. The zamíndárs are Bais Thákurs and Brahmans, and the cultivators are Brahmans, Gararíyas, and Chamárs. The Aganga passes through this village and furnishes a fair *tarái*.

UKHREND, a village in parganah Shikohabad of the Mainpuri district, is distant 13 miles from Shikohabad and about 24 miles from Mainpuri, on the Etáwa and Shikohabad road. The population, in 1872, was 352. There is an out-post of police here.

URESAR, a large village in parganah Mustafabad of the Mainpuri district, is distant 28 miles from Mainpuri. The population, in 1872, numbered 1,980 souls. There is here a distinguished family of Chauhán Thákurs of the Partábner stock, one of whom, Gajádhar Singh, was made an Honorary Magistrate.

GLOSSARY OF VERNACULAR TERMS USED IN THIS VOLUME.

A

Adhkáchha, a sandy soil, yet very productive, 170.
Agaul, a species of sugar-cane, 28.
Agaya, a blight which attacks rice, 31.
Ajár, see Budhjár, 519.
Ajwáin, aniseed, 27.
Akálsat será, seven ser famine of 1860-61, 32.
Akhat, whole rice, oblation, 46.
Alú, potatoes, 248.
Al, a subdivision, 68.
Al, (*Morianda citrifolia*) the plant which yields the reddish brown dye for kharúa cloth, 248.
Alsi, linseed (*Linum usitatissimum*) the flax plant, 248.
Anáj, grain, 86.
Analomaja offspring of high caste father and low caste mother, 39.
Andi, an oil seed, 248.
Andiya, the ear of Indian-corn, which is also called butiya, 30.
Angusht, a measure, 48 of which are equivalent to a yard, or one gaz, 90.
Antrján-antaja, offspring of 3rd class and pure Sudras, 39,
Anwári, a fish, 19.
Arána, see mair, 517.
Ardáwa, half ground Indian-corn or barley, 256.
Arahar, a pulse (*Cytisus cajan*), 18.
Arwi, or ghuinyá, a vegetable, 248.
Asthala, place, temple, 282.
Atha, the pot of food prepared by priests, 282.
Avatár, a incarnation of vishnu, 211.
Avadhuta, or liberated, 290.

B.

Babúl, the name of a tree, (*Acacia Arabica*,) 27.
Bábari, a fibre, 248.
Báchh, or dhára, distribution of rents according to interests held, 76.
Bádám, a kind of rice, 30.
Badri, a square canvas bag in which tobacco is pressed, 516.
Bádsháhi, a very long eared wheat, 29.
Baghúa, a kind of fish, 245.
Bahara, a blight produced by sharp west wind, 31.
Bahora, the stick by which the kariya-if made of iron, is attached to a well-bag, 517.
Bahúri, parched barley, 29.
Baingan, a vegetable, 248.
Báin or Báun, two semi-circular pieces of bent wood fastened to the kurra of a well-bag, 516.
Baisurái, a noxious weed, 528.
Bajar-kund, a vegetable, 249.
Bájra, a species of panic or millet (*Panicum spicatum*), 18.
Bakhauta, a fibre, 248.
Bakshi, a pay-master, more generally assessor, 46.
Bálusáhi, a sweetmeat, 756.
Balwa, mutiny, 103.
Bám, a fish, 245.
Ban, cotton, 30.
Ban, a wood, 8.
Banbillar, wild cat, 242.
Bandar, monkey, 242.
Bans, bambu seed distributor, 27.
Bandhani, or bandhaniya, the rope by which the rings are attached to the bahora in a well, 517.
Band, a dam, 504.
Bángar, the uplands of the Duab, stiff clay soil, 486.
Báoni, sowing time, 86.
Bara, species of peas, 30.
Bára, a soil, 160.
Bard, a bullock, 48.
Baráhiya, a wild boar, 242.
Bárahdari, garden house, 437.
Baran Sankar, offspring of the intermarriage of two classes, as Bhunjas, Gararíyas, 39.
Barári, the rope used for a dhenkli, 518.
Barha, a kind of soil, 160.
Barokha, species of sugar-cane, 28.
Bart, well rope, 517.
Barua, sandy soil, 519.
Bás, a kind of fish, 245.
Básmati, species of joar, 30.
Batú, quail, 502.
Bathua, a plant used as a vegetable, as 'ság' 50.
Batái, division of crops, 80.
Bati, a preparation from wheat, 29,
Batna, to divide 178.
Bayar, wife, 53,
Beálsi, forty-two, 42.
Bejar or bijra, mixed crops of wheat and barley, or wheat and gram, 249.
Benta, a species of brown rice, 30.
Bent, handle of pharwa or hoe, 515.
Ber and jher bher, plums (the *zizyphus jujuba*), 50.
Bhadera, wheat half ripe, 29.
Bhagats, a caste of brahmans, 42.
Bharai, spring crops irrigated, 521.
Bhatmans, a pulse, 248.
Bhaunri, a small insect, attacks joar and bájra, 31
Bháyachárá, tenure of land in severalty by coparceners, 76.
Bhel, sugar pressing work, 29.
Bheli, large balls of gur or sugar, 29.

Bhent, harvest crop of one rupee per village, 50.
Bheriya, a wolf, 242.
Bhindi, a vegetable, 248.
Bhunta, ear of joar, 30.
Bhúr, a kind of sandy soil, 9.
Bhur, a kind of fish, 19.
Bhúruwa, soil having equal proportions of loam and sand, 253.
Bhúsa, chaff, 18.
Bhút, a spirit, 748.
Bichúa, a species of kankar, 33.
Bijhára, a place for stowing sugar-cane for seed, 28.
Bígha, a measure of land, 20.
Bil, large circular excavations from which water is thrown out by lenras or baskets, 526.
Binái, cotton picking, 87.
Binaula, cotton seed, 18.
Bijhára, the place where cane for seed is cut and stowed, 28.
Bijju, a badger, 242.
Bipals, measure for time, 6=to 1 pal and 60 pals=to 1 ghari and 290=a ghunta of which ½ to the pahar, 89.
Bira, coils of twigs for wells, 24.
Biranj, a white rice, 30.
Bish-kobra, a lizard believed by natives to be venomous, 244.
Bona, the sowing of crops, 522.
Bonda, or bonra, seed capsule of tobacco, 31.
Bojha, the earthen vessel used to receive the juice of sugar-cane, 28.
Budjhar, a kind of well, (the ajár of Muzaffarnagar), 519.
Byalu, or usha, the evening meal, 287.

C.

Chádurs, a sheet or cloth for the shoulders, 86.
Chaina, an edible grain (*Pmiliaccum*), 248.
Chakra, discus, 290.
Chachh, hot butter milk, 287.
Chhachenda, a vegetable, 249.
Chhakawára, time between dawn and first pahar, 90.
Chhatna, the ear of wheat when it is all out, 29.
Chhol, cleaned sugar-cane, 28.
Chakha, or thúa clod, of earth used to weigh down the well pole, 518.
Chalísa, famine of 1783, 32.
Chal, species of fish, 245.
Chalwa, a species of fish, a minnow, 563.
Chameli, a flower, myrtle, 254.
Chanchana, a disease which infects the leaves of tobacco, 31.
Channa, gram, 30.
Channie, a species of gram, 30.
Chapáti, a cake of unleavened bread, 287.
Charban, parched gram, 29.
Charsiya, the man who stands at the well to empty the pur, 517.
Chasht, or khana, second or mid-day meal, 287.
Chaták, a weight, one-sixteenth of a rupee, 258.
Cháugáwa, a four-bullock cart, 20.
Chaurasi, a group of 84 villages.
Chauka, a class of bricks which sell at Rs. 4 per 100, 269.
Chaunri, an instrument used for driving away flies, 191.
Chelas, pupils, disciples, 41.
Chenkar, (*Acacia trisponosa*,) 268.
Chíkar, a tree, 750.
Chikára, ravine deer, 243.
Chikna, smooth, 234.
Chikra, a species of pulse, 30.
Chimgádar, flying fox, 242.
Chin, a species of sugar-cane, 28.
Choha, a kind of kucheha well, 520.
Chota-sirkar, or junior branch of a family, 8.
Chota háziri, first or morning meal, 287.
Choyanda, the solid matter which remains after pressing the cane in making sugar, 28.
Chua, the place where the earth begins to become moist at well, 520.
Chúris, bangles, made of lac, glass, or silver, 47.

D.

Dádá, father's father, 53.
Dadmogar, a species of joar, 30.
Dádu, uplands, 6.
Dáin, treading grain, 29.
Dál, a method adopted for drawing water from jhíls, rivers, or canal channels, 24.
Danda, soil on the tops of ravines, sterile land, 761.
Dáng, the place where the purhá or man at the well stands, 517.
Danra, or uplands, 114.
Dargáh, the mosque of Shah Fidu, a celebrated saint, 749.
Darahri, a pulse, 248.
Dastaks, summonses, 320.
Deohra, a temple, 722.
Desi, a species of cotton, 30.
Dewáli, a festival of the Hindús; the feast of lights, held about the end of September, 289.
Dhán, rice, 248.
Dhanki, an instrument for crushing Indian corn. 255.
Dhára, see Bachh.
Dhakka or desi, tobacco sown in Aghan and gathered in Jeth, 31.
Dhari, a weight of five seers, 89.
Dharamsálas, rest-houses, 210.
Dharona, a form of marriage, a younger brother appropriating a deceased brother's wife, 53.
Dhatúriya, a species of tobacco, sown in Asarh and gathered in Phálgun, 31.
Dhenkli, a lever used for drawing water from a well, 22.
Dhenras, a vegetable, 249.
Dhigar, a fish, 245.
Dhobi, a washerman, 86.
Dhor, a species of sugar-cane, 28.
Dhatura, the dawn, 90.
Dibiya, or Dehya, disease that affects tobacco in the Meerut district, 31.
Dogilchin, a species of sugar-cane, 28.
Dilbaksha, a species of rice, 30.
Dimak, white-ant, 31.
Diwán, chief officer, or secretary of landholder, 46.

Dofasli, extra crop grown on land which has already borne one crop in the same year, 176.
Doliya, a species of joar, 30.
Donas, cups made of dhák leaves, 269.
Dopaira, a frame of wood for wells, to enable one man to work 2 buckets, 520.
Dosáre, dofasli crop, 521.
Dár, or tárá, a species of mustard, 20.
Dudhadári, an old well of this name from the purity of its water, 746.
Dudhiya, the white stone of Gwalior, 269.
Dúla, or Dewala, the name given to the pulse known as lobiya, when sprouting, 30.
Dúmat, a combined loam or sandy soil, 6.
Dupaka, a species of joar which has always two flat grains in each shell, 30.
Dúrkhi, a species of grass-hopper which attacks the young Indigo plant in dry seasons, 31.

G.

Gádha, an ass, 48.
Gaddi, throne, or couch, 65.
Gadeya, a fish, 245.
Gadíli, sliced sugar-cane, 28.
Gahán treading out corn, 515.
Gájar, carrot, 248.
Gánda, sugar-cane ready for cutting, 28.
Gandása, or gadansie, an implement for chopping sugar-cane or fodder, 515.
Gandla, or gandra, garændu, the axle on which the pully on a well runs, 517.
Gajaura, the ears and chaff of wheat which remains after winnowing, 68.
Ganna, the cane when the knots become distinct and developed, 28.
Gaon, a village, 68.
Gára, kind of coarse cloth, 93.
Garhís, forts, 279.
Gattha, measure of 3 yards.
Gauhán, lands near village, manured, 8.
Gaur, a thick deposit of earth, 147.
Gawar, an edible wild plant, 50.
Gaz, measure of a yard, 269.
Gegla, species of sugar-cane, 28.
Gehún, wheat, 29.
Ghanta, measure of time, 3 of which go to the pahar or watch, 89.
Gharrá, an earthen vessel for water, 86.
Ghár, a kind of red sandy loam, rich but fertile, the 2nd tract lying to the south of the Sengar, 223.
Ghari, measure of time $2\frac{1}{2}$ = 1 ghanta, 89.
Ghí, clarified butter, 250.
Ghirri, or charkhi, the pully on a well, 517.
Ghuiyán, a vegetable, 50.
Gidar, jackal, 242.
Giragit, chameleon, 242.
Girua, a red hard earth unfit for irrigation, bad soil, 522.
Gód, the lap, 86.
Gojai, mixture of wheat and barley, 713.
Gola, the lining of a well, 519.
Gopichandana, a mixture of white and red earth with which Hindús make the marks on their foreheads, 290.
Got, sub-division of a clan, 274.
Gotra, relationship by descent from a common ancestor of the same name, 274.
Gulhat, bájra or millet when the ears appear, 29-30.
Gummah, large bricks which sell at Rs. 700 per lakh, 269.
Ganna, sugar-cane, 28.
Gúnch, a fish, 245.
Gur, a preparation of sugar, 28.
Guriya, the pully posts of a well, 517.
Gutta, lime mixed with small lime-stone gravel, 269.

H.

Hal, a plough, 27.
Hakmálikána, a due paid by villagers to one who has a superior lien on the land, 707.
Halkabandi, arrangements of villages in circles or groups for village accountants, schools, 295.
Hansiya, a sickle, 27.
Hansráj, a species of rice, 30.
Hárs, out-lands, 758.
Hardi, or haldi, turmeric, 47.
Harsinghár, a flower used as a dye, 248.
Hátha, an implement for shovelling water over a field, 518.
Hatyára, an offender with whom all intercourse is forbidden, 286.
Henga, a harrow, 253.
Hilka, funnel net for catching fish, 504.
Hiran, antelope, 242.
Hukka, a native pipe, 46.
"*Hukka-pani-band*," exclusion from social intercourse with his caste fellows, 286.

I.

Idgáh, a place of Muhammadan prayer, 749.
Ikh, or Ikhari, sugar-cane when pretty well grown, 28.
Iksna, gram when it appears above the ground, 30.
Ilakáh, estate, 225
Ikáya, bájra when very young, 29.
Ikwa, peas when they first appear, 30.
Ilábi gaz, measure of 33 inches, 90.
Inta, a brick, 139.

J.

Jágír, a grant of land, an estate held free of Government revenue, originally given in payment of military or political service, 66.
Jagrát, a sweetmeat, 756.
Jagmáns, pilgrim clients, 210.
Jaláwan, see sinni, 28.
Jáman, a wild plum (*Ingenia jambolanum*), 269.
Jangli suar, wild pig, 242.
Janeo, a sacred thread worn by Hindús, 47.
Jau, barley, 248.
Jao, see Jhau, 519.
Jera, the post supporting a well pole, 518.

Jarib, a measuring chain, or rope, 90.
Jhabar, a bad kind of clay and bhúr, or sand, 227.
Jhabdi, a species of rice, 30.
Jhalera, a red rice, 30.
Jharb r, species of *zizyphus*, 50.
Jharga, a species of fish, 245.
Jhau, tamarisk, or shrub which grows in kachár or low-land subject to inundation, 24.
Jhenta, dhán or rice when ready for cutting, 30
Jhíl, a natural reservoir of water, 11.
Jhínga, a prawn. 245.
Jhinmar, a very superior or colored rice, 30.
Jholi a sort of cloth bag usually worn by faqueers, 86.
Jhúra, wheat when fully ripe 29.
Jhurkusi, the pod case, when cotton has been picked, 30.
Jíra, carraway, 521.
Joár, the *Holcus sorghum*, 18.
Jogiya, a red maize, 30.
Jor, or kari, flower of gram and butter milk, 288.
Jotr the rope tied round necks of oxen when yoked, 514.
Jua, yoke of a plough, 514.
Júri, or dúri, see Jaríb, 90.

K.

Kachár, a rich loamy soil subject to inundation, 227.
Kachchiya, a species of urd (*Flas colus radiatus*), 30.
Kachra, a kind of fruit, 50.
Kachri, a vegetable, 249.
Kuddú, pumpkin, 50.
Kadam, one pace, 90.
Kadha, a species of fish, 19.
Kadhu, a species of fish, 19.
Kála barua, a sandy soil somewhat moist, 519.
Kála, species of urd or pulse 30.
Kaliyan, or Khaliyán, the place where the sheaves are stacked, 255.
Kailiya, a kind of fish, 19.
Kakaiya, bricks measuring 6″ × 4″ × 1″, 269.
Kakuní, a small grain (*Pennisetum italicum*), 248.
Kakri, a vegetable, 249.
Kala ganna, a species of sugar-cane, 28.
Khalsa, land paying revenue to Government, 214.
Kalwas, a kind of fish, 245.
Kamerah, a vegetable, 249.
Kánch, a wicker work basket for catching fish, 18.
Kandhela, when the ear of bájra is half in pod and half out, 29.
Kandwa, a blight, resembles the smut in barley, 31.
Kanya, shoots that appear in tobacco plant at times, after breaking off the head, 31.
Káns, a quickly growing grass which overruns land and renders it infertile, 125.
Kánthi, the pod of the ear when it appears in wheat, 29.
Kapás, cotton usually called ban, 30.
Karáhi, a large shallow pan in which sugar is boiled, or boiler, 28.
Karbi, stalks of joar and bájra, 18.
Karel, a field lying fallow after a kharíf crop, 20.
Karkha, the third tract or uplands and ravines along the Jumna, 224.
Kari, a measure equivalent to an English foot and 9=a guttha or 3 yards, 90.
Karí-hak, the custom the smith gets on a wedding procession, 86.
Karila, a vegetable, 249.
Karsi, an earthen vessel used for making sugar, 28.
Karwa tél, bitter oil, or mustard oil, 253.
Kas or Kasan, rope by which the bag is fastened to the ring of a well bag, 516.
Kasa, a species of peas, 30.
Kasi, a narrow hoe, 27.
Katha, a very hard red wheat, 29.
Katha-sat-naráyan, a moral discourse, 286.
Kathi, see Dhaturiya, 31.
Katra, the seed pod of til, 30.
Katiya, a fish, also a red wheat, 245.
Keora, a sweet smelling flower from which oil is extracted, 254.
Kháder, low or alluvial land lying along the banks of rivers, 17.
Khajúr, the date tree, 514.
Kháki, unirrigated land, 32.
Khal, cake that remains after extraction of the oil from til seeds, 253.
Khám tahsíl, direct management of estate by Government, 20.
Khambh, an upright post, 518.
Khána-Jangi-misl, Judicial records of a case of affray, 637.
Khair, *Acacia catechu*, 268.
Khári, sulphate of soda, 148.
Khand, dried rab or sugar, 28.
Khanera, a broom made of twigs of cotton plant with which the sower distributes tobacco seed, 514.
Khapariya, a small white insect which damages rice, 31.
Kharíf, rain or autumn crop, 19.
Kharua, a bitter tract of land in Mustafabad, 512.
Khasam, husband 53.
Khat padári, a kind of khurpa used in transplanting tobacco, 515.
Kheras, mounds, usually the ruined sites of towns. 10
"*Kera-patti-ka-hak*," the fee the brahmans are entitled to from the Gaurs on marriage occasions in Barhola, 70.
Khichri, a mixture of rice and pulse, 288.
Khillat, a dress of honour, 70.
Khíra, a vegetable, 248.
Khoncha, a basket, 504.
Khuli, oil-cake, 18.
Kora, mole, 31.
Kos, measure of length close on two miles, 90.
Kot, any mound of ruins, 194.
Kothi, the rough planking in kuchcha wells, 24.
Kúa, a pucca well, 519.
Kuiya, a kuchcha well, 519.
Kudra, a pick, 515.

Kudlari, an adze-shaped implement, 515.
Kukohi, blight produced by the prevalence of east winds and excessive rain which afflicts wheat and barley in the ear, 31.
Kula-tút, or barnatút freed from the observances of caste, 290.
Kulha, blades of wheat when young, called khúnd when old, 29.
Kulha, sugar-cane when just prouted, 28,
Kuthi, a vetch (*Glycine tomentosa*) 27.
Kúr, that through which seed is dropped into the furrow, 27.
Kusum, safflower (*Carthamus tinctorious*), 248
Kuthiyána or galetha, the ear of wheat when it begins to appear, 29.

L.

Loddoi, the scum which floats on the top of sugar-cane juice when boiling, 28.
Láha, an oil seed, 248.
Lahsan, garlic, 249,
Lái, harvest time, 87.
Lakharbagha, hyena, 242.
Lapsi a preparation from wheat, 29.
Láthis, bamboo bludgeons, 103
Lauki, a pumpkin, 249.
Lenri, a basket, 28.
Lobiya, a pulse, also called masina, 27.
Lugái, wife, 53.

M.

Misl, record, file of papers, 637.
Mitha, *tel* oil expressed from the seed of til or sesamum, 253.
Mithua, a species of joar, 30.
Mót, a leathern bag of a draw well, 516.
Mota, a kind of hard soil, 25.
Móth, a pulse (*Phaseolus acontifoloius*), 18.
Móthela, another kind of móth, 30.
Muáfi, land held free of revenue, 718.
Mugarra, a species of mung or pulse, 30.
Muhán, a disease of the mouth to which sheep are subject in the rains, 245.
Mujáwar, a servant or sweeper of a Muhammadan temple or shrine, 282.
Mukaddam, head-man of a village or of a caste, or corporation, 41.
Mukarari, applied to tenures held on a fixed revenue, 702,
Muli, a vegetable, 248
Múng, a pulse (*Phaseolus mungo*), 18.
Múnj, a strong sort of grass used for string for roofs, bed, &c., 248.
Munri, the cutting of crops, 522.
Múntha, wages at harvest time, called also dabiya, or one sheaf pula on every 20 reaped, 87.
Munriya, a beardless wheat, 29.
Musika, a muzzle, 515.
Má mother, 53.
Madár, *calatropes gigantea*, 520.
Mahál, estate, parcel of land having a separate number in the revenue register, 301.
Mahasír, a fish, 245.
Maháwat, cold weather rains, 265.
Maheri, rice and butter milk, 288.
Mahúa, a tree (*Bassia latifolia*) form the blossom of which the common liquro arakh is distilled, 34.
Máhún, a species of insect which comes with the east wind and disappears with the west, 31.
Mair, the frame-work at the mouth of a well, called in Meerut arána, 517.
Maira, or machán, a temporary wooden stand supported on poles for watching fields, 254.
Maiyár, a soil, 736..
Maiyár, or kábar, the worst description of matiyar soil, 484.
Maja, the point where the well pole works on post, 518.
Makka, Indian corn (*zea mays*), 248.
Makoha, a red insect an inch long, appears in dry weather, attacks bájra, 31.
Mál, land revenue, 315.
Malikána, allowance to superior proprietors, 141.
Manjha, land lying between the land in the immediate proximity of a village, and that on the boundaries of its land ; also marshy land bordering on lakes and rivers, 160.
Mantrás, charms, 290.
Marua, a species of millet, 521.
Másh, a pulse, 27.
Masúr, a pulse, 27.
Matha, butter milk, 287.
Math, the residence of Hindú celebrities (religious), 290.
Matiyár, stiff clay soil in which rice is grown, 8
Mattar, peas, 248.
Méla, a fair, 93.

N.

Nagla, hamlet, 649.
Nahán, a species of rice, 30.
Naichi, the sloping path down which the bullock descends to bring the well bag to the surface, 517.
Nanga, a kind of well made in the best and most firm subsoil, 519.
Nánkár, part of the zamíndári, exempted from revenue, or set apart for the support of the old zamíndár, 65.
Narái, weeding time, 86.
Narmma, a species of cotton, 30.
Narwa, a field lying fallow after the rabi crop, 20.
Náshta, or *Kaleo*, first meal after sunrise, or chota háziri, 287
Nazarána, a gift, present, especially from an inferior to a superior, 66.
Nibauriya, wheat in which the grain is developed, 29.
Nibona, or gheghara, gram when the grain appears, 30.
Nilgái, blue cow (*portax pictus*), 242.
Nil, indigo, 248.
Nim a tree, (*Melia Azadirachta* or *Azadirachta Indica*), 34
Noner, a place where salt is manufactured from saline earth, 94.

Nona, a clayey soil found on mounds and known to be a great fartilizer, 511.
Nukta, a bean goose, 243.

O.

Ori, a fee or cess, 50.

P.

Pachár, the tract of land lying to the north-east of the river Sengar in Etáwah, 223.
Padas, stanzas of four lines, the first line forming a subject which is repeated at the last, and the burthen of the song, sung at public entertainments, 291.
Pagrí, a turban, 210.
Pahar, a division, a watch, or period of three hours, or an eighth of the day and night, four to each, whence dopahar, two watches, is either midday or midnight, 89.
Pahára, border of high land, 170.
Pairha, or parcha, the bullock driver at the well, 517.
Palkí, a palankeen, 93.
Pálak, a plant the tender leaves of which are eaten as a relish known as 'ság,' 50.
Pán the aromatic leaf of the piper betel, 48.
Pana, a thick deposit of mud along the edge of a river, 761.
Panch, a council of arbitrators (literally "five") or an assembly of the numbers of the same caste for the purpose of dealing with such offences against morality and the customs of the brotherhood as are not capable of legal decision, 285.
Panchâyat arbitration, 285.
Panchangura, or pancha, a sort of rake with five prongs used after sowing, 515.
Pandit, a learned man, 308.
Pánsi, a large net for conveying bhúsa or chaff, 516.
Panth, a sect (*Hiranya Kasyapa*), 280.
Pápar, a kind of usar soil of a dark scabby character, locally known by this name, 237.
Pár, tract of land lying between the Jumna and the Chambal, 224.
Pharáhi, an implement for dividing a field during irrigation into small beds called also pákhi and elsewhere mánjha and karha, 515.
Párchha, the place where the water is deposited at a well by the man who empties the púr, 517.
Pareh, sowing of seed, 734.
Parhán, a fish, 245.
Pari, the top of the iron portion of a pharwa, when the iron is fixed, 515.
Paroha, or dol, the leathern bag used for throwing water to a higher elevation, 518.
Parmal, parched and slightly crushed Indian-corn, 255.
Pási, a load of fodder and a net full of chaff, 80.
Paseri, 2½ seers pucka, in Etah only, 89.
Patali, the pole in a Persian wheel connecting the upright post, 518.
Patári, water-fowl, 502.
Páta, or Páti, the refuse or pressed cane, 28.
Patela, a roller, 27.
Patharchhatta, a small fish found in the Sengar and in the Jumna, 245.
Patiya, a mound of stone or piece measuring 33″×33″×1¾″, 269.
Patsan, a fibre, 248.
Paunda, a species of sugar-cane, 28.
Phalel, scented oil, 254.
Phándi, a bundle of sugar-cane consisting of a 100.
Pharwa or phawra or phâora, a large hoe, 27 and 515.
Phatka, a worthless description of soil, 118.
Phírmál, a preparation from wheat, 29.
Phúnka, a large ball of gur or sugar weighing about 7 seers, 29.
Phút, a fruit, 50.
Pílu, a tree which grows in the ravines of Mainpuri near Parouli, 750.
Píliya, a light loamy soil, 483.
Pípal, a tree which the Hindús reverence, the *Ficus religiosa*, 188.
Pír, a priest attached to a mosque, a Muhammadan mendicant, 135.
Píra, a soil of the finest loam of a light color, 488.
Piyaz, onion, 249.
Poi, the knots on the cane, 28.
Pota, a hard white clay, 520.
Pránpokh, a very choice long grained species of rice, 30.
Práta, a preparation from wheat, 29.
Prattlomaja, the offspring of a high caste mother and low caste father, 39.
Prishnottár, a popular disputation known among the Hindús, 53.
Pujárís, sacrificing priests 308.
Pukka, built of solid masonry, the contrast in all respects of kachhá, 22.
Púla, a small quantity or corn given at harvest to the village officers and servants, 87.
Pur, or charsa, see mot, 516.
Purohits, family priests, 308.
Pusaí, a wild rice, 30.
Pús, November-December, 28.
Puth, a soil of the 3rd class, 735.

R.

Ráb, inspissated juice of the sugar-cane, 28.
Rabi, the spring, the spring harvest or grain sown in October and November, and cut in March, April, and May, comprises wheat, barley, peas, gram, arhar, &c., 11.
Raddi, a class of bricks measuring 8″× 4″× 1½″ cost Rs. 350 per lakh, 269.
Rahat, the Persian wheel, 518.
Raho, a species of fish common in the Jumna and Ganges, 53.
Rai, mustard seed, 248.
Raj, sovereignty, 178.
Rájbahá, irrigation cut, or the principal or common branch of a canal, 13.
Rakhra, a species of sugar-cane, 28.
Rakh, that portion of a pukka well which frequently extends outside the circle, 519.

Rás, a heap, a pile, 87.
Rasyára, a preparation of rice and sugar-cane juice, 288.
Ratálu, yam, 248.
Ratansár, a red rice, 30.
Rath, a native carriage drawn by bullocks, 17.
Raunsa, a pulse, 248.
Ratna, a species of beardless wheat, 29.
Ratwa, the red blight in wheat, 31.
Rawa, parjáta granulated, 28.
Razái, a padded coverlet, 288.
Reh, a saline efflorescence, destructive to cultivation, impure carbonate of soda used as soap, abounding in some soils, and rendering them unproductive, 262.
Reori, a sweetmeat, 254.

S.

Sabha, an assembly known in Soron, held during the Marg Siri festival in Aghan, 53-54.
Sadr darwáza, the principal entrance in a house, 51.
Sáj, the tender leaves of a plant used as a relish, such as gram, peas, &c., 50.
Sahiriya unirrigated, rabi or spring crops, 521.
Sáhúkárs, bankers, dealers in money, and exchanges, a merchant in general, 93.
Sáku or Asán, a species of wood, 269.
Sakh, a branch of the Ráthor family, 68.
Salan, see 'Ság', 287.
Salagram, a stone which the Rámavats reverence, 290.
Sanad, a deed of grant, 50.
Sámán, a pulse, 248.
Sambat, an era among Hindús generally, whether Vikramáditya Sálivábana, or any other fixed period of time especially applied to the luni solar years, of the era of Vikramáditya B. C. 276
Samvat, see sambat, 211.
Sanáhyug, a sacrifice, 38.
San, hemp (*Hibiscus cannabinus*), 27.
Sani, Crotularia juncea, 135
Sankh, see Gopichandana, 290.
Sánwal, see kukohi, 31.
Sarpanch, umpire in a panchávat or referee, 285.
Sarson, mustard (*Sinapis dichotoma*), 27.
Satú, parched gram, or barley or Indian-corn ground into flour, 255.
Saur, a fish, 19.
Sáyar, chabútra, excise post, 756.
Sáyari, kharíf or rain crop, 521.
Sehi, a small black insect that at times harms wheat, 31.
Sehua, an oil seed, 248.
Sei, sihi, porcupine, 242.
Sem, French bean, 31.
Seun, a blight, the characteristic appearance of which is that while the stalk and ear are apparently healthy, the ear will be found to contain little or no grain, 31.
Shagal, jackal, 242.
Shalgam, turnip, 249.
Shira, juice of sugar-cane, syrup, 28.
Shisham, a timber tree, 28.
Shkár, see shagal, 242.
Sing, a small fish 3 to 4 inches long derives its name from the spikes with which its head is furnished, said to cause a painful wound, 245.
Sinni, the distribution of sweets on festivals, called by Hindús Jalawan, 29.
Sipáya, the upright posts in a Persian wheel, 5 8.
Sítarámá, a salutation amongst Hindús, 290.
Sonf, aniseed, 27.
Sót, the hole in a well, a spring of water, 519.
Suar, pig, 242,
Sunhara, a species of Indian-corn, golden maize, 30.
Susmár, porpoise, 243.

T.

Tahsíl, collection, especially of the public revenue derived from the land, the revenue collected, the area under one Sub-Collector or Tahsíldár, 150
Talbána, court fees, 285.
Taluka, a division of a province, the estate of tálukadar, 596.
Taliya, the red stone of Agra, 269.
Takiya, the residence of a professional mendicant, 755.
Takávi, advances of money made by the Government to the cultivators, at the time of sowing or agricultural advances, 265.
Takka, pice, 26 of which is equivalent to 1 ser in Etah, and that used in wholesale transactions is thirty-six, 89.
Taláo, tank, 721
Tangi, a kind of hatchet, 515.
Tarái, low moist land such as lies along banks of rivers or the foot of the hills, 11.
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Til-ka-laddu, a preparation of sugar or molasses mixed with til seed, 254.
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ERRATA.

PAGE 41, line 15 from bottom, *for* " pargana" *read* " parganah."
" 149, line 9 from top, *for* " papulation" *read* " population."
" 217-18, Thana Dariaoganj should come before Tusawri.
" 277, line 16 from top, *for* " Kachhawahas" *read* " Kachhwáhas.
" 277, line 11 from bottom, *for* " or" *read* " for."